

Towards an authentic local church among the Lozi people of Western Province, Zambia

by

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SUMMARY

The most important part of the research or the central part of this work is the inculturation which may be understood as the emergence of a local church in a place (Bate 1994, 100). By a local church I mean the manifestation of the one church of Christ as the community of faith in a particular context. Essential for this emergence are two apparently opposed forces whose dialectical resolution motivates the inculturation process. The first of these forces is the unifying, creative and redemptive power of God seeking the oneness of creation and salvation, so that God may be all in all. The second is the incarnational locus of all creation and salvation which moves the Word to take on flesh in a time, place and culture and the Spirit to take the church to the ends of the earth.

The resolution of this dialectic may be expressed as the emergence of unity in diversity or as a communion of communities. The papal document emerging from the African Synod, *Ecclesia in Africa*, describes the resolution of this dialectic as showing respect for two criteria in the inculturation process, namely '*compatibility with the Christian message and communion with the Universal Church*' (EA62; cf RM 54). These two criteria highlight the importance of unity in the inculturation process. They affirm the relatedness of all Christian consciousness, *ethos and mission* which is expressed so well by Paul: 'There is one Lord, one faith, one baptism and one God and the father of all, over all, through all and with all' (Eph 4: 6).

Student number: 33219567

I declare that **Towards an authentic local church among the Lozi people of Western Province, Zambia** 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.

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SIGNATURE
(MR C D CHISHIMBA)

.....
DATE

ACKNOWLEDGEMENTS

First, I give thanks to God for the grace and blessings that strengthened and kept me focused in my entire academic journey. This work would have been impossible without the support and encouragement of different people. As such, I owe a word of thanks to many people who contributed to this academic journey in different ways. Since it is impossible to mention them all, I ask everyone who accompanied me in this journey to accept my sincere gratitude. However, it would be unacceptable if I finished this work without mentioning some of the individuals who contributed to making my dreams true.

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DEDICATION

I dedicate this paper to **Prof. Willem Saayman**, posthumously, I believe his spirit and values will live on in me and other students he has directed and guide to carry on with the race. I consider his death as passing on the relay stick for us all to soldier on until you too pass on the baton of relay. Professor Willem Saayman will remain a brand to be carried on now and years to come. He was and will remain a true missiologist and so we too have to be commissioned now to share this modern way of thinking and thought process as new missiologists.

ABBREVIATIONS

- AA Apostolicam Actuositatem (Decree on the Apostolate of Lay People. VaticanII)
- AG Ad Gentes Divinitus (Decree on the Church's Missionary Activity. Vatican II)
- AR African Religion
- Africae Terrarum (Pope Paul VI Letter to Africa, 1976)
- AFER African Ecclesial Review Journals
- AMECEA Episcopal Conference of East African Countries
- BSAC British South Africa Company
- BRE Barotse Royal Establishment
- CCC Catechism of the Catholic Church
- CL Christifideles Laici (Apostolic Exhortation of Pope John II, Dec. 30 1988)
- CT Catechesi Tradendae (Apostolic Exhortation of Pope John Paul II, Oct. 16. 1979)
- D Dogma
- DCE Deus Caritas Est (Pope Benedict XVI Encyclical, 2005)
- DP Dialogue and Proclamation (Congregation for the Evangelization of peoples and Pontifical Council for Interreligious Dialogue, 1991).
- DRC Democratic Republic of Congo (Formerly known as Zaire)
- DS Duodecimum Saeculum (Pope John Paul II Apostolic Letter, 1987)
- DV Dei Verbum (Dogmatic Constitution on Faith and Revelation, Vatican II,1965)
- EA Ecclesia in Africa (Encyclical on African Synod, 1994)
- EN Evangelii Nuntiandi (Apostolic Exhortation of Pope Paul VI, Dec. 8. 1975)
- EV Evangelii Vitae (Encyclical on Gospel of Life of Pope Pau VI, 1968)
- FCC Family and Community Catechesis
- FR Fides et Ratio (Encyclical on Faith and Reason of John Paul II, 1998).

GS Gaudium et Spes (Pastoral Constitution on the Church in Morden World. Vatican II).

Lineamenta Laboris Synod of Bishops: Special Assembly for Africa, Lineamenta. Vatican City 1990.

LG Lumen Gentium (dogmatic Constitution on the Church. Vatican II

NT New Testament

RM Redemptor Missio. Encyclical Letter of Pope John Paul II, March. 4. 1979

SC Sacrosanctum Concilium (Decree on Scared Liturgy, Vatican II, 1965

SCC Small Christian Communities

SDV Spiritans and Divine Word Missionaries

OFM Cap Order of Friars Minor Capuchin

OMI Oblates of Mary Immaculate

OT Old Testament

TMA Tertio Millennio Adveniente (Pope John Paul II Apostolic Letter)

PEMS Paris Evangelical Missionaries

PDV Pastores Dabo Vobis

LMS London Mission Society

UCZ United Church of Zambia

SDA Seventh Day Adventist

NAC New Apostolic Church

LIST OF KEY TERMS

Key words:

Inculturation, Christianity, Church, Culture, Religion, Mission, Localization, Authentic, Ancestor, Sacraments

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(Revised Standard Version)

Gen.....	Genesis
Ex	Exodus
Lev.....	Leviticus
Num	Number
Deut	Deuteronomy
Josh	Joshua
Judg.....	Judges
Ruth	Ruth
1 Sam	1 Samuel
2 Sam	2 Samuel
1Kings.....	1 Kings
2Kings	2 Kings
1 Chron	1 Chronicles
2 Chron.....	2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Job	Job
Ps	Psalms
Prov	Proverbs
Eccles	Ecclesiastes
Song	Songs of
Songs	
Is	Isaiah
Jer.....	Jeremiah
Lam	Lamentations
Ezek	Ezekiel
Dan	Daniel
Hos	Hosea
Joel	Joel
Amos	Amos
Obad	Obadiah
Mic	Micah
Nahum	Nahum
Hab	Habakkuk
Zeph	Zephaniah
Hag	Haggai
Zech.....	Zechariah
Mal	Malachi

THE NEW TESTAMENT

Mt	Matthew
Mk	Mark
Lk	Luke
Jn	John
Acts	Acts
Rom	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Phil	Philippians
Col	Colossians
1 Thess	1 Thessalonians
2 Thess	2 Thessalonians
1 Tim	1 Timothy
2 Tim	2 Timothy
Tt	Titus
Philem	Philemon
Heb	Hebrews
Jas	James
1 Pet	1 Peter
2 Pet	2 Peter
1 Jn	1 John
2 Jn	2 John
3 Jn	3 John
Jude	Jude
Rev	Revelation

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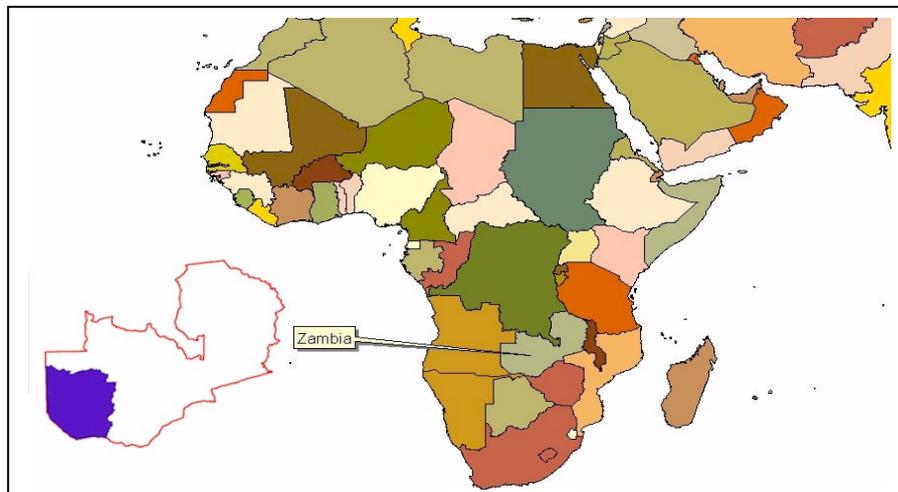
CHAPTER 1

1.0 GEOGRAPHICAL DESCRIPTION OF WESTERN PROVINCE

1.1 Zambia

The area under study is the western region of the country of Zambia located in south central Africa. It is landlocked bounded by eight countries.¹ Zambia has an area of 752,614 sq km. Most of Zambia is high plateau with a flat or gently undulating terrain. Major rivers are the Zambezi in the west and south and its tributaries, the Kafue in the west and the Luangwa in the east; and the Luapula and Chambeshi, in the north. Lake Bangweulu, in the north, is surrounded by a vast swampy region. Lake Kariba is a large reservoir formed by Kariba Dam on the Zambezi River. Most of the country has savanna-type vegetation—grasslands interspersed with trees and teak forests are in the southwest. Although lying within the Tropic Zone, much of Zambia enjoys a pleasant subtropical climate because of the high altitude. The average temperature in Lusaka during July, the coldest month of the year, is 16°C; the hottest month, January, has an average temperature of 21°C. Annual rainfall ranges from 750 mm in the south to 1,300 mm in the north. Nearly all of the rain falls between November and April. Zambia's population, predominantly rural, is made up of more than 70 ethnic groups, many of them Bantu-speaking. Most groups are small; the largest are the Bemba, Nyanja, and Tonga peoples.²

Figure 1.1: Geographical Location of the Western province



¹ Refer to Appendix Maps 1

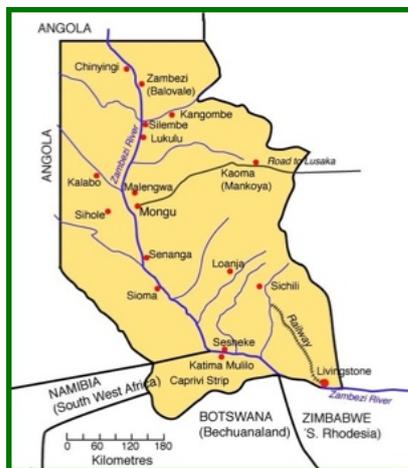
² Encarta Encyclopedia 2003. Microsoft Corporation.

1.1.2 Western Province

Western Province's central feature is the Zambezi flood plains. It is bounded on the north by Zambezi district, Angola to the west, Caprivi Strip to the south west and the Kafue River to the east. The vegetation is mainly grasslands, which in the Zambezi plains are flooded half the year. This flooding, like the Nile river phenomena, provides fertile residue for farming in a region with deep sand. This deep sand owes to the fact that Western Province is the edge of the Kalahari Desert of Botswana. For this reason also, the temperature in Western Province averages higher than other regions of Zambia. The population is composed of rural pastoralists, fishermen and peasants who largely depend on the annual flooding pattern.

1.1.2.1 Geography

Figure 1.2: Barotseland



Western Province, present-day Barotseland, covers an area of 126,386 square kilometres. This is roughly 17% of the total area of Zambia, which is about 752,000 square kilometres. The Province is situated between longitudes 22° and the 25° 30' East of Greenwich and 13° 45' and 17° 45' south of the Equator. It shares international boundaries with the Republic of Angola on the west and the Republic of Namibia to the south. Within the Republic of Zambia, the province shares boundaries with North Western Province in the north, Central Province to the northeast and Southern Province on the southeast.

The topographic features of the Province are distinct from other parts of Zambia in that Kalahari Sand and the Zambezi flood plain, which is characterized by seasonal flooding, dominate it. The flooding forces people to move to higher ground (upland) on the edge of the Barotse plain. The Barotse Plain on the upper Zambezi is about 160 kilometres long and 60 kilometres at its widest point and nearly 900 metres above the sea level. The province has altitudes ranging between 1,880 metres in the northeast and 814 metres in the southeast.

1.1.2.2 Population

The population for Western Province increased from 638,756 in 1990 to 782,509 in 2000. The average annual growth rate for the province is 2.1 percent, a decline from 2.8 percent in the previous intercensal period 1980 to 1990, and amounts to a 25 percent decline.

1.1.2.3 System of Government

The Barotseland gained a special status under the British Colonial system as a British protectorate. Overall power over land was vested in the *Litunga* (King), through the Barotse Native Courts Ordinance Act (1939). The overall power was later repealed after Zambia gained its independence bringing the province under the statutory law of the land. However customary laws are still firmly established in the province due to its special status, autonomous history and strongly centralized traditional laws and court system (Gils In Kusiyo Lewanika, 1988). The Barotse Royal Establishment is the custodian of the traditional laws and court system.

1.1.2.4 Identification- Concentrated around the Zambezi River plain lying at 14°30' to 16°00' S by 23°00' E, the Lozi consist of a number of interrelated ethnic groups located along the Zambezi River in Barotse Province of western Zambia. As used here, the term 'Lozi' refers both to the Lozi proper and to those groups that have become subject to and assimilated into the Lozi proper.

These groups include the Kwanda, Malcoma (Bamakoma), Mbowe (Mamboe), Mishulundu, Muenyi (Mwenyi), Mwanga, Ndundulu, Nygengo, Shanjo, and Simaa. In addition to being members of the Lozi-dominated Barotse Kingdom, these peoples share similar customs, speak the Lozi language (Kololo), and intermarry. According to Michael Summy, 'the Barotse Kingdom incorporated a number of other ethnic groups, such as the Tonga, Lukolwe, and Subia, but these groups have remained somewhat distinct in language and customs' (Summy, 2008: 2-4).

1.1.2.5 Demography - Population data for the Lozi is poor, based mainly on estimates, and do not lend to an assessment of demographic trends. The Figures for the whole of Barotse Province (including non-Lozi) place the population at 295,741 in 1938 and 361,905 in 1963. The 1938 estimates suggest figures of about 67,000 for the Lozi

ethnic group itself and 105,000 for the Luyana group (the Lozi and related groups that consider themselves to have common origins). If assimilated peoples are included, the Lozi population in 1938 reached over 160,000. More recent estimates place the Lozi at 380,800 in Zambia (1986); 8,070 in Zimbabwe (1969), and 50,000 in Mozambique (1988), (Summy, 2008:4).

1.1.2.6 Linguistic Affiliation- Lozi (Kololo) is the common language of Barotse Province, although many inhabitants speak other Bantu languages as well. Summy asserts that, ‘Lozi has been classified as a Bantu language of the Benue-Congo Family, within the larger Niger-Congo Group. The Lozi language derives largely from the Sotho dialect spoken by the Kololo, who conquered the Lozi,’ but it exhibits some modifications, especially in phonetics and vocal (Summy, 2008:4).

1.1.2.7 Trade – ‘Tradition asserts that economic exchange was carried on through barter and redistribution by the king, and trade between the Lozi and surrounding bush tribes formed a very important part of the economy. Fish and cattle, held in abundance by the Lozi, were bartered for bulrush millet; cassava meal; iron; many types of woods, bark, and grasses; and various tribal specialties of the bush people. Trade between the Lozi and the outside world began to develop in the nineteenth century, particularly with Arab and European traders.

Although Loziland had few profitable exports, owing to its remoteness from the outside world, the Lozi did have ivory, beeswax, and slaves, which were exchanged for luxury items of the industrialized world. As the economic balance changed during World War II, cattle and dried fish began to be exported to centres of industry in the Rhodesians (now Zambia and Zimbabwe)’ Today the Lozi are part of a full-fledged cash economy with market mechanisms (Summy, 2008: 7-8).

1.2 HISTORICAL BACKGROUND OF WESTERN PROVINCE

Southward-migrating Bantu farmers and herders settled in the area that is now Zambia over a period of several centuries beginning around the 4th century CE. These forerunners of the Sotho and Nguni groups developed mining and metal working techniques. In the 17th and 18th centuries, the Lunda and Lozi from the Congo (now the DRC) populated the northern plains and upper Zambezi River area.

In the 19th century, the Kololo under Sebitwane, fleeing the wars in South Africa, moved northward and established brief control over much of central and north western Zambia before the Lozi once again asserted their dominance. Despite their differences, these various Bantu groups in the eastern, central and north western regions shared certain common characteristics. They were primarily agriculturists, but most of them also kept cattle.

They were tribally oriented, and their states usually were small, except when a dominant king, such as the ruler of the Karanga, Kololo, or Lozi, imposed his will on neighbouring tribes. Consequently, when the British moved into Zambia—or Barotseland, as they called it—in the latter part of the 19th century, no powerful kingdoms were there to resist them.

At the time of British penetration in the area, the strongest state in the central, western and southern regions of Zambia was that of the Lozi under Chief Lewanika, who openly solicited British protection. A treaty establishing British protection was signed between the Lozi overlord and a representative of the British South Africa Company in 1889. A regular British resident, titled ‘agent in charge,’ was sent to Lewanika in 1897. Three years later the British government directly assumed jurisdiction over the entire area.³

1.3 BACKGROUND TO THE PROBLEM

It is assumed that the evangelisation which was applied by missionary Christianity and later by the church today among the Lozi people of Western Province in Zambia, didn’t fully achieve the intended goal because of the way it was applied. The way it was introduced did not take into account both biblical and peoples’ cultural contexts. This led people to misunderstand and misconceive it in relation to their Christian life. In most cases Barotse converts experienced cultural conversion being accompanied by new culture consisting of new names and new style of living as if Christianity was nothing but western civilization (Kraft, 2002: 339). The implication of Christian conversion was limited to civilization.

³ Encarta Encyclopedia 2003. Microsoft Corporation.

Consequently, cultural conversion did not help them spiritually. When the Lozi people encounter spiritual, social and physical problems; most of the Christians reverts to their former Barotse cultural traditions for solutions. They maintain Barotse Cultural Religion and Christianity at the same time because they think Christianity cannot help to solve their life problems.

One of the consequences of mission Christianity's conversion is the presence of diversified perceptions of conversion by Christians of the same church in the mainline churches in the Barotseland. In the first place for most Christians, conversion is complete when one undergoes Baptism and confirmation and therefore at that level, salvation is obtained. On the other hand, most 'born again' Christians (Pentecostals), assert that conversion is not just a baptismal name or confirmation but personal contact with Christ of which one obtains on salvation.

According to the later view, it seems as if missionary activities for conversion became not part of the solution but part of the problem. While Conversion of the heart or metanoia is an interior repentance, a radical reorientation of our whole life, and a return to God with all our heart, an end to sin or a turning away from evil. (CCC 1431) Metanoia is not simply repentance, but a radical change of direction from a negative fundamental option towards God. This entails the desire and resolution to change one's life with hope in God's mercy and trust in the help of his grace.

The main obstacle to conversion is indeed the attitude of self-righteousness and the hardening of human hearts towards God. Conversion is first of all a work of grace by which God soften our heart and makes it to turn to Him and He gives us strength to begin anew. It is in discovering the greatness of God's love that our heart is shaken by horror and weight of sin that we begin to fear offending God by sinning and being separated from Him.

Conversion is experienced in daily life by the gesture of reconciliation, concern for the poor, the exercise or defence of justice and rights, the admission of faults to one's brother, fraternal correction, revision of life, examination of conscience, spiritual direction, acceptance of suffering and endurance of persecution and the daily carrying of one's cross.

The sacrament of reconciliation is not so much meant to improve one's ethical standards of life, but an expression of a journey of conversion as a response to the initiative of divine grace and love. Conversion and sacrament of reconciliation does not involve only the relationship between a person and God, but has a communitarian aspect, that is reconciliation with God and his people. Sin affects the community as much as conversion enriches it in grace. 'The order of penance in Vatican Document' no 8 states: the whole church as priestly people participate in the work of reconciliation entrusted to it. Conversion and reconciliation bring back unity and communion with God and the church. Examples of intellectual, theological and moral conversion:

- ✓ *Intellectual conversion* – is the awareness of sin and the desire to turn away from it and turn to God.
- ✓ *Theological conversion* – this is based on man's becoming in some way conscious of his state as a creature and of his dependence on God.
- ✓ *Moral conversion* – it is a change of life of sin to a life of moral goodness and integrity. Man's conscience tells him what is right and what is wrong and consequently obliged him to give up a life of evil to a life of moral goodness.

The challenge the church faces today is to reconsider its standing in the light of the following questions; shall the church continue to apply her past or traditional method of evangelization which has caused these problems?, shall the church change her methodological approach without changing her ministry content? Shall the church close her eyes at this problem when her church members are living in dualism day after day? , (Chishimba, 2007:16).

1.4 STATEMENT OF THE PROBLEM

The central part of this work is the inculturation which may be understood as the emergence of a local church in a place (Bate, 1994:100). By a *local church* I mean the manifestation of the one church of Christ as the community of faith in a particular context. Essential for the emergence of a local church are two apparently opposed forces whose dialectical resolution motivates the inculturation process. The *first* of these forces is the unifying, creative and redemptive power of God seeking the

oneness of creation and salvation, so that God may be all in all.⁴ The *second* is the incarnational locus of all creation and salvation which moves the Word to take on flesh in time, place and culture and the Spirit to take the church to the ends of the earth.

The resolution of this dialectic may be expressed as the emergence of unity in diversity or as a communion of communities. The papal document emerging from the African Synod, *Ecclesia in Africa*, describes the resolution of this dialectic as showing respect for two criteria in the inculturation process, namely '*compatibility with the Christian message and communion with the Universal Church*' (EA62, RM 54).

These two criteria highlight the importance of unity in the inculturation process. They affirm the relatedness of all Christian consciousness, *ethos and mission*, which is expressed so well by Paul: 'There is one Lord, one faith, one baptism and one God and the father of all, over all, through all and with all' (Eph. 4: 6). It involves missionaries' different perception, evangelization and its impact on the Christian people and church at large.

The researcher asserts that in reality it was not possible to convert Lozi people in the mere sense of conversion, because for them religion is not divided into pieces of secular or religious rather it is a totality of life which incorporate ones whole existence including his/her identity, personality profile, personal and communal relationship (Byaruhanga, 2007:121), (Kahakwa, 2007:182). To address the asserted view above, the research calls to the church to apply a new approach of evangelization applicable in a contemporary time.

1.4.1 Thesis Statement

The Zambian Bishops, in their pastoral letter (Komakoma,1991:245), *You shall be My Witness*, wrote on inculturation as the Gospel's message brought to bear directly on the values, norms and customs of authentic African culture. Their assertion offers both opportunities and challenges for the Zambian church in the field of inculturation. Liturgy is the font and the apex of Christian life and for that to be effective, it must adapt itself to national tradition and various cultures (cf. Constitution on Sacred

Liturgy 37-40). According to my personal view the Zambian church should make adaptations to the celebration of the Eucharist as a litmus test for an inculturated church.

The reality is that the church in Zambia has not moved in that direction, what the researcher envisions is the liturgy full of symbols and ritualistic expressions. Opting for such a liturgy requires in-depth anthropological and theological research. Therefore Zambian theologians should explore possible areas of the culture that are compatible to the biblical belief system but can be incarnated within the Zambian culture that has emphasis in a sense of the sacred, respect for life, spontaneous hospitality.

In the past 10 years, I have been looking for answers from other people regarding the possibility of doing an in-depth research in this subject matter. The question of dualism as perceived in Zambia is also present in Africa in general. Desmond Tutu also asserts a similar view in his article, 'Black Theology/African Theology soul mates or antagonist'. Tutu reiterates and conquers with the researcher's view but sees the African soul experiencing another system of beliefs, which is a form of colonialism.

The foreign elements of the revelation of the Faith of the Church that did not take cognisance of the language and the symbolism as expressions of that faith to enhance the African worldview but extended the western world-view, and its expression created dualism. Other researchers perceived the process gave birth to a Christianity which could be said, 'a ready to wear Christianity' as Gode Iwele puts it'.

Christ is present to us and is living in us today in and through the Church. His salvific work is directed toward building up His Mystical Body. The communitarian dimension of Christian life is emphasized. Liberation theology should go beyond a mere individualistic perspective of isolated acts and individual perfection to a vision of building up the human community (*communion - Koinonia*), of which the Church is called to be the leaven (Gode, 2001:7-8).

The Ujamaa Theology that Camillus Lyinos, asserts is an African theological concept. Ujamaa is a Swahili word that means family Camillus view implies that Ujamaa theology must encourage people to work together as a family in socio-economic development. The current is a Latin American liberation theological concept

advocated by African theologians like Chukaasudum B. Okollo and Zablon Ntambari must be extended beyond mere class struggle, into the frontiers of race issues, poverty, hunger, ignorance and disease found all over Africa. Possible practical extension could include neo-colonialism, cultures structures and in theology (Ukpong, 1984:46).

The global culture has a huge impact on African Christian family or African Christian society; many people have lost their language, their history, their art and culture. And to make matters worse we have lost the very soul of our personality, which we need to regain and this is the liberation that this work strives for. The loss of most African cultural and religious perspectives of life has led most of us in Africa and Zambia in particular to what the late Fr. Engelbert Mveng, SJ (Mveng, 1983:137-142), calls '*impoverishment of anthropology*'.

If we look at the present Zambian situation, it is clear that an impoverishment of anthropology has worked itself into the mind of the Zambian people in four groups; the westernized elite, the urban poor, the rural middle class and the poor rural. This has brought great division and confusion and seriously damaged the extended family probably beyond repair.

Members of the same family no longer understand each other's values, hopes and fears. The children growing up in urban areas are alienated from their rural folk and grandparents, and the extension of mutual help has become difficult across the barriers of different life styles. These and many other situations cry out for faith that has to become contextual. The understanding of the aspect of enculturation of the life of the Church in terms of all the Sacraments is important so that we can establish a self theologizing contextual culturally relevant church.

This thesis statement can be summarized for clarity and easy readability as follows:

In the Zambian church in the field of inculturation, liturgy is the font and the apex of Christian life and for that to be effective, it must adapt itself to national tradition and various cultures. The Researcher envisions that the liturgy should be full of cultural symbols and ritualistic expressions. Opting for such a liturgy requires in-depth anthropological and theological research. The dualism perceived in the Zambian Catholic Church is an expression of foreign elements of the revelation of the Faith of the Church that did not take cognisance the language and the symbolism as expressions that faith should enhance the African worldview The understanding of the aspect of inculturation of the life of the Church in terms

of all the Sacraments is important so that we can establish a self theologizing contextual culturally relevant church.

1.5 PURPOSE OF THE STUDY

This study has the purpose of furthering the development of an inculturated faith among the Lozi people in a threefold manner:

- a) The research shall help current missionaries and those coming to work and plant Churches among the Lozi people in Western province to avoid the pitfall of underestimating the cultural influence on the psych of the people which the early missionaries overlooked.
- b) The research shall empower the Local people with the knowledge to re-visit their values of life and the gift they have in improving their own relationship with God and the Gospel message so as to be at home with their Christian life and culture.
- c) The research shall help the Church in Zambia and abroad to formulate a Theo-anthropological approach which in itself is the Biblical teaching on the development of human communities which laces people in the centre. Here the Church is encouraged and challenged to lead the way in the process of Inculturation of the life of the Christian Churches; an evangelization that liberates.

1.6 RESEARCH OBJECTIVE

This study aims at the efforts of moving towards an authentic local and Christian Church among the Lozi or Barotse people that will bridge up the gap that exist between people's faith and culture. The objective of this study is to create a base for genuine Inculturation which will collaborate the efforts of early missionaries. The foundations have already been laid we now see the fruits of missionary work in the founded local Christian Churches as they begun to mature to give a new proposal of being Church and partner in owning the Church.

1.7 RESEARCH HYPOTHESIS

A human person existence has one entity comprised of multiple facets which includes the physical material body, the psychological and emotional dimensions, the social and spiritual extensions, etc. To function as a fulfilled being, all these facets must synchronize in a well-balanced manner. A dichotomy in one area causes destabilization of the human person. If God saves the human person in a holistic way, the spiritual aspect must be an integrated whole in the person.

This spiritual integration has found great challenge among human beings when a new faith is introduced and there is a strong persuasion from the proponents that one switches their old faith with the new. There is nearly always an inner conflict and resistance in a person. The end result is a dual faith, holding on to the original faith discreetly while outwardly embracing the new faith. We notice the same phenomena in ancient Israel when people hung on to the Egyptian gods and Yahweh after the Exodus and the Baals of Canaan and Yahweh later in their history.

This research presupposes that the Lozi people, upon Christian evangelization had the same experience of a dichotomy in their faith which implies that there is no spiritual integration in their personhood and this result in a destabilization of being. (Kothari, 2004:13). In this line of thought, this research will be governed and guided by the following working hypotheses:

1.7.1 The First Hypothesis

‘Since mission Christianity conversion was introduced and applied among the Lozi people being accompanied by western cultural values, it was perceived to be more cultural conversion and less religious conversion leading to superficial Christianity, Missionaries taught the gospel with an ambivalent application of cultural values and norms of local people’

1.7.2 Second Hypothesis

‘The Lozi’s perception of indigenous religion as a totality of life that incorporates one’s whole existence has moulded their perception of strict religious adherence, and is continuing to impact and shape their inception and perception of Christian conversion in general and Christian life in particular.’

1.7.3 Third Hypothesis

Missionaries involvement of the laity in their collaborative ministry was applied to a lesser degree.

1.7.4 Thesis Questions

1. Is total conversion possible?
2. Does evangelization imply re-conversion or an end itself?
3. Is traditional approach to evangelization applicable in a contemporary time?
4. Does evangelization imply changing or shaping ones identity?
5. Does the mission Christianity of evangelization which was and still is practiced in the mainline churches relevant to the Lozi Zambian Africans Christians?

1.8 RESEARCH DESIGN AND METHODOLOGY

The research undertook the following methods in the collection and analysis of data and information:

1.8.1 Scholarly Literature Reviews on Inculturation

There was a review of literature on inculturation chiefly from six scholars, David Bosch, Alwayd Shorter, Charles Nyamiti, Waliggo, Saayman and Stuart Bate. From the scholars' incarnation model of presentation and the traditional world view of the African was extrapolated. The worldview model assisted in analyzing the Lozi's strong emphasis on community and the essential role that the ancestors play in it. The model presented a critique of the model of Christ as ancestor turning the attention to what key African theologians are saying about conceiving Christ as our African ancestor.

1.8.2 Verbal Interviews

Two categories of persons were targeted, the ordinary Lozi Christian and church ministers of various church denominations. The interviews were done primarily in the Western province in the urban city of Mongu and the parishes around it where surveyed as well. From these interviews, information on current feelings and

experience of a spiritual dichotomy was obtained and proposals of points of contact and integration recorded. Interviews demand establishment of communicative atmosphere (Golden, 1992:47).

The interviewer established an atmosphere in which the subject (interviewee) felt safe enough to talk freely about his or her experiences and feelings (Kvale, 1996:125). In this case most of respondents interviewed gave reliable information by making sure that before conducting interviews relevant questions were formulated. Questions were worded in a way that they considered a communicative atmosphere. Second step was the delivery of the questionnaires they reflected the respondent's views and I evaluated the response, probed the interviewee then recorded the response. The analysis of the information, coding it and measuring the reliability was the last step (Golden, 1992:2) ⁴ i.e. did the respondent respond positively to the information requested? Did they encapsulate what was known about the phenomena? Did either the respondents or the researcher generalize the information given? If so, in which area where they most generalized or specialized? (Kahakwa, 2003: 28).

The interview sessions were in two ways: on one hand, groups of six respondents of the same category were gathered whereby, in this case, interviews involved unstructured and generally open ended questions that were few in number and intended to elicit views and opinions from the participants (Kothori, 2004:98). The nature of questions asked took into account the experiences, knowledge, participation, involvement and the specialized tasks of the respondents. On the other hand, the interviews were face-to-face or telephonically conducted (Greswell, 2003:185). Through interviews the information needed was obtained assuming that their response on the interview question that was expressing their knowledge and understanding of the information in requested.

1.8.3 Questionnaire

The questionnaires served the purpose of getting a broader view on the research topic from a wide range of persons. It was an assessment on how acquainted people are with the existence of a spiritual dichotomy among the Lozi people. The Questionnaire

used a method of social science research that took into consideration the local context of the people being interviewed (Rwegoshora, 2006:148). The questionnaire was used in places where it was not easier to meet face to face with respondents.

Questionnaires were arranged and sent to them by post or email. Before sending questions to the respondents a 'pilot study' was conducted for testing the questionnaires. The questions were short and simple, and were proceeding in logical sequence moving from easy to more difficult ones. Technical and vague expressions capable of different interpretations were avoided in the questionnaire. There were some control questions in the questionnaire which indicated the reliability of the respondents. Lastly I made sure that there was adequate space for answers to help editing and tabulations (Kothari, 2004:100-104). Respondents had to answer questions at their own time and send back the answers.

1.8.4 Doctrinal and Rites Documents Review

For Christian denominations with written documents on their doctrine and rites, a review was made to investigate points of contact with Lozi cultural precepts. These points of contact were then used as a basis for inculturated rites that has eliminated any form of syncretism.

1.8.5 Participation and Observation

Participation and observation were conducted in a way that the researcher took field notes on the behaviour and activities of individuals at the research site (Rwegoshora, 2006:197). The researcher visited and participated in the mainline and various Charismatic/Pentecostal church services, meetings, crusades, spiritual seminars, and other charismatic fellowships, modern revival movements' fellowships and other spiritual gatherings to investigate how they give testimonies and has gained their understanding of localization of Church. Through this participation and observation, the researcher was able to watch, learn, and experience what others experience in the group and took notes on how Lozi Christians understands inculturation and how this understanding impacts their Christian life (Kothari, 2004:96).

⁴ Golden Raymond calls these procedures as steps of interviewing i.e planning, doing, and analyzing

1.8.6 Data from Written Sources

The data from written sources included both published and unpublished documents. The data comprised of some records written during earlier interaction between Lozi and Missionaries and those written later. The data was minutes, notes, reports, records within the area of research. The other data included church hymnals, the liturgy and catechisms. Additional written data was collected from selected literature, books, articles, periodicals, journals and academic papers (Kothari, 2004:111). The Nayuma Traditional Archieve, the National Archives of Zambia situated in Lusaka as well as the Library of the Missionaries of Africa (White Fathers) was used for collection of primary and original dates.

1.8.7 Data from Oral Sources

The research was limited to only one denomination namely the Catholic Diocese of Mongu. The church represents other mainline churches found in the Province. Also five districts namely Mongu Peri-Urban, all the Parishes in Mongu area which is the hub of Lozi culture , have been selected as pilot case study in the area to represent whole Lozi in the area. The local church and the five districts have been chosen taking into account that they are mostly occupied by Lozi people who experienced the challenge of early evangelization by the Missionaries. Primary data collection from oral sources applies empirical research along qualitative method which was considered useful to investigate how evangelization was seen and applied by missionaries and its impact on Lozi contemporary Christian life. (Kothari, 2004:3).

1.8.8 Data collection

The research was based on both oral and written sources. In collecting data, the following research tools were used.

1.8.9 Research Instruments

Research tools for this study consists of, interview guide, mailed questionnaires and extensive reading of relevant literature. These primary tools helps to translate the research objectives into specific questions, the responses to which provide the data required in order to achieve the research objectives (Krishnaswami, 2005:217).

1.8.10 Selection of Respondents

Respondents were selected based on their experience in ministry, age, responsibility in the church and participation. Gender balance was maintained. The Information was gathered through interviews, conversations and discussions. Personal interaction was also another way of gathering information from some categories of respondents.

These respondents include: theologians (Parish Priest), non theologians, and church leaders, old Christians who were converted during early evangelization, non revivalist, charismatic revivalists, those who experienced revival and remained in the mainline churches and those who moved from their former churches to other churches after experiencing localization. Each category was expected to provide its experience knowledge and views with regard to the understanding of inculturation and on the Christian life. The information obtained therefore was drawn from different angles of respondents a fact that enabled the researcher to obtain valid and relevant information within the frameworks of the study to test the hypothesis.

The final step in data analysis included interpretation of the meaning of data. The question answered was the lessons learned. The lesson learned depended on comparison of the findings with information learned from the literature or extent theories. In this case, the researcher gave a carefully description and the emphasis was based on complete, accurate and detailed data. In this way, the findings are expected either to confirm past information or diverge from it. The findings were useful tools to objectively test the hypothesis.

1.8.11 Data Analysis and Interpretation

Data analysis is described as a critical examination of the assembled and grouped data from studying the characteristics of the object under study and for determining the patterns of relationships among the variables relating to it (Krishnaswami, 2005:295). I used descriptive analysis whereby factor analysis was useful for grouping a large number of variables into a few independent factor dimensions for easier evaluation of data. The analysis of data was qualitative and *generic steps* were applied.

For that matter, data was sorted and arranged into different types depending on the sources of information. The following steps obtained a general sense of the

information and to reflect on its overall meaning. What general ideas are interviewees saying? What is the tone of ideas? What is the general impression of the overall depth, credibility and use of the information? Then the detailed analysis was begun with a coding process. This involved taking data into categories and labelling those categories with the term. Lastly, the coding process was used to generate a description of the setting or people as well as categories of themes for analysis.

1.9 LITERATURE REVIEW

With regard to the topic at hand, there are several researches done previously on related issues concerning this research though in different context and in different approaches. For that matter no previous research seems to address directly the issue of conversion and evangelization. (Kahakwa, 2003:14). Literature review is a crucial part in this dissertation because it avoids duplicating research that has been done and identifying gaps in the existing research that call for further study (Haber, 1994: 115). Literature review also helps in interacting with the most recent theories and empirical findings and narrows the research idea in the light of greater insight into the field (Smith, 2008: 214). A number of researchers have done research on inculturation

Kraft (2002) in his book 'Christianity in Culture: A study in Dynamic Biblical Theologizing in Cross-cultural Perspective' gives more detailed information on conversion. Kraft goes a further step by pointing out that a Christian conversion is a dynamic process. He explains what it means by biblical conversion and later he makes a detailed distinction between what he calls 'cultural conversion' and 'Christian conversion'. He later pointed out that Christian conversion shouldn't be imposed on people, rather using their culture to understand it.

Kahakwa (2003) in his PhD Dissertation 'A Haya Interpretation of the Christian Concept of God' makes clear that the main strategy for evangelization among the Haya people was mass conversion whereby missionaries' main goal was to convert kings, whereby their subjects were commanded to follow the kings that is to believe the way the king believed Kahakwa contents that the king's conversion opened the way for a mass conversion as people entered the new faith.

He also points out how missionaries' promoted faith among the Haya people through strategic approaches of schools and hospitals through which, missionaries had to contact many people. Hence, he says, 'both schools and hospitals served as instruments of conversion'. Kahakwa also attempted to investigate on levels of interactions between Mission Christianity's missionaries and Haya in general and Haya converts in particular. He has revealed the fact that, Haya Christians had responded positively to Christian conversion but later on an implicit basis interpreted Christianity and its concept of God according to their primal religious experience of God and religion.

Niwagila (1991) in his book 'From the Catacomb to a Self-government Church' point out that some of the German missionaries strategies among the Haya people were schools and healing methods. According to him these strategies were used to disintegrate the new Haya converts from their own socio-religious system into western civilization. He also discusses in depth the East African revival movement which actually challenged the mission Christianity based on the classical doctrines. To the revivalists, Niwagila says, sacraments of Baptism and Eucharist had no meaning unless one repents his sins and receive Jesus Christ as his personal saviour.

He makes it clear that, 'the medical, social and religious needs of the Haya people had not been entirely satisfied by the teaching of catechism', therefore spiritual awakening was needed which did not emphasize the western culture. He points out that as we make a study of the revival movement in the church of Buhaya one discovers that the growth of this church has depended solely on the influence of the movement. Although Niwagila doesn't go deep on the question of missionary Christianity's evangelization as seen and applied by Mission Christianity, his points are key issues that may be helpful as we deal with issue of inculturation.

Mdegella (2005) in his PhD Dissertation wrote on 'Authenticity of Christian Conversion in the African Context'. Bishop Mdegella points out that, Christian conversion in the African context has been authentic because of the translatability of the event of Christ. He put it clear that through the incarnation, the suffering, and the death on the cross and the sending of the Holy Spirit, and through these events God made the calling of all humanity including Africans for transformation into salvation.

He put it clear that, God is perceived as the originator and initiator of Christian conversion while human being and their culture are perceived as recipients and channels of God's mission. Bishop Mdellega's arguments are based on four lines of thoughts about the authenticity of African conversion which are summarized as follows:

1. Africans should have remained with AR instead of converting to Christianity because in AR they lived a more authentic life than in Christianity.
2. The conversion of Africans from AR to Christianity cannot be authentic because Christianity was established under imperialism and colonialism.
3. Most Africans converted to Christianity because they were seeking alleviation from poverty; some were seeking for food aid against hunger and whatever western missionaries could offer. Under such circumstances conversion couldn't be considered as authentic
4. Christianization of Africans through western missionaries was detrimental to culture, religion and African identity thus establishing the kind of Christianity that is a mere replica of European Christianity and civilization, such Christianity also lack authenticity.

Despite the fact that most of these previous researches have touched some fundamental aspects on the issue of inculturation, conversion and evangelization in general most of those has touched directly or indirectly on 'Inculturation'. This study is considered to fill up the gaps left unaddressed. Inculturation is defined by the following theologians as follows;

Stuart Bate (2000), points to inculturation that it helps us see the truth hidden in different human lives and thus to be set free from some cultural expressions of Christianity which is really not African and which instead of bringing us closer to Jesus, the gospel and the Kingdom of God, actually takes us away from there.

He defines inculturation as a theological term concerned with the cultural dimension of faith and the context of evangelisation this refers to the process of evangelization of cultures, the Gospel and culture. In this study, *'Towards an Authentic Local Church among the Lozi people of Western Province, Zambia'* there are a number of the

Roman Catholic Church documents and pronouncements that were reviewed and such documents includes the following:

1.9.1 Vatican II, Decree of Missionary Activity (1965) (Ad Gentes):

The decree represents an emphasis in mission theology: away from the individualistic, numerical Catholicism of a Church organized primarily for individual baptisms, and towards an ‘incarnational’ Christian community. Hence there is a new emphasis on society and social institution which is responsible for the modes of thinking and acting of individuals.

To be a trained specialist in pastoral catechesis , liturgy and the apostolate is excellent, but specialist are unable to stir a finger until they know something of the social background of those among whom they work. Vatican II states that; ‘Human beings are formed into large and distinct groups by permanent cultural ties, by ancient religious tradition and by firm bonds of social necessity. The Church must be present in these groups of people through those her children who dwell among them, or who are sent to them’ (AG 11). Christian who gives witness must be full members of the society in which they give witness;

‘That they may be able to give witness to Christ fruitfully, let them be joined to those men and women among whom they live. Let them share in cultural and social life by the various enterprises of human living. Christ himself searched the hearts of men and women and led them to divine light through truly human conversion. So also his disciples, profoundly penetrated by the Spirit of Christ, should know the people among whom they live, and should establish contact with them. Thus they themselves can learn by sincere and patient dialogue what treasures a bountiful God has distributed among the nations of the earth’ (AG 11).

What the council is requesting all of us involved in mission work both local and expatriate is to study local tradition and cultures; ‘Seminarians in mission countries are invited to consider the points of contact between the traditions and religion of their homeland and the Christian religion and they are exhorted to be versed in the culture of their local people and be able to evaluate it’ (AG 16) and Missionaries during their training must acquire a general knowledge of peoples, culture and religions, a knowledge that not only looks to the past, but the present as well. Anyone who is going to encounter another people should have a great esteem for their patrimony and their language and customs’ (AG 26). On the subject of this missionary encounter, the council says, ‘From the customs and traditions of their people, Churches borrow all those things which can contribute to the glory of their Creator, the revelation of the Saviour’s grace, or proper arrangement of Christian life.

If this goal is to be achieved, theological investigation must be stirred up in each major socio-cultural area and a better view was gained of how their customs, outlook on life and social order can be reconciled with the manner of living taught by divine revelation' (AG 22). Finally, the Council singles out for special praise those who work in universities or scientific institutes and whose historical and scientific religious research promotes knowledge of peoples and religions. They help the heralds of the Gospel and prepare for dialogue with non-Christians' (AG 41). I would say is the encouragement for those who are engaged in socio-religious studies.

1.9.2 The Constitution on Sacred Liturgy (Sacrosanctum Concilium):

This is the decree on Sacred Liturgy which lays down the principles of legitimate variations and adaptations to different groups, religions and people, especially in mission lands (SC 38). On the subject of the sacraments of initiation the council says, 'In mission lands, initiation rites are found in use among individual peoples. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition' (SC 65).

The Declaration on non-Christian religions (*Nostra Aetate*), Christians are not to be passive. They are to 'preserve' and 'promote' the values that are found in non-Christian religion. The Church has exhorted her sons and daughters; prudently and lovingly, through dialogue and collaboration with the followers of other religions and in witness of Christian faith and life, to acknowledge, preserve and promote the spiritual and moral goods found among the peoples as well as the values in their society and culture (SC 2).

1.9.3 Africae Terrarum (The Pope's Letter to Africa 1967):

In the Pope's letter to the hierarchy and people of Africa, they are explicitly invited to study the traditional social experiences of the family, the sense of community. The Pope has this to say about African studies; 'We have always been glad to see the flourishing state of African studies, and we see with satisfaction, that the knowledge of her history and tradition is spreading.

This, if done with openness and objectivity, cannot fail to lead to a more evaluation of Africa's past and present. The more recent ethnic history of the people of Africa, though lacking in written documents, is seen to be very complex, yet rich in individuality and spiritual and social experiences, to which specialists are fruitfully directing their analysis and further research. Many customs and rites, once considered to be strange, are seen today in the light of ethnological science and commanding respect' (Africae Terrarum 7).

1.9.4 S.E.C.A.M (GABA), Kampala 1969: The Pope's Discourse at the Closing of SECAM:

This gives some of the pronouncement which was made. 'The expression that, is the language and mode of manifesting this Faith may be manifold; hence it may be original, suited to the tongue, the style, the character, the genius and the culture of the one who profess this Faith. From this point of view, certain pluralism is not only legitimate but desirable.

An adaptation of Christian life in the field of pastoral, ritual and spiritual activities is not only possible, it is even favoured by the Church. The liturgical renewal is living example of this and in this sense you may have an African Christianity. Indeed, you possess human values and characteristic forms of culture which can rise up to perfection such as to find in Christianity, and for Christianity, a true superior fullness, and prove to be capable of a richness of expression of its own, and genuinely African.

This may take time; it will require that your African soul become imbued to its depths with the secret charisms of Christianity, so that this charism may then overflow freely, in beauty and wisdom, in a true African manner. It will require from your culture that it should not refuse, but rather eagerly desire, to draw from the patrimony of the patristic, exegetical and theological tradition of the Catholic Church, those treasures of wisdom which can rightly be considered universal, above all, those which can be most easily assimilated by the African mind. The Church of the West did not hesitate to make use of the resources of African writers, such as Tertullian, Octavius of Mileto, Origen, Cyprian and Augustine.

Such an exchange of the highest expressions of Christian thought nourishes, without altering the originality of any particular culture. It will require an incubation of the Christian 'mystery' in the genius of your people in order that its native voice, more clearly and frankly, may then be raised harmoniously in the chorus of other voices in the Universal Church.

If you are able to avoid the possible dangers of religious pluralism, the danger of making your Christian profession into a kind local folklore, or into an exclusive racism, or into egoistic tribalism or arbitrary separatism, then you will be able to remain sincerely African even in your own interpretation of the Christian life, you will be able to formulate Catholicism in terms and congenial to your own culture; you will be capable of bringing to the Catholic Church the precious and original contribution of '*negritude*' which she needs particularly in this historic hour.

The African Church is confronted with an immense and original undertaking; like a mother and teacher she must educate the people in new forms of civil organisation while purifying and preserving the forms of family and community; she must give an educative impulse to your social virtues: those of honesty, of sobriety, of loyalty. She must help to develop every activity that promotes the public good, especially the schools and the assistance of the poor and the sick; she must help Africa towards development, towards concord and towards peace.

1.10 THEORETICAL FRAMEWORK

A frame work is an approach or method of doing research according to the nature of the study in a given context. It represents clearly a theoretical starting point and separate theoretical assumptions (Kvale, 1996:27) pointing to the principles that help to guide the researcher. So in order to properly grasp how inculturation is the communal equivalent of conversion and how it functions especially in the Catholic communities of Western Province of Zambia, we must set some theoretical ground work that will help us to understand the concepts and its accompanying different phenomena.

The research applies four related theoretical frameworks namely, anthropological, phenomenological, social science along symbolic interactionism and theological frameworks. These have been chosen due to their conceptual position with which to

provide the map, and the key to the entire research which involves learning and understanding of background of the problem which is being researched i.e. towards an authentic local Christian Church among the Lozi people of Western Province of Zambia.

1.10.1 Anthropological Framework

Anthropology is a science of human social existence in a given context comprising their behaviour and actions. It deals with man, especially his beginning, development, custom and beliefs (Hornby, 1978:25) as well as social and cultural context of religious phenomena. To put it in other words, anthropology deals with a scientific study of human beings as they correctly understand themselves (Shorter, 1973:13). This is normally done by observation, and analysis. Such an approach aims at discovering and articulating the interrogations and aspirations imbedded in a precise anthropology datum (Shreiter, 1985:28).

The necessity of anthropological framework in this study also lies on the fact that it is expected to give the researcher knowledge of a comprehensive study of the human person in an African perspective; biologically, physically, socially, spiritually and economically. It consists of a study of his/her beliefs and values, thus enabling the researcher to determine their significance in their total social context (Shorter, 1975:159). This is a matrix for understanding African religious beliefs for illuminating the Christian beliefs, particularly the concept of conversion and evangelization. The main strength of an anthropological approach lies in its capacity to enable the researcher to study and understand religious phenomenon in its actual form without being speculated.

This research deals with evangelization as seen and applied by missionaries. Anthropological framework is necessary in this study for it centres on the value and goodness of the human person and his/her experience as it is lived and realized in culture consisting of social change, geography and historical circumstances (Bevans, 2003:55). With it the researcher is reminded to start where people are, with people's real questions and interest rather than by imposing questions asked out of other contexts. This conquers with the comment of an anthropologist John Kirby as quoted by Bevans who stresses that the evangelization in Africa has been less than successful

since Christian Missionaries has not fully applied anthropological approach in presenting the gospel to Africans (Bevans, 2003:60).

1.10.2 Phenomenological Framework

Phenomenology is an analytical description of phenomena which points to phenomena without the interference of negative or positive prejudices and explanations (Pobee, 1979:21-22). Religious phenomena consist of prayers, sacrifices, myths, rituals, rites, cults and doctrines and so forth. Phenomenological study of a religion has been defined as a systematic study of the morphological and comparative view points. Its central aim is an understanding of the actual meaning of the phenomenon of a respective religion in this case African Religion and Christianity (Burrel, 1979:241, 242).

Since the phenomenological study of religion begins with the phenomena, it begins at the right place, bearing in mind that everybody, even the most objective person has presuppositions. The phenomenological approach is also conducive to clarity in the sense that one knows what one is talking about. The questions such as: what is man? What is God? What is Sin and so on? try to analyse phenomena (Pobee, 1992: 21-22).

Phenomenological framework has been applied for this research because of its capacity to enable the researcher to understand people's beliefs and practice in their actuality without being speculative. Along the phenomenological approach, a non believer may appreciate some aspects of a believer's point of view or religion, but he can never appreciate the reality of religion as perceived and experienced by the believer. He doesn't perceive it in such a way the believer does, rather in his own view (Kahakwa, 2006:238).

Proponents of phenomenological study of religion assert that religion gives its adherents, not only confidence in perceiving and knowing the meaning of their lives, environment and inner realities, but also knowledge of their nature and cause of things, in the light of the question. Why things happen the way they appear and not the other way, (Kahakwa, 2006:239). The phenomenological framework enables the researcher to understand aspects of a given religious phenomena which are lucid from any phenomenological study.

Unless their social structure and meaning are understood correctly the researcher might be led into what has been described by phenomenologist as the ‘Twin danger’ which implies on one hand ‘seeing into’ what is not there and ‘seeing out’ what is not indigenous on the other hand (Kahakwa, 2006:238).

This is inevitable when the reality of a given religion is not studied and understood as the believer sees it, that is, in a way which reveals the sacred structure of consciousness. Phenomenological framework demands description and not imposition of one’s beliefs (Kahakwa, 2006: 238). For that matter this framework is expected to guide the researcher to address the question of localization/evangelization among the Lozi people from missiological perspective.

1.10.3 Social Science along Symbolic Interactionism Framework

Social science along symbolic interactionism has been applied, because it investigates the interaction between two groups of people with different cultural backgrounds. In this case, the Lozi people of Western Province in Zambia and the Missionaries who brought Christian faith among the Lozi. Social science approach along Symbolic interactionism framework is highly needed mainly for religious and sociological studies, because of its conceptual capability to illuminate on people’s interaction and interpretation of their actions. The importance of symbolic interactionism has roots in its nature and function. Social Science by its nature deals with the nature of human group life and conduct (Blumer, 1969:48).

It is closely related to the phenomenological approach of which for both of them, searching for meaning is a central theme. While the phenomenological approach uses description as the means for understanding of meaning, symbolic interactionism uses disengagement or interpretation. According to Blumer symbolic interactionism, involves interaction between two groups of people or individuals and reaction to it from both sides. This is an unavoidably question that involves addressing its nature and scope (Blumer, 1969:8).

Blumer (1969:48) defines ‘symbolic interactionism’ as a down-to-earth approach to the scientific study of human interaction of which the empirical world is the natural

world; hence, has been regarded as a place where symbolic interactionism lodges its problems, conducts its study and derives its interpretations. Alternatively, it is regarded as a place where problems are lodged, as well as a place for conducting studies and offers interpretations for deriving the actual meaning of a given message or action.

Such an approach might enable a researcher, to observe carefully the actual performance of a religious or social phenomenon as well as their respective participants whose lives are closely related to each other. It involves delivering the message and deriving its meaning. Deriving or disengaging 'the meaning engaged in it is an on-going process and not a one side activity, whereby one group act and the other remains only onlookers and both groups interact with each in its own way' (Burrell, 1979:82).

On this ground, social reality is meaningful when it has been derived and received from the point of view of people directly involved. According to the story teller in this case missionaries and the story hearers (Lozi) each of them has a chance to react to the other group. Meaning is attributed to the environment, and not derived from or imposed upon by one group (deliverers) on the other group (hearers) (Burrell, 1979: 251).

It is a mistake to think that the use of meaning by a person is an implication of the meaning derived or imposed (traditional view) rather the meaning derived is to be interpreted and reinterpreted at a self basis. Overlooking this reality was the root source of misunderstanding of the meaning derived (by missionaries) and the meaning derived or disengaged (by Lozi-African converts) during the interaction between them (Kahakwa,239: 2006) Upon interaction, the necessity for each side to react to each other at least explicitly or implicitly was either overlooked or looked at but limited to only one side that is, missionaries delivering the message and deriving its meaning (Burrell, 1979:251).

This lead to regarding missionaries as actors, and the Lozi-African converts as only on-lookers or passive hearers and recipients of the message. Consequently, the meaning from each side (old and new stories) to a greater extend remained engaged to

the other group. This attitude is contrary to an interactionist view whereby both groups involved especially the hearers participated in disengaging and understanding the meaning contained, in this case the missionaries and African meaning (Kahakwa,239 2006).

Practically this can be explained as follows, when two people or groups meet, their main agenda is to read from each other and to interpret each other so as to deliver the meaning, for example, when two groups meet: group A delivers the meaning Group B hears and receives the delivered message. In addition to that, group B interprets and delivers its meaning and group B has the key to derive the meaning (Kahakwa,239: 2006). The relevance of this framework in this study will help us to analyze and articulate on how the Christian Mission among the Lozi did both tasks that is delivering the message and deriving its message of which approach led them to impose the message of conversion and evangelization upon the Lozi people.

1.10.4 Theological Framework

Theological framework is needed because the topic of research is theological which demands both biblical and theological explanation and articulation. The research is mainly a missiological discipline as it deals with inculturation as seen and applied by Christian Mission and its implication on the lives of mainline churches in the Western Province of Zambia. Theological framework is looked upon to enable the researcher to address the challenge of understanding or misunderstanding evangelization among the Lozi Christian of Western Province in Zambia so as to criticize, challenge and promote evangelization in the contemporary mission work. Mainly, this will be done along contextual model, cultural model and Inculturational model as tools of theological framework.

1.10.5 Cultural Model Framework

Contextualization is an attempt to understand Christian faith in terms of particular context. The contextual model concentrates more directly on the socio-economic (the term 'cultural' here, which is incorrect). The real difference between contextualization and inculturation lies in the reality that contextualization puts more emphasis on the socio-economic, while inculturation puts more emphasis on the socio-cultural context in which Christianity takes roots. It begins with reflection within the socio-economic

context. Any theological reflection that is contextual needs to realize that culture, history, economy, politics, contemporary thought forms, and so forth are necessary for theological expression (Shreiter, 1985:120).

This also applies to contextualization or localization among the Lozi. The Second Vatican Council (1965) opened the church to the riches of the humanistic and scientific progress of the world of our time, but it also pointed to the structural injustices and cultural alienation inherent in the process. The separation of the gospel and modern culture was principal concern of the Second Vatican as far as pastoral Constitution on the Church in the Modern World. These trends encourage the development of theology in indigenous cultural categories with special attention to socio-political context.

The primacy here is given to the biblical word and the secondary importance given to the liturgical and sacramental life are probably part of the reason for calling this effort '*contextualisation*' rather than '*inculturation*' the word context in this case suggests the importance of the given social or cultural milieu of the receiver as a place of faith reflection. This begins with the needs of the people in a concrete place whether in search for a new cultural identity or for a fundamental change through liberation.

Another common emphasis to the contextual model is the role of the grass-roots people as the subject of theological construction however, it can be said that this model stretches the possibility of existing ways of thinking about Christian faith to its limit and is willing to venture into the unknown, with all the ambiguities and risks that are implied. It can be said that this model is perhaps the most fruitful framework for the understanding of the problem faced in Christian communities in many third world countries and the attempts of their theologians in relation to Christian faith.

1.10.6 Inculturation Model Framework

Culture is defined as an integrated system of learned behaviour patterns which are characteristics of the members of a society. It consists of patterns, explicit and implicit of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artifacts (Kraft, 2002:46-48). Cultures provide the model of reality that governs our

perception, although we sometimes are not aware of the influence of our culture upon us. It shapes the way and the manner of how a given religion like African religion and Christianity each is being articulated (Kahakwa, 2003:25).

Cultural approach demands raising related questions. What and how should be done for promoting the use of culture and inculturation in the church, with more emphasis being given at the grass root level? (Shorter, 1998:261-262). Cultural awareness which stimulates community action has been regarded as the right way for a cultural point of departure. This is possible by bearing in mind the fact that after an interaction has taken place and an action or message has been delivered and derived, it follows the process of inculturation.

Cultural model involves transmitting a message into a new context and having it understood in terms of the culture of that context (Kahakwa, 2003:24). This implies encouraging African Christians converts to further preserve culture as well as using it to give the gospel a cultural expression.

The importance and relationship of African culture and Christianity raise the question of how African and Christianity relate and impact on each other to the extent that both should be maintained. A positive answer to this question is likely to pose another related question: how the African cultural social structures and religious practices should be incorporated into Christianity? The answer lies in the inculturation model which has been recommended by most African theologians and African Synod of the Catholic Church.

The more appropriate approach with which to preserve and maintain both African culture and Christianity is through partnerships and mutuality (Kahakwa, 2006:260). In this case Lozi African traditional religion could be useful for a better understanding of evangelization in both missionary and post missionary Christianity in the Western Province of Zambia.

Inculturation is defined as a process of transferring faith from one culture to another (Kahakwa, 2003:24). Shorter describes this process as the insertion of the Christian message into a given culture. He regards inculturation as on-going dialogue between

faith and culture or cultures, and that *interculturalism* is a better word to describe this process on the assertion that an expression of the process of inculturation is only possible through partnership and mutuality (Kahakwa, 2003:24).

Inculturation model, therefore, is a necessary tool for contextualization to the extent that both are not only closely related to other contextual models applied in this study, but also belong to theological framework of which all need a cultural concern and involvement (Kahakwa, 2003:24). Accordingly, inculturation has been applied in this study to facilitate and foster what has been reached through other cultural oriented models. It deals seriously and actively with cultural perspective, involving how culture could be used to inculturate the gospel.

An application of the inculturation model is inseparable from cultural approach, as it involves a cultural technical application for understanding concepts that have been introduced in a respective society. It is because any theological model formulated or applied in a given context depends on people's culture. The importance of inculturation model lies in the fact that rather than imposing the Christian message and its cultural external form, one must find a way of discerning its cultural potentialities. This is possible since the Christian message is always acculturated in a way that preserves its core meaning (Kahakwa, 2003:25).

The inculturation model help us to see the African Christians' reaction to the missionaries' version of Christianity and its essential concepts in an attempt to interpret its message gospel into their own terms and version. It demonstrate the fact that the propagation of the gospel in an African context did not land on an empty ground as it found people deeply immersed in their own traditions and culture (Kahakwa, 2003:26).

The strength of inculturation model has roots in the fact that it is not a one-sided process, rather it is a two-sided process, involving an encounter of people from both sides. This also applies to the interaction of missionaries and Lozi-Africans. It also involves a degree of cultural sensitivity on each side resulting in what Mbiti describes as the 'process of acculturation' which is an encounter between two cultures that takes place at the same time (Bevans, 2003:60).

The importance of the inculturation and acculturation models as well as the relationship between them and dependence on each other can be grasped from Young's statement, 'without inculturation, African theology is not African; without acculturation, Christian theology is not African' (Young,1993:2-3). Both sides benefit from each other. Acculturation has been described as a more serious element in the search for religious accommodation in Africa.

In applying this model one has to be careful for it is not without weakness. The weakness of the inculturation model lies in the fact that in some cases an encounter between the gospel and culture, resulted in the process of acculturation, producing what Sengor calls 'half caste Culture'. Kahakwa, describes it as 'the process of partial giving and partial receiving, partial withholding and partial rejection' (Kahakwa, 2003:26). He regards this state as an unofficial 'baptizing' of African cultural value into the Christian way of life. For him official baptism is only when inculturation is appropriately applied in such a manner that it becomes an arena for converts' own and full interpretation of the Christian gospel (Kahakwa, 2003: 27).

The latest document on mission is John Paul II's encyclical, *Redemptoris Missio*. In this document he attempts to synthesise the Catholic Church's missiological teaching of the recent times. It, too, addresses the problem that results from the encounter between mission and culture. He further reiterates that, 'the process of the church's insertion into peoples' culture is not a matter of purely external adaptation, inculturation means the intimate transformation of authentic values through their integration in Christianity and the insertion of Christianity in the various human cultures'(RM 52).

1.10.7 Understanding of African (Lozi) World View: Circular Epistemology

The basic supposition of this reflection is that African Theology needs its own epistemology. Trying to interpret African life from within the narrow confines of western cause and effect paradigms is like to balance an elephant on a barstool. In western atomized thinking life is fragmented into several parts, namely religious and ordinary; spiritual and secular; and sacred and profane. To the extent that western thinking has influences African religious beliefs, these beliefs will be also be affected

by the crisis of perception, which typifies western conceptual frameworks in our time (Capra, 1982:98).

Against this background, (Nthamburi, 1980:285) calls for a recovery of the wholeness of life. This reflection accordingly attempts to show that in Africa, religion is inseparable from daily life. We need to understand very well the African world view, which is a circular epistemology by way of its nature. The west operates out of a more or less analytic framework which separates life into manageable parts thereby reducing existing to whatever plane the person happens to be on at any time (Capra, 1982:101).

The African world view acknowledges a basic inter-relatedness of the universe and all lived realities. For an African person all facets of existence find a meeting place in human experiences. This means that, the African conception of reality is holistic rather than mechanistic. As such, African (Lozi) makes no formal distinction between sacred and secular realities, 'Wherever the African is there is his/her religion' (Mbiti, 1969:2). The individual is said to consist of 'social, moral, spiritual and physical components united together; the individual is viewed as a composite totality' (Ray, 1987:63).

A logical consequence of this is that religion 'permeates into all the departments of life so fully that it is not easy or possible to always categorize it' (Mbiti, 1969:1). What Mbiti says is that a study of religious patterns is in fact a study of peoples themselves. Not surprisingly then African Religion have little theological output because most written knowledge comes from Anthropologists and Sociologists (Mbiti, 1969:1).

In this regard Mbiti contends that philosophical systems of African peoples 'have not yet been formulated' (Mbiti, 1969:2). The position is that there is an understanding and an African attitude of mind and an African conceptual framework that can be described as circular epistemology. This is a term coined by Social scientists and Philosophers of Science to illustrate the desired paradigmatic shift from the Cartesian and Newtonian mechanism to a more holistic understanding of reality (Capra, 182:18).

The foregoing, the most characteristic is rather than fragmented reality and examine different aspect in isolation as it operate in the Western Linear paradigms which focuses on *cause and effect* (Capra, 1982:17). The circular epistemology implies a way of thinking and knowing which focuses on the interaction of the Lozi people and their environments. The basic premise is that the Lozi person does not exist in a vacuum but lives and functions within a matrix of interaction of the community. The emphasis in circular thinking is on relationship, complexity and context. This is in contrast to the atomized and reductionism which features in linear paradigm (Capra, 1982:17).

Two key concepts of this new (for the west) epistemology are *holism and anti-reductionism*. The former hold that it must be viewed as an integrative whole involving interdependent physical, social and cultural patterns. The latter is closely related to this and rejects any reductive analysis in accounting for human reality (Lucas, 1985:170).

The basic for a circular epistemology is a system of life, rather than concentrate on building blocks or basic substances, the system approach emphasise basic principles of organization. Systems are intrinsically dynamic in nature and their internal processes continually strive to establish and maintain a homeostatic balance (Capra, 1982:18).

Circular epistemology sees reality as a process of continual flow and change. This process is cyclical in nature and is affected by principles, which are polar opposite that sets the limit for change (an essential homeostatic mechanism). The circular view is that all manifestation of reality is generated by ‘the dynamic interplay of these two archetypal poles’ (Capra, 1982:18). These opposite came from both nature and the social life. It is difficult for Westerners to be content with co-existence of opposites in the same reality rather than looking in different categories, advocates of the circular worldview treats these opposites as ‘ extreme poles of a single whole’(Capra, 1982:18) . African people do not know how to exist without religion (Mbiti, 1969:2).

Islam also becomes meaningless as traditional Africans find it difficult to embrace as a once a week religion. Also it is not enough to embrace a faith confined to Church or Mosque. The whole person must be occupied by religious meaning (Mbiti, 1969:3), so that he is able to relate meaningfully to others and to the environment. Prof. Louw solidifies this by pointing out that; ‘to be human is to be connected to life, and this connectedness implies mutual interconnectedness because life is about this principle of inter-relatedness and community’ (Kahiga, 2005:190).

1.11 ETHICAL CONSIDERATIONS

Several issues related to ethics in the process of research and were considered in this thesis. I did not impinge on the rights of the persons interviewed, nor on the rights of the community as a whole. I adhered to general principles and practices of human rights, the right to dignity, confidentiality, etc. These generally accepted ethical principles were applied to my research.

1.11.1 Informed consent

A fundamental ethical principle of social research I observed is willing participation. The purpose of the research was made very clear to all participants, so that they do not participate lacking clarity in terms of intent and purpose of the thesis. I explained the purpose of my research in both written and verbal form. I was honest in my conviction that the interviewees indeed understood what I wanted to do.

1.11.2 Permission to conduct the study

Permission was obtained from the local governance structures (where necessary), as well as the local authorities and, from national church authorities. The Research and Ethics Committee of the College of Theology at UNISA approved my research design.

1.11.3 Confidentiality

I affirm that, I adhered to general precepts of confidentiality in academic research. This implies that personal and private information may not be published wider without the express permission of the informant(s). I undertook to treat the contents of interviews in an anonymous and confidential fashion, so that no personal

connections can be made to any information. The names of persons interviewed were therefore not made available.

1.11.4 Benefits for the researched community

I ensured that any benefits which flowed from the research must be channelled to the community. I undertake this research because Its my hope that one day the Zambian Church which I have served for more than seven as a fulltime priest and reached adulthood in the expression and life of people of Zambia. This also implied convincing local ecclesial authorities of our goodwill so that they can help me where possible.

1.12 SCOPE AND LIMITATION

1.12.1 Scope - The research covers the subject of inculturation among the Lozi people of Western Zambia, Central Africa. It specifically analyzes the impact of the Christian faith on the cultural life of the Lozi people and whether an integration of these two aspects has occurred. It further proposes areas and methods of convergence between the Lozi traditional spiritual outlook and the Christian doctrine.

1.12.2 Limitation – the research is limited in locality to the western region of Zambia. It does not encompass what other Zambian ethnic groupings encounter with the Christian faith and how inculturation occurs among them. Furthermore, the western region of Zambia is inhabited by several ethnic groupings; this research is limited to the Lozi ethnic group withstanding the fact that there has been an assimilation of other cultural traits from other ethnic groupings during Lozi history.

In doing research some problems, however, are anticipated. In some places during interviews there may be language barriers. I used different languages common to the people of Barotseland, mainly, Lozi language, and if necessary English. Some Christians who at the same time adheres to African Religion may not be ready to disclose this reality to me as a pastor due to shyness or fear resulting from socio-cultural milieu lest they may be regarded unbelievers.

I have applied some probing questions to establish some facts. In some cases I used church elders as co-interviewers. Some respondents from other denominational

affiliation different from mine may be sceptical to provide detailed information regarding their faith. I have explained thoroughly the reasons of the research assuring them confidentiality. I have accessed some necessary information. Also some of the office bearers were not willing to disclose their files fearing exposing their confidential issues but I assured them confidentiality.

CHAPTER 2

WHAT IS AUTHENTIC LOCAL CHURCH?

2.0 INTRODUCTION

Attempts have been made in defining what an authentic Christian local church ought to be. In the historical context, there has been the emergency of African Initiated Churches in which the Christian biblical message is dressed in African traditional rites and rituals with an underlying current of traditional understanding of the spiritual world. Notable are the Zionist churches of Southern Africa.

This chapter shall attempt to define what is really meant by localizing the Christian message in a particular community. The fundamental insight that must be noted is that *the Christian message has no culture*. To comprehend this, one must recognise the fact that before his incarnation, the Son of God pre-existed in the spiritual domain (Jn 1:1-14) and he became incarnated, in a particular human culture (Jewish) in order to communicate a spiritual message of salvation and immortality to mortal beings bound in human existence with its definite natural laws.

Communication occurs in symbolic forms which include language, objects, signs, etc. and each particular human culture has its unique form of symbolism. The Son of God incarnated as Jesus the Christ was bound in this Jewish symbolism and inevitably communicated the Christian message dressed in the Jewish culture. A unique example is the Passover symbolism of his redemptive work. Though animal and human sacrifices were a universal concept, the Exodus Passover stands unique in redeeming a people. Today all over the world, bread and wine are symbols of sacrifice for salvation, a purely Jewish concept.

As the Christian message spread to parts of North Africa and Europe (Roman Empire), there was a further dressing of the Christian message with those regions' cultures in various forms including the language of interpretation and concepts (e.g. sacrament from Latin *sacrametum*, a military pledge of loyalty to the emperor), rites and rituals (e.g. confirmation), festivals (e.g. Easter and Christmas, All Souls & Saints) and dress codes. It was with this double cultural heritage that the Christian message was brought to black Africa.

Questions hence arises, can't the Christian message suffice in a different culture other than the Jewish and Western modes? Is God's communication to humankind deemed to be locked in one or two particular cultures? Can't God's message be presented using a different culture? It is to such questions that African Independent Church responded. Our quest in this chapter however is to define what localization of the already double heritage Christian message could be achieved.

2.1 ORIGIN AND MEANING (DEFINITION) OF AN AUTHENTIC LOCAL CHRISTIAN CHURCH

The most important part of the research or the central part of this work is the inculturation which may be understood as the emergence of a local church in a place (Bate, 1994: 100). By a local church I mean the manifestation of the one church of Christ as the community of faith in a particular context. Essential for this emergence are two apparently opposed forces whose dialectical resolution motivates the inculturation process. The first of these forces is the unifying, creative and redemptive power of God seeking the oneness of creation and salvation, so that God may be all in all. The second is the incarnational locus of all creation and salvation which moves the Word to take on flesh in a time, place, culture and the Spirit to take the church to the ends of the earth.

The resolution of this dialectic may be expressed as the emergence of unity in diversity or as a communion of communities. The papal document emerging from the African Synod, *Ecclesia in Africa*, describes the resolution of this dialectic as showing respect for two criteria in the inculturation process, namely '*compatibility with the Christian message and communion with the Universal Church*' (EA62; cf RM 54). These two criteria highlight the importance of unity in the inculturation process. They affirm the relatedness of all Christian consciousness, *ethos and mission* which is expressed so well by Paul: 'There is one Lord, one faith, one baptism and one God and the father of all, over all, through all and with all' (Eph 4: 6).

Is the idea of doing inculturation as a transformation of faith communities to be more liberated, by transformation I mean as a way of entering God's desire for **humankind to develop holistically** and not in a manner of dichotomy? Therefore, true

inculturation and development of faith must involve God as His Mission (*Missio Dei*) of transforming humankind (Luke 4:18, 19). If mission belongs to God and has its origin in the heart of God – there is mission only because God loves people – God’s love for people has been shown to be holistic.

2.2 ORIGIN AND MEANING (DEFINITION) OF INCULTURATION

2.2.1 *The Meaning of Inculturation* – (Waliggo,1986:11) explains that the term ‘inculturation’ as evolved through time as there is better theological understanding of the reality in the Christian Church. The term of *adaptation* was initially used which reflected ‘a selection of certain rites and customs, purify them and inserting them with Christian rituals where there was any apparent similarity.’ *Indigenization* was later in use referring ‘to the same process but underlined the necessity of promoting indigenous church ministers in every locality.’

Waliggo further explains that ‘Vatican II stressed *reformulation*⁵ of the Christian doctrine in the thought and language that are understood by contemporary persons.’ After Vatican II, the term *incarnation* which was theologically sound and expressive came into use. ‘It means that Christ himself chose to become man in order to save humanity, Christianity has no alternative but do the same in every culture and time in order to continue the salvation brought by Christ’ (Waliggo,1986:11).

2.2.2 *Inculturation* ‘came to express that same reality while underlining the importance of cultures as the instrument and the means for realizing the incarnation process of the Christian religion’ (Waliggo, 1986:12). Inculturation is an unavoidable challenge not only for Christians in Africa but the church at large and so it is for Barotseland. Such a task belongs to the ministry of the church as a whole. The challenge though is for both laity and clergy. It stresses a focus on Church leaders, who especially should be deeply involved in this process, encouraging theological research, examining the reflections of theologians in dialogue, and putting the results into practice at the pastoral level. If God has called all human beings in and through Jesus Christ, he does not confine the call to a specific culture. Therefore, the incarnation of God, death and resurrection, applies to every culture.

⁵ *Gaudium et Spes* No. 44, 62; *Ad Gentes* No. 22 and the *aggiornamento* movement.

Waliggo (1986:12) presents the meaning of inculturation as ‘the honest and serious attempt to make Christ and his message of salvation understood by peoples of every culture, locality and time. It means the formulation of Christian life and doctrine into the very thought-patterns of each people. It is the conviction that Christ and his Good News are even dynamic and challenging to all times and cultures as they become better understood and lived by each people. It is the continuous endeavour to make Christianity authentic in the cultures of each people.

Waliggo (1986:12) then quotes Welbourn and Ogot⁶ on a deeper significance of inculturation through the consideration of its necessity: ‘The durability of Christian faith in Africa will not depend on its network of schools and parishes, hospitals and other institutions. Economic strength and even political support will not guarantee its future. The permanence of Christianity will stand or fall on the question whether it has become authentic African: whether Africans have made Christian ideas part of their own thinking, whether Africans feel that the Christian world vision of life fulfils their own needs, whether the Christian world view has become part of authentic African aspirations.’

Waliggo (1986:13) in reference to the failed attempts in early history of rooting Christianity in North Africa, Congo and Mozambique, states that ‘inculturation’, is that movement which aims at making Christianity permanent in Africa by making it a people’s religion and a way of life which no enemy or hostility can ever succeed in supplanting or weakening.’

Waliggo (1986:13) dispels the misunderstanding and misinterpretation that gets into the way of inculturation. He recognizes that it is not malice which causes opposition to inculturation but a lack of appreciation of the aims of inculturation. He states that such opponents ‘feel inculturation aims at creating a different type of Christianity, a faulty Christianity. They fear the movement would dismantle the central doctrine of our faith and lower the Christian standards established such a high cost of lives and efforts. They suspect it would divert the Christian growth by introducing in it

⁶ Webourn, F B and Ogot, B A 1966. A Place to feel at Home: A Study of two Independent churches in Western Kenya:Oxford

‘superstitions’ long condemned elements of ‘paganism’ long forgotten and create a syncretistic Christianity.

They think one of the aims is to make Christianity easier for the African people. Some fear that the movement may bring divisions in the Church. Create the unhealthy imbalance between the local and the Universal Church and perhaps lead to schisms. If these or any of them were the aims of inculturation movement, then certainly it would be a movement to avoid, fear and disassociate from, but certainly not so. Those fears expressed above are however, most useful to all involved in the inculturation movement in order to know what must be avoided and to stress the real aims and clarify them for all to see and become actively involved.’

2.3 CONCEPTS RELATED TO INCULTURATION

Shorter (1994:32) presents an understanding of inculturation as ‘a term that denotes the presentation and re-expression of the Gospel in forms and terms proper to culture, processes which result in the reinterpretation of both, without being unfaithful to either. It is a creative development which participates in the dynamism of cultures and their intercommunications.’ Shorter (1994:32) then states that ‘definitions of inculturation tend to put emphasis on one or other term of the equation – Gospel or culture.’ He then cites to examples:

The process of a deep, sympathetic adaptation to, and appropriation of a local culture in which the Church finds itself, in a way that does not compromise its basic truth.⁷ The process by which a particular people respond to the saving Word of God and express their response in their own cultural forms of worship, reflection, organization and life. This is how a local church is born and continues to live.⁸

Shorter (1994:32) further explains inculturation as ‘a process which involves the destigmatization of alien cultures, and the self-emptying (*exinanitio sui ipsius*) of both the evangelizer and evangelized cultures.

Shorter (1994:33) then presents some *related concepts* to inculturation: closely associated with inculturation is the problem variously described as ‘culturalism’,

⁷ W. Reiser, ‘Inculturation and Doctrinal Development’, *Heythrop Journal*, vol. 22 (1981), pp.135-48.

⁸ Michael Amaladoss, ‘Dialogue and Inculturation’, *Inculturation*, no 314 (1988), p.22.

‘over-inculturation’ or simply ‘syncretism’.⁹ Acculturation is necessarily accompanied by a greater or lesser degree of syncretism, or anomalous conflict of meaning.

For Christian writers, syncretism occurs when a culture appropriates the Gospel and distorts its meaning, or when unabsorbed cultural elements with conflicting meaning are juxtaposed with Gospel values. In so far as inculturation is concerned, syncretism must not be allowed to invalidate the Gospel. Inculturation, therefore, implies a measure of desyncretization, and this was the experience of the earliest Christians in their efforts to detach themselves from Judaic religious culture.

2.3.1 Culture, Culturalism and Cultural Domination

Shorter (1988:4-5) quotes Edward Tylor’s definition of culture as ‘that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society’¹⁰ In this fundamental description, human society becomes the criterion of culture. Culture is what a human being learns, or acquires, as a member of society.

It comprises the learned aspects – as opposed to the inherited aspects – of human thinking and human behaviour....Human individuals interact with one another according to preconceived mental patterns, and they continue to reflect mentally about their interactions. Culture is therefore not simply about behaviour. It is also about ideas....Culture is therefore essentially a transmitted pattern of meanings embodied in symbols, a pattern capable of development and change, and belongs to the concept of humanness itself. It follows that, if religion is a human phenomena or human activity, it must affect, and be affected by, culture.

2.3.2 Adaptation and Accommodation

Firstly, it is important to understand the distinction made between ‘adaptation’ and ‘accommodation’ in canonical cultural discussion. ‘Adaptation’ is the process through

⁹Shorter, op. cit, p.224; Stackhouse, op. cit., p. 8; J.M. Waliggo, ‘Making a Church That is Truly African in J.M Waliggo et al. (eds), *Inculturation, Its Meaning and Urgency* (Nairobi, 1986), pp. 11-33.

¹⁰ Tylor E B. 1891. *Primitive Culture*. London. Vol. 1, p.1

which competent ecclesiastical authority (SC 22) modifies the liturgy for the benefit of a certain group or region of people. 'Accommodation' on the other hand is the action through which an individual minister, such as a priest, tailors a liturgical celebration to the needs of a particular assembly. Adaptation is a more serious aspect requiring Roman approval, while accommodation, often authorized and encouraged, does not usually require approval of higher authority (Garrity, 1993:285).

Although the term, '*adaptation*' is no longer regarded as sufficient to express the desired renewal, it is fitting to refer to it here. It is a Latin word from the verb '*adaptare*', which means to 'fit', to 'alter' so as to fit for a new use. Here, in this paper, it means therefore, the changes made in the Liturgy, so that it fits local people and their needs. This is nothing new for when Christianity was at its embryonic stage, it sanctified most of the Jewish culture and traditions.

Even up to this day the so-called Roman rite is essentially based on Jewish traditions. For example, the structure of both the liturgy of the word and that of the Eucharist are images of the Synagogue's prayer meetings and the Eucharist resembles some traditional Jewish religious meals. This is why adaptation of the liturgy is, in recent age, necessary. Some of the rituals are no longer meaningful to all peoples of the whole world. For instance, the genuflection as an act of greeting and respect is probably not appropriate to all cultures. The usage of unleashed bread for the Eucharist proves this fact. It was customary bread that feast meals unleashed bread was eaten and not the ordinary bread. There is no necessary objection to usage of the ordinary bread from bakery for what is more essential are the words of consecration over that bread. In the recent years, the term '*adaptation*', is undesirable because it seems superficial. Alexio Muchabaiwa comments;

'When talking of adaptation, there is always a danger of over-emphasizing traditional values, as if African culture is static. It can be said paradoxically enough that present day Africa is at times a prisoner of her own values. Some of these values impede her development because they are not conducive to, or are even opposed to, the mental attitude which a new stage of economic development requires. The Church can help in the liberation of genuine values, not by turning to the past by preserving them, but by helping to their rediscovery in a new context. By adaptation or Africanization we mean the Catholic Church in Africa in search of a fuller and more convincing self-expression of its African values in the one body of Christ. In other words adaptation means that the essence of Christianity must be incarnated in the African

culture. Hence adaptation is not limited merely to clothing, ornaments, language, music and social customs it is applied with equal validity to pagan religious practices. Any religion which is not utterly contaminated by sin is an object of God's providence, and an instrument of orientation to Him. But some people oppose adaptation on the grounds that are contrary to the unity of the Church. This of course has been the position of the Roman Church for centuries, during which it was thought that the more alike things were all over the world the greater was the catholicity thus displayed. Thank God we have now learned that uniformity does not necessarily mean unity. Sameness can be monotony; and rigidly fixed system of minutely detailed statues may have little in common with a living organism. We have discovered that variation may mean richness, that for inspiration and personal expression it is necessary to allow liberty for change and development. We must accept, even appreciate, that the assimilation of cultural values can deepen Christian life in permitting authentic self-expression (Muchabaiwa, 1973:4).

Muchabaiwa (1974:4) introduces the theme at a deeper level when he says: which attempts to the local people (Lozi) to participate with more understanding; consciously, responsibly and actively in the Eucharist. Moreover, 'adaptation' Shorter points out that, 'it is a missioner because it suggests that Christianity somehow adapts itself. In fact, since it is not betraying itself.' The term adaptation as Shorter points further, 'derives from the Pre-Vatican Mission Theology in which Christianity was seen as a cultural tradition. What really happens is that Christianity in one cultural dress encounters and non-Christianity in one culture, and then tries to incarnate itself in the new culture '(Shorter, 1972:50).

In doing this it challenges and transforms the culture. In this way we can see that, they are two processes that are involved here. One being the under dressing of Christianity from the foreign culture and secondly, is the dressing of Christianity in the indigenous culture. These processes however, are simultaneous, since Christianity cannot exist without some dress or other, one cannot have culturally naked Christianity (Shorter, 1972:50).

The great difficulty is that in this encounter or adaptation one must work inward from two separate starting points. One must start with the indigenous culture itself, to discover what are its authentic human values, and how far these values are already Christian values, and how far these values are already Christian values, or can be developed into Christian values 'Seeds of the Gospel'. One must never begin with a Christian doctrine for example the Holy Trinity and then look for similarities in an

African Tradition. This can be entirely superficial adaptation, which turn into a gimmick for making Christianity acceptable, not only that but also, one must have the total picture of the Christian message in mind when looking for the ‘seeds of the Gospel’ otherwise one will not recognize them (Shorter, 1972:51).

The Christian message must not be limited to the mere area of overlap between Christianity and African Traditional Religion, this would impoverish it completely. Innovation may be necessary, perhaps even the preservation of foreign cultural forms for concepts and values that are completely foreign to the indigenous culture; but these must be well integrated and articulated within Christian culture.

It’s the teaching doctrine of the Trinity for example, one might begin with the indigenous idea of the richness of God, expressed, let us say, in plural term for the Supreme Being. Ultimately dispense with three persons, described by the symbols inherited from the Jewish culture in which the Trinity was revealed, as ‘Father’, ‘Son’ and ‘Holy Spirit, obviously not. In the doctrine of the Trinity, the indigenous idea of God must be developed, given even an entirely new dimension (Shorter 1972:51).

2.3.3 Enculturation and Acculturation

Shorter (1988:5) points out that ‘Enculturation’ (sometimes spelt ‘inculturation’) is a sociological concept which has been used analogously by theologians for the theological notion of inculturation. In order to differentiate between the sociological and theological uses of this term, it is better to preserve the spelling ‘enculturation’ for the sociological context, and ‘inculturation’ for the theological context.

Enculturation, then, refers to the cultural learning process of the individual, the process by which a person is inserted into his or her culture. It is a process closely related to that of socialization...While the process obviously includes formal teaching and learning; it is very largely an informal, and even an unconscious, experience. To a great extent the individual teaches himself through a process of adaptive learning, the rules of which are given by society. The images or symbols of a culture are in themselves didactic, and they teach the individual to construct his own categories and even to transcend them in the very act of constructing them. The manner in which an individual apprehends experience is essentially culture-bound (Shorter 1988:5).

2.3.4 Syncretism

Syncretism refers to a fusion of varied belief systems that usually takes place in religion and philosophy. In religion, syncretism stands for a reconciliation of opposing practices, principles or denominations. Many modern religions have emerged by combining belief systems of different religions into one. The beliefs of ancient Greeks and Romans evolved due to syncretism as these cultures readily absorbed local beliefs of the new places they conquered. Syncretism fosters coexistence and a peaceful interaction among differing cultures (Shorter 1972:52).

Religions such as Orthodox Christianity reacted in a negative manner towards religious syncretism. The word *syncretism* is derived from the Latin *syncretismus*, and Greek *synkretismos* which mean '*Cretan federation*.' The word found its entry in English in the year 1618. The Greek word was first used by Plutarch in the 1st century AD, in his essay '*Fraternal Love*' (Moralia) to describe the *Cretans* who tried to eliminate their differences and show strength of unity while faced with external threats in a '*so called syncretism*.' Erasmus used the modern Latin word in his essay '*adages*' published in 1517-1518 to describe the unity of dissenters despite their differing theological opinions (Shorter 1972:52).

The question is *where does Syncretism take place?* **Religious Syncretism** takes place due to the blending of different religious beliefs into a new religion. This may happen in places where many religious traditions function in proximity or when a place is conquered and the invaders bring in their own religious beliefs which get integrated with the existing religious practices.

Syncretism also occurs in music, literature, representational arts, architecture and other cultural expressions. In Linguistics, syncretism is the merging of differing inflectional forms. Languages have an historical tendency to minimize their inflection as is seen in the emergence of Modern English from Old English. Syncretism also occurs in Politics where it is seen as syncretic politics. *Why does Syncretism take Place?* Syncretism takes place when new beliefs and teachings are introduced and blended in the existing native belief system.

The new religion that emerges is heterogeneous in nature and acquires a new identity. For instance the Roman Catholic Church attempted to convert the natives of South America exposed to animistic religion. Catholic shrines emerged in the place of former temples and natives were forced to worship saints and Catholic shrines instead of praying the gods of earth, water and air. Yet these old practices could not be totally eliminated and instead integrated into Catholic teachings where the new belief system flourished (Mwewa 1977:60).

Examples of religious syncretism; the contemporary Lozi persons or Zambian belief systems of religions have evolved out of syncretism, a combination of local traditional beliefs with Christian faiths resulting in religions such as ancestral worship and consultation of the traditional healers. These syncretic religious practices are dynamic in nature as they continually evolve depending on the rise and fall of philosophies of humankind. All the same religious *syncretism* may not be easily acceptable by true Christianity as the Bible lays down the scripture in clear terms signifying the true meaning of Christianity. Therefore, there are characteristics which are needed for inculturation (Mwewa 1977:60).

2.3.5 Incarnation

This term, '*incarnation*' means that Christianity must become the flesh and the blood of every African. It must take roots in our African way of life and thought. If the liturgy is the authentic worship of the local church, in so far as it expresses and answers the needs of the local community. It is evident that the local British or German Communities do not have the same way of expressing and answering the needs of the local Community of the Lozi in Zambia or in any part of Africa. By so saying there is no denial of some general needs common to all. For example, desire for security, for love, food etc. when life is threatened we all turn to God for protection etc. but it is a fact too that the church should identify herself with the needs and culture of local people (Mwewa 1977: 62).

The incarnation of Jesus Christ must uncompromisingly be the entry point of the Church for inculturation of the existing Sacraments. Although neither the noun '*incarnation*' nor its adjective '*incarnate*' is found in the Bible, the Greek equivalent of Latin '*in carne*' (*in flesh*) is found in some important NT statements about the

person and work of Jesus Christ. The hymn quoted in 1 Tim.3: 16, speaks of 'he was manifested in the flesh'. St John ascribes to the spirit of antichrist any denial that Jesus Christ has 'come in the flesh' (1 Jn. 4: 2; 2 Jn. 7). Christ did His reconciling work 'in His body of the flesh' (Eph. 2:15; Col.1:22). Peter speaks of Christ dying for us 'in the flesh' (1 Pt.3:18; 4:1).

All these texts are enforcing from different angles the same truth: that it was precisely by 'coming and dying in the flesh' that Christ secured our salvation. Theology calls the coming of Christ in flesh the incarnation, and His dying the atonement. To say that Jesus Christ came and died 'in the flesh' is to say that He came and died in the state and under the conditions of created physical and psychical life.

In other words, that He who died was authentic man. The NT also affirms that He who eternally was, and still continues to be is God. The formula which enshrines the incarnation therefore, is that in some sense God, without ceasing to be God, was made man. This is what John asserts in the prologue of his gospel: 'the Word' (God's agent in creation, who 'in the beginning', before the creation, not only 'was with God', but He 'was God', Jn.1:1-3) 'became flesh' (Jn.1:14).

When the Word 'became flesh' His deity was not abandoned, or reduced, or contracted, nor did He cease to exercise the divine functions which had been His before. The mission of our Lord Jesus Christ was a whole gospel to the whole person in one's complete context. The Lord saw people with a holistic eye. He never dichotomised people, nor did He place emphasis in His mission on one aspect at the expense of the other (Mwewa 1977:62).

Each of these aspects of mission was as important as the other as far as the vision and goal of the Lord's mission were concerned. Jesus kept His focus clear all the time as He kept His heart sensitive to the felt needs of the people to whom He ministered. The ministry of Christ leads to the objective conclusion that all needs of people that He meant were great ministry opportunities for Him, which He used in order to let the Kingdom of God interact with people in their situation.

Covey in Ngoma, (Ngoma 1994:78) remarks that: ‘The main thing is to keep the main thing, the main thing.’ So the main thing that the Church is expected to keep and do is nothing other than the making real of salvation in a holistic sense. The Church is called to enhance a sustainable development from a Theo-anthropological perspective that will give empowerment and promote participation of local ecclesial communities.

2.3.6 Africanization

The term ‘Africanization’ is relevant because we are in Africa just like People in America will call the same process of localisation ‘Americanization’ because they are not in Africa but in America. It can be rightly concluded that there is one African theology common to all Africans, neither can it be denied that such a notion is existent, in Africa; especially we have noted that indigenization of Christian. Christianising of African values is the common phenomenon of the trends in African theology. On the same Muchabaiwa comments;

Once convinced of the need for adaptation in the Church, it may be asked who is to take the initiative. Many people say that the Africa which spoke throughout the centuries through its oral traditions should have the right to reflect on itself, to discover itself now. These same people say: ‘But what is actually happening is that once more the expatriate missionaries are attempting it, and again the African culture has become the source for exploitation. They want to ‘produce’ our thought, whereas it is for us alone to evolve it, starting with what we ourselves feel and live.’ One cannot endorse this view without qualification, because the presence and contribution of expatriates do not necessarily impede Africanization. I think that it is being naïve to consider that full Africanization is achieved as soon as all the expatriates are replaced by Africans. Although such replacement may be an important factor in the process of Africanization, it cannot be its aim. The real aim lies deeper. The aim of the indigenous clergy should not be to get rid of the expatriates as soon as possible, but to consolidate a young, forceful, growing African Church. Can the expatriates not be useful in this? They have been foremost in establishing the foundation of the Church in Africa. Do they have to withdraw now, when times are more delicate and a true search for identity and renewal is taking place? Surely not; let them help to furnish the house for which they have laid the foundation (Muchabaiwa, 1973:4).

The foregoing discussion, a contextual theology does exist, i.e. divergent theologies that are relevant to a particular cultural context of the people. This contextual African theology is not just in isolation, it is rooted in the reflection of African traditional religions, and it is deeply Christian in so far as it does not deny in any way the

Christian message, but wishes to express this faith in a typically African manner, relevant to local people. It is logical that this contextual African theology is both African and Christian. In fact Shorter (1976: 47-50), calls it African Christian theology. While it is more appropriate to speak of divergent African theologies than one African theology, it is also true that a common phenomenon that may make possible one African theology in assimilation of Christian message does come out strongly in all Africans.

2.3.6.1 Community life: An African highly esteems community life a typical view of life-solidarity, hence an African's emphasis on extended aspect of family life. This situation is conducive for Christian communities.

2.3.6.2 Bodily Gestures: Symbolic expression also comes out strongly in African way of life. Africans express their deeply heart-felt experiences more by none-verbal language than by the verbal one. Hence they highly value rituals in which they can dance, clap, etc.

2.3.6.3 Socio-political life: It is also true that in one way or another all Africans have undergone colonialism of some kind, and many had experienced similar domination by superior. Africa generally continues to be a den of poverty, disease, neo-colonialism underdevelopment. Evidently, as Africans share the above common phenomena of life, there is a possibility of a theology which embraces numerous and distinct theologies that would be relevant to particular cultural, socio-political, economic and religious situations of African peoples.

Seemingly, it remains indecisive as to which term is more systematic; 'Contextual African Christian Theologies' or 'African Theology,' and African theologians should continue to lick this bone of contention to completion, not only are chances of what may be called 'Pan-African Theology', but the fact that Pan-African Theology exists, suggests a joint African Theology is still a big Quest (Shorter, 1976: 47-50).

2.3.7 Lozification

In Barotseland the process of the localisation of Sacraments may be termed '*Lozification*' because the liturgy has to be identified with the Balozi people, their way of thinking, their needs, their culture and traditions. Whether the process is called '*adaptation*', '*Incarnation*', '*Africanization*', or '*Lozi fication*', in essence, it comes to the same. It involves changes in the liturgy in the life of sacraments of the Church. St.Paul's argument on cultural freedom is expressed in the well-known words. 'So thought I am not a slave of anyone I have made myself the slave of everyone so as to win as many as I could.' (1.Cor.9:19.ff).

St. Thomas Aquinas formulated it in the concise philosophical term: 'The Mover must be adapted to the thing to be moved (AER 1960:170). 'Paul is claimed as the first Missionary to make use of this process of adaptation. He spoke to the Greeks in their own terms borrowing the word '*Conscience*' from the stoic philosophers and the word '*Mystery*' from pagan cults (Cf.1.Cor.15:33; Tit.1; 12. He used the unknown God of the pagan as common ground for theological discussion with the pagans. In the preaching to the people of Athens (Acts.17:23) he used no vindictive language against their polytheism, and he based his arguments on the words of a heathen poet.

The early Pauline letters show that the Apostles had to fight hard in connection with the problem of adaptation. He defended the cultural freedom of his gentile converts against those who thought that, because the church was born in a Jewish culture, all Christians should conform to certain Jewish customs and ways of thought (Act.15:1-2, Gal.2:12). In short, pagans should be left to remain themselves without becoming Judeo-Christians. This was one of the great disputes between Paul and Peter (Acts.15:1; of Gal.2:11-14).

In speaking about the same theme, Bishop Paul Khoarai confirms that the best way to effect incarnation of the word of God into the hearts of people, is by referring to their culture as a point of departure, only then will they receive it with open arms (Masoso, 1979:32). It has to be realized that this culture too is in transition and people's perception differ from place to place. For instance it is to be expected that people in urban areas like Lusaka for example will not appreciate a strong sense of belongingness as people in rural areas do. This is because the cost of living depends

on cash-nexus. One does not welcome relatives as generously as those in rural places do, because life is very expensive.

As discussed earlier on Rome has given directives concerning adaptation especially in Missionary lands. The problem is now with the application of those directives by the Missionaries and local clergy who are faced with this problem directly. Their very task is not saving isolated individuals souls 'but to save men and nation through the establishment of an indigenous church within the very cultural and historical context in which the peoples are involved with the bodies and their souls (AFR 1970:177).'

Father Donahoue (Masoso, 1978:33) believes that the time has passed for entering Christianity through Judaism in its ceremonial and legalistic aspects or through western culture. Though Paul uses knowledge of Jewish origins, for instance Abraham's election, Fr. Donahoue continues his other arguments;

'Why the yoke of Judaism to the Gentiles, Now to become a Christian, you do not have to go through another culture'. (The implication is that of becoming westernized) The way to become Christian was almost that of becoming western. What we had was a Roman liturgy. You sort of had to become a Roman of 17th century. You prayed in Latin, you prayed without much physical involvement. Sister would pull off your ears if you moved.' The point Fr. Donahoue wants to drive home is that it is imperatives that the Gospel takes roots in the culture and traditions of the people to whom it has been brought, this proves its universality' (Masoso, 1978:33).

Among other important points the Kenyan Seminarians brought forth concerning 'Africanization of the liturgy' two of them view it in the light of the Catholicity of the Church. One has made the following comment:

'I would only Africanize the liturgy to the extent that it would preserve the "Catholicity", Universality of the Church. This means I would avoid as far as possible any action that apparently creates a sort of sect in the Church' (AER 1972:310)

Another one says:

'Africanization of the liturgy, for me, does not mean just a mere beating of drums and shouts of hymnal voices. It does not even mean using a gourd instead of a chalice. It does not even mean only changing the language to a vernacular. Rather Africanization, for me means, Africanization of the mentality of the Church in Africa so that the Africans can better understand the meaning of the liturgy.....Fr. E. Tsasane Omi, shares the same opinion that incarnation of the liturgy should aim at Africanizing the mentality of the Church so that Basotho Christians should profess their faith more authentically in their daily lives while restraining their national identity, This is the manifestation of the Catholicity of the Church.'(Masoso, 1978:34)

Fr. P. Maboloka OMI poses a rhetorical question to the Church in Lesotho:

‘When will the Church in Lesotho be African (Sesotho) in its way of thinking, living, praying. This question remains un-answered as long as we, Basotho do not take initiative. It’s up to the Basotho religious and Basotho faithful to decide when the church becomes contextual’ (Maboloka, 1976:10).

Adaptation Committee in the liturgical Commission of the South African Bishop's Conference issued a letter, September 12, 1975 in which Christ's incarnation is a starting point for Africanization. They say that the purpose of Christ's incarnation is man's salvation only; Jesus wanted to uproot evil in the very nature of man. This is why he wanted to perform this task from within. It is also true that Christ was born of Israelite origin, lived as an Israelite. He was persecuted as an Israelite by Israelites. However, the fruits of His incarnation spread throughout the whole human race and He has left that responsibility of inaugurating His incarnation to all nations in the hands of the Church.

Human's salvation has to be from within not from without. John (1:14) emphasizes the humanity of Christ in His Incarnation. ‘Christ was born into a definite culture; He was brought up according to the culture, customs of the Jewish people’ (Muchabaiwa, 1974:5). By advocating the Incarnation into Lozi culture and tradition it has to be clear that there is no assumption that the Lozi culture is all perfect. The Lozi culture like any other has imperfection from which it is to be redeemed.

All what is being said is that in order that Lozi can deepen their faith in Christ that faith will penetrate their heart better if it comes through the language of their own culture. Just the same as Jesus made use of his own Jewish culture this was comprehensible to fellow Jews. It’s therefore evangelization of the Lozi who is to be taken seriously, the question of localization of Christ's Incarnation cannot be ignored, i. e. if we want Christ to penetrate the heart, life and thought of every Mulozi Christian. Evidently it is not enough to preach and celebrate Christ's Incarnation, Death and Resurrection before we see to it that Christ be born, suffers and resurrects in the faithful themselves.

The Word of God has been brought to Zambia for over a century and Sacraments have been celebrated in our country for more than a century. It seems honestly speaking that the effects of this Eucharistic celebration are only skin deep. They are just on the periphery of the Lozi's everyday life, thinking and action. What is happening, in many cases, is that they expect actors. At church we show how sober we can be, but when we are in the village we are ourselves in thought, culture and all and Christianity is shelved for the next Sunday. Of course, there are some Christians who seem to be well-inseminated in the faith for example they are themselves to a certain extent, everywhere.

It is not uncommon to find Christians taking care of some individuals in the village because those have nobody to care for them. Orphans are often mothered by people who are not blood relatives. On the whole localization of Christ's incarnation is imperative in Barotseland. It will not solve all human problems or transform Barotseland into the utopian situation. Nevertheless, the Lozi people should be given ample opportunities to express their faith in their own words of the heart, i.e. customs, traditions etc. As the council fathers express it, localization is absolute necessity if active participation of the faith is to be fostered and if it is to penetrate the life of local community. Incarnation, universality and honesties of the Church are therefore reflected and better served.

Uncertainty still arises on the limits of personal accommodation in the celebration of sacraments. On the other hand Shorter describes incarnation from the Christological point of view, 'The word Logos is a concept with its counterpart in Greek Philosophy among stoics; presented as creative word or reason of God. *Spermatic Logos*; that is the seed bearing Word implanted in all humans. Christ who took human flesh is the Word in whom all has been created. This means that he is the heart of human cultures, that he is responsible for whatever is true and good in them and that he makes the vehicles of salvation' (Shorter, 1988:75-80).

The analogy of *the incarnation* first used to suggest that what is called a Christology from above. Purpose of inculturation was compared to the Son of God taking human flesh and adopting a human culture as a necessary concomitant of his human nature. *Firstly*, the subject matter of inculturation is Jesus himself, the Christ to whom the gospel testifies. Throughout his dialogue with culture, Jesus is inculturated in

successive traditions. *Secondly*, analogically indicates Christ's need of cultures in order to spread the news of the Kingdom and to share his life with humanity.

There could have been no earthly ministry for Jesus if he had not adopted the cultural concepts, symbols and behaviour of his hearers. Thirdly, is the aspect of the earthly Jesus, his adoption of a specific human culture, inserted him into the whole historical process of communication between cultures. By adopting a given cultural identity, Jesus accepted the ways in which that culture influenced, and was influenced by other cultures. His own personal attitude towards other cultures in general and towards the minority Samarian sub-culture and culturally dominant Romans in particular. Analogically this encourages in practice a one way view of inculturation (Shorter 1988:75-80).

This is because it is a 'Christology from above' this model is essentially that the Eternal Logos, a pre-existent divine being, taking human flesh. In this case the Christian message is that, Jesus Christ himself is transmitted from culture to culture, from history to history. To the extent, Christ's own enculturation was unique and unrepeatable even (Shorter 1988:75-80). Therefore, the whole mystery of Christ that is the passion, death and resurrection, has to be applied analogically to the process of inculturation in the liturgical acts in the Churches of Barotseland.

2.3.8 Interculturation

As this paper looks at the movement towards an authentic local Christian Church among the Lozi people of Western province we have to look at inculturation, as a theological concept, that needs more understanding. An improved understanding suggests invoking the term interculturation to describe the dialogical process between Christian religion and other cultures with diverse religious worldviews. This thesis suggests that evangelisation and educating in faith encompasses a mutual reciprocal partnership between religious and non-religious cultures in order that the gospel can transform them to reveal God's vision for humankind.

This vision is manifested for Christians in the reign of God. The Lozi people of western province in Zambia are a case study in which an exploration of religious interculturation takes place to effect significant changes in Christian and Lozi religious identity. The gospel is proclaimed through dialogue and witness that

expresses itself through appropriate cultural materials that have the capacity for transcending the particularity of cultures. The thesis concludes with some reflections on the implications of interculturalisation for worldwide religious system

2.4 THEOLOGICAL REASONS FOR THE INCARNATION OF SACRAMENTAL RITES INTO LOZI CULTURE, THOUGHT AND TRADITION

The roots of the adaptation, incarnation lies in the Catholicity of the church i.e. universality of the oneness of the Catholic faith. According to Hans Kung (Kung, 1967:298) from the very first 'Catholic' was understood to mean the whole church as it was richly experienced in reality". The 'Catholic' may also mean Catholicity in the sense of the orthodox teaching. This explanation was formulated during the time of reformation. In a wider sense it means a church which extends over the entire world, was larger numerically than any other and included a variety of people, languages and cultures, and had survived the passage of time (Kung,1967:229) and Greek, Russian, Egyptian liturgies are included. It does appear that unity and Catholicity are interrelated, and if the church is one it must be universal; if it is universal, it must be one.

The church, according to its very origins, and the mission which sustains it and the message it preaches, is universal, then it is quite clearly summoned, not to deny or to ignore differences between people and cultures, races and classes, historical periods (Kung, 1967:305). According to Cardinal Suhard, '*adaptation*' does not mean accommodation or systematically substituting the new liturgical changes for the old, still less mutilation of the church's message, but solely integral and intelligent incarnation in the actual state of things we have to change. '*Adaptation means that the essence of Christianity must be incarnated in the African culture. Adaptation is not limited merely to clothing, ornaments, language, music and social customs*'.

2.5 CANON LAW AND CULTURAL ADAPTATION

From our theological segment, we note that all facets of ecclesial life are subject to cultural adaptation as long as the authenticity of the faith is safeguarded. The implementations of these theological principles are set in the *Code of Canon Law*. For our study, we shall analyse the practical norms it offers for the regulation of this

cultural adaptation on the local level. It is also important first to note the spirit behind the revision of the present Code by noting among the principles, two that guided the cultural adaptation move.

One calls for a *pastoral basis* of the law i.e., imbued ‘with the spirit of charity, temperance, humanness, and moderation [...] foster justice and equity [...] the Code must seek to arouse the discretion and knowledge so necessary for pastors and judges’ (Schoenbechler, 1990:86-87). The other principle calls for *subsidiary* in which ‘greater autonomy and broader powers should be given to particular legislation so that the special characteristics of the individual Churches should be clearly apparent and only some fundamental notions need to be maintained on the universal level’ (Müelenaere, 1985:43).

2.5.1 The Purpose of the Law

In order to make a favourable interpretation of any legislation, it is very important to understand the purpose of the law and to view it in a broader ecclesial context. Örsy (2000:1) states that ‘the *role* of law is to assist the people in the reception of God’s giving mysteries.’ We referred to these mysteries in the above section on sacraments. He then explains that *the purpose* of canon law is to assist the Church to fulfil its task of revealing and communicating God’s saving power. Law does this by maintaining order in the community thus creating the tranquillity and peace needed for the assembly of believers to evangelise. Additionally, the law can also be a teacher to the people guiding them toward the kingdom

Örsy (2000:2), further presents how the human and divine elements of the Church blend in the law by stating that ‘the *nature* of canon law reflects the nature of the Church. *It is authentic human* because the Church is a human community. *It has an affinity with the divine* because it is an integral part of the Church as sacrament. In the law itself, human prudence blends with divine wisdom in a close union but without fusion or confusion. This complex nature gives to canon law its incarnational character.’

From this description, we can note that the law of the Church is neither an end in itself, nor can it be viewed in isolation. Its purpose should be seen as the practical expression of the ecclesiology of Vatican II (which includes the cultural pluralistic

dimension of Christian communities), using its theological insights to regulate the internal and external relationships of the Church. Therefore when it comes to adapting the general law of the Church to particular circumstances, or when the general law is to be interpreted in a given situation, it will have to be seen in its totality (Müelenaere, 1985:44). This means the canon law encompasses cultural plurality as well.

2.5.2 Liturgical Law and Particular Legislation

Liturgical laws and particular legislation is the chief in-built mechanisms of the Church through which implementation of cultural adaptation occur. *Liturgical laws* are juridical norms that govern the actual celebration of the sacraments and other services of Catholic worship. Usually the Code does not define or determine the rites themselves. Additionally, all the liturgical laws falling outside the Code retain their full canonical force unless they are contradicted, and thus abrogated by the code (*cf c 2*).

Liturgical laws are chiefly found in official Roman liturgical books, both in their introductions or prenotes and in the rubrical directives (McManus, 2000:997). They are also in related juridic documents, e.g., apostolic constitutions and letters. *Particular liturgical laws* are found in the corresponding official liturgical books of various nations and regions, as well as in decrees and statutes of dioceses and of groups of particular churches which follow the Roman rite (McManus, 2000:997). It is through particular liturgical laws that cultural adaptation is designed to occur as we shall elaborate later but let us first note how particular laws comes about.

The Church does realize that the Code provides a general principle body of laws for the universal Latin Church and there is need to adapt these to specific problems and situations in a culturally pluralistic world. The Code thus provides for *legislation of particular law which will undertake this adaptation*. Particular legislation can be defined as ‘that collection of laws and pastoral orientations, adopted by intermediate competent ecclesiastical authorities and duly sanctioned, which apply to certain categories of the faithful, either by reason of territory or by membership in associations or other groupings.’¹¹, though in a strict sense not all the forms and expressions are juridical.

¹¹ Morrissey, F ‘The Significance of Particular Law in the Proposed New Code of Canon Law’ in *CLSA Proceedings* p7

It is important to note that the Code does not stipulate the ways and methods by which the law is to be particularised but limits itself to specifying the *agents* who are to bring this about. Without going into the processes of legislation of particular laws, let it suffice here to just mention the agents the Code permits to introduce this particular legislation. This is referring to the Episcopal Conferences, who exercise the teaching, sanctifying and governing offices; the Diocesan bishops, the sole legislator of his particular church (c 381 § 1); and Plenary and Provincial Councils, which assume power of governance and legislative authority (c 445), (Müelenaere, 1985: 45ff).

It can be summed up that, while Rome controls the ordering of the liturgy of the universal Church (c 838 § 2), the diocesan bishop must lay down liturgical regulations for his particular church (c 838, § 4). Also, the Episcopal conference is to prepare the translation and adaptation of the liturgical books as allowed by the books themselves, but Rome reserves to itself the prerogative to review these prior to publication and to supervise the observance of liturgical regulation (c 838 §2-3) (Müelenaere 1985: 52). This is how cultural adaptation becomes effected at local level.

2.5.3 Principles of Interpretation

Since liturgical adaptation has been decentralised under supervision of Rome, as just noted above, liturgical laws are to be particularly leniently interpreted, and always within the context of the purpose of the liturgy¹² if they are to be effective and save their purpose of cultural adaptation. Liturgy is principally a cultural expression of human's response to God, the function of liturgical law is to guide and promote it, ensure that it is ritually sound and safeguard its authenticity (Müelenaere, 1985: 53).

For this reason, canonical tradition has developed principles for just interpretation and application of the law in a given situation. Coriden (1990:146) presents them in three clusters related to three factors of canonical interpretation namely the person of the interpreter, the community within which and on behalf of which that person interprets, and the law or rule being interpreted. Though all are of equal importance in

any given situation, let us just list those that are very pertinent to cultural adaptation of liturgical laws.

For the *person*, he/she must *know himself/herself*, for his/her own cultural background and bias, personal charisms, insights and knowledge will influence their decisions. Should be *prudent* bearing in mind the implication how it will be perceived by the cultural milieu. Should do *equity*, tempering the rigour of the law with mercy, especially where cultural misunderstandings are likely. Should *consider and know his people's* culture, social and background. The community, canon 27 states that *custom is the best interpreter of law*, a useful principle for interpreting a universal law in the diverse particular churches.¹³

When the Church does not accept it, a law has no effect, though debatable, this acts as a principle of limitation when judging the applicability of laws especially in cultural matters though this can be mitigated by education to clear misunderstandings and lead to better acceptance of law. Finally on the law being interpreted, *grasp the meaning of the words* (c 17). Not only the text but also the context of the canons, *look for parallels* (c 17) but also in Vat. II, particular law, the Oriental Code – especially the latter can be useful to see how the same principles are applied to different cultural situations; the *purpose of the law* is all-important i.e., salvation of humanity; and seek the *mind of the Church* (c 17), especially as expressed by the legislator who is the unifying element in the Church (Müelenaere, 1985: 54-55). These principles assist in cultural adaptation of liturgical laws within the bounds of authentic Christian faith.

The problem of non-acceptance of a law referred to above arises from a general malaise among some that law can hinder rather than promote the pastoral activity of the Church. This is even true if the prescriptions it contains seem to be culturally alien or at best irrelevant. This problem is dealt with effectively in the principle of subsidiary, where the general laws are left to be adapted and implemented at a local level after undergoing extensive processes of consultation by the competent authorities among the local community (Müelenaere, 1985: 56).

¹² C. D Ward, 'Liturgy and Law', in *CLSA Proceedings*, 1982, pp. 189-197.

¹³ Huels, J 'Book I: General Norms' in Beal, J P et al (eds) 2004. *New Commentary on the Code of Canon Law*. p.92

2.5.4 Limitation of Personal Accommodation in Sacramental Celebration

In this section, we have journeyed through an understanding of what is meant by culture and then in an ecclesial sense, how could theology (the mysteries of God) be adapted in the cultural context of the local community. Here we were brought to discover the built-in mechanism of particular legislation and subsidiary and how appropriate and sensitive understanding and interpretation of laws fosters this. It remains now to be observed how a *particular priest* should exercise this cultural adaptation in his parish community i.e. at the very roots, and this information will enable us appreciate how a priest can celebrate the Sacrament of Reconciliation in a Lozi (African) community with effective enrichment to that community.

We have looked at the scope and limitations of cultural adaptation in the life of the Church. We have noted three factors that influence this process namely the values that are to be upheld in any effort at inculturation, the agents that are responsible for the process, and the manner in which this is to be achieved. As Mūelenaere (1985:57) states, ‘in transmitting the one message of Christ (cc 252 § I, 760), the Church is fully committed to having this message expressed in the idiom of the people among whom it becomes incarnate.’ Cultural diversity should touch all aspects of Church life and only what is of divine institution is not negotiable in the preservation of the authenticity of the faith and the unity of the one Church.

We had also noted that the Code itself recognises that its prescriptions are not absolute and it allow for contextualisation. This does not still remove tension between the central administration of the universal Church and the individual local Churches. As Piskaty¹⁴ states, ‘harmony is not destroyed if the common goal of the participant remains clear and mutual respect upheld in discussions in a manner of dialogue and consultation.’ We also noted that the local bishops are the agents of the process in dialogue with the universal Church, with the Code giving primacy of Rome in a supervisory role for maintaining the authenticity of the Catholic faith and the unity among Churches and in this way upholding the hierarchical communion (cc 336, 375 § 2).

¹⁴ Piskaty, K. The Process of Contextualization and its Limits, in *Verbum SVD*, 24 (1983), pp. 163-171.

It can be said that the Code therefore represents a sincere attempt at regulating juridically the theological teaching of the Church in a plural society, avoiding specifics so as to respect the initiative of the various particular Churches (Müelenaere, 1985:58-59). As Pope John Paul II said, ‘The final result will be that on the very ground of the ancient culture, there springs up a new one in which man (sic) finds a more profound equilibrium and a freer and more liberating way of confronting reality.’¹⁵ With this knowledge, we now turn to our issue at hand of creating an authentic local Christian Church and apply it in a contextual setting of celebrating the Sacrament of the Church in a Lozi culture.

2.6 INCULTURATION THROUGH LITURGICAL ACTS PROMOTES

CONVERSION

Rweyemamu (2004:10) refers to Roman Catholics and Orthodox as liturgical converts because they give so much attention to baptism, the Eucharist and the official rites of passage. In most of the liturgical conversion tradition like the Catholics and other mainline Christians maintain that ‘conversion cannot be isolated and reduced to a self conscious moment’ (Rweyemamu, 2004:10).

Conversion is experienced behind baptism, confirmation and first communion. Despite the fact that liturgical ritual are filled with meaning and power in those churches following the liturgical acts conversion, Rweyemamu (2004:10) sees the danger of some converts to view conversion as mechanical and devoid of real content and meaning. Peace believe that liturgical conversion can produce a nominal Christians when he says: ‘when conversion is the outcome of a ritual that is entered into for a variety of reasons – custom, expectation, family, convenience, social status, as well as genuine faith – it can result in nominal faith’. The challenge remains to maintain the sacramental view of theology while emphasizing the experiential side of conversion.

¹⁵ Ad limina address to Zaire’s bishops: ‘The Christian Community Ought to Witness to the Vitality and Richness of the Church’ in *L’Osservatore Romano*, August 1, 1983, p. 4.

On the other hand, Orthodox Church being one of the liturgical centered churches, conversion for them is realized within the church through baptism. According to them salvation is found in the church community, one cannot be saved alone. If one wants to be a Christian in the orthodox tradition must be in the church in order to participate and familiarize the liturgical practices.

Liturgy is an integral part of mission that's why even preaching and reading of the word is done in liturgical tone. Liturgy itself is used as one of the methods of evangelism (Rweyemamu, 2004:12). Salvation, in other words is ecclesial and sacramental for it is through sacrament that one is made one with God. Conversion for them makes sense when one talks of inviting those outside the church into the church – the community of people of God (Rweyemamu, 2004:11). With regards to orthodox mission and conversion, Peace (Rweyemamu, 2004:12) puts it:

The main task of mission is the conversion of those outside the church...thus preaching is preaching with the purpose, that people might believe and be converted. Conversion is the proper word to use, since those who are outside the church need to be introduced to the grace of God in Christ. Yet mission is not just to the outsider but also the way in which church people... try to arouse the sleeping faith of the nominal Christians.

The number of legislation and documents addresses this if the priest cares to do a thorough reading. It is also important to note that some rites allow broad parameters for local accommodation in themselves, as we shall see on reconciliation later. In all, the minister is called upon to suit the ceremony to the needs of the community within the parameters prescribed by the rite in the liturgical books (Garrity, 1993:286).

Secondly, and in summing up, though canon 846 §1 appears to be restrictive, it must be interpreted in the light of its historical development and related laws. *Sacrosanctum Concilium* provides latest basis of this canon but its foundation rests in c 733 § 1 of the 1917 code which stated that, 'In making, administering, or receiving the sacraments, the rites and ceremonies which are prescribed in the ritual books approved by the Church are to be carefully observed.' The source of this legislation was a papal constitution from 1418 on the suspected errors of Wycliffe and Huss.

The other source was the Council of Trent that was safeguarding the rites of the Church against their disregard by the Reformers. In our present context, post-Vatican II, when the Church is not on the defensive, there is agreement that significant flexibility is present for personal accommodation in sacramental celebration in canon 846 §1 despite the apparent finality of it. It should therefore be concluded, as (Müelenaere, 1985:35) states:

The liturgical documents and canons do not undermine the right of the local community to accommodate the liturgy to its own circumstances. On the contrary, the liturgical law itself, especially in the introductions to the liturgical books, often directs the minister to accommodate the ceremony to the circumstances of the assembly. The minister who tailors a liturgical celebration within these parameters acts fully within the law(Müelenaere 1985:35).

Vatican II was a dawn of a new ecclesial era in a modern and culturally pluralistic world. Its pronouncements form a theological basis of our modern Church. In relation to cultural adaptation, the Council's insights were that culture is the primary vehicle for human self-expression and self-realisation, as we have noted above, and that there is plurality of cultures within which the Church acts as a leaven, leaving them substantially intact in all things that are not contrary to faith. Vatican II therefore recognised that canonical structures must be created to incorporate local customs and institutions, and that the liturgy should be flexible to allow for cultural self-expression (Müelenaere, 1985:35). Later, we shall note what mechanisms were set to achieve this.

To start with, *Gaudium et Spes* recognises the authentic expressions of human experience through cultures which acts as an essential vehicle for human growth to full maturity. It also recognises the rightful freedom, development and autonomy of each culture. The Church therefore should avoid ethnocentrism and become incarnate in each culture to purify it from within (GS 53, 59).

Ad gentes develops this idea stating that the Church 'must implant itself among all groups in the same way that Christ by his incarnation committed himself to the particular social and cultural circumstances of the men (sic) whom he lived' (AD 10). This implies that local Christian communities must be deeply rooted in the people and gladly enshrine its cultural richness (Müelenaere, 1985:33). *Sacrosanctum Concilium* recognizes the fact that the Christian faith should have 'legitimate variations and

adaptations to different groups, regions and peoples' this is with condition that the substantial unity of the Roman rite be preserved (SC 37, 38).

The Post-Conciliar documents emerged to set in practice the insights of Vatican II. *The General Catechetical Directory* of 1971 set forth fundamental theological-pastoral principles for sound catechesis which had to be adapted to various concrete situations and pastoral needs. It stressed that cultural pluralism is not an evil to be combated (*Ad normam decreti* 3). In *Evangelization in the Modern World* of 1975, Pope Paul VI expressed that evangelization 'must impregnate the culture and the whole way of man (sic) [...] and must take the human person as the starting point.' The Church must devote itself to the 'evangelization of human culture, or rather of the various human cultures' and this will be successful only if 'it constantly relates the Gospel to men's (sic) actual lives, personal and social' (*Evangelii muntiandi* 20, 29). *The Christian Family in the Modern World* of 1981 by Pope John Paul II states:

The Church receives from various cultures everything that is able to express better the unsearchable riches of Christ. Only with the help of all cultures will it be possible for these riches to be manifested more clearly and for the Church to progress towards a daily more complete and profound awareness of truth [...] it is by means of 'inculturation' that one proceeds towards the full restoration of the Covenant with the Wisdom of God, which is Christ himself. The whole Church will be enriched also by cultures which [...] abound in human wisdom and are enlivened by profound moral values (*Familiaris consortio* 10).

Let us try now to show that inculturation is essentially a liberating process. From the French theologian Rene Luneau, report in his book 'Let my People go' (*Laisse aller mon people*) this testimony which, he say, was in Kinshasa, the then Zaire;

'The struggle of inculturation, they told me is over. A certain number of lay persons do think that the real problems of the society are elsewhere. In about thirty years from now, nobody will care about rite. The question today is that of giving birth to a country where everyone can have something to eat, a country that become a bit more democratic, where human rights are respected. If we care only about inculturation, if inculturation is the only care of research, then we are missing the train and we are losing it all. Further, will the church in Africa find its legitimacy in Africa by efforts of inculturation – this would have been the case 50 years ago. Only legitimacy of the church in Africa today rests on the following question; does the Church still have something to say in the building of African societies (Luneau, *Laisse aller mon people*, (Luneau 1980: 43).'

There is a need to consider an aberration if anyone tries to think the integral liberation in African countries out of cultural framework. Rites are recurrent; they don't die like that, meaning they don't die easily. A rite, a symbol is one of the major components of culture; and culture itself is an essential dimension of all human beings as the life of the human person. Rituals are essential part of human life.

Those who underestimate the importance of a deep research on culture really cannot realize that inculturation of rites and all the question of new symbols in sacramental theology can lead to an unimaginable revolution within the church. Yet it would be somehow naive and artless not to take into account Luneau' remarks (Luneau 1980:43).

Inculturation has absolutely to avoid being based on the stories of the past. One can still ask for example, if all the discourses of mutual foundation of the culture of the gospel of Christ, and if inculturation really concerns all the life aspects. It is time to think also if all the discourses about inculturation in terms of finances. If inculturation means the process of mutual foundation of the culture and the Gospel of Christ, and it is time to think of how rightly to work towards real inculturation and conversion.

What it means is that, inculturation has to be a liberating process. It must deal with all sectors of the life of the church, to treat inculturation as a specific theme among others, as it has been done in the Lineamenta Document. It seems to me that inculturation is more of a spirit than action. It is much more a question of being rather than doing or having (Lineamenta 52).

What is needed in the inculturation process is to allow the gospel to all aspects of Christian and social life, through the Holy Spirit who is already present in these very cultures and peoples. It is my conviction then that in order to become a really liberating process, inculturation must be thought in the prospect of the theology of the people (Lineamenta 52).

From this vantage point, liberating inculturation relates to how we think and realise the integral development of the people of God in Africa at various levels. Inculturation has to do with spirituality, persons, institutions, and ministry and so on. We must be aware of the dangers, at this point allow me to point out two dangers; one, portioning the cultures. Cultures are like a living body and are characterized by their opening and their capacity to make progress and change in contact with new realities.

No culture can remain as it was always even when it comes in contact with other cultures. Every culture lives by means of its difference, but in a responsible autonomy of the choices it makes. Secondly, is the temptation to dream of the Gospel message in its original condition? That would be to forget the incarnation of the Son of God as central event of God's revelation. Let us look at the theology from the roots or theology of the people.

2.7 CONCLUSION

As we have seen by definition inculturation forms the Christian message in African cultures and informs the Christians theology with African traditional religion's philosophies. It gives birth to Christianity in Africa and helps Christianity to grow in African culture. It allows Africans a deeper digestion and assimilation of the Christian message.

The aim of inculturation is to lend Africans to the Christians God through their own religio-cultural values; to allow Africans to live the Christian message fully and authentically, according to their own African context. To work towards a synthesis between African cultural religious values and Christianity. The theology started because Christianity was very much divorced from the African way of life. It did not respond to the culturally-based African religious aspirations.

It was not deeply integrated with the indigenous cultures. Inculturation was first started by early missionaries since the 1920 in view of inculturation of Christianity so that it could be rooted in the African way of life. The missionaries started to present the Christian message to Africans in terms derived from African culture, for instance using African names for God. But even then there was need for a deeper and far reaching effect of indigenization. Some of the advocates of inculturation are Vincent Mulago who thinks that the Christian message should only be presented in African way after a proper understanding of the African world-view, culture and philosophy. According to Charles Nyamiti Christian doctrines to be presented must be analysed through the African philosophical ideas and religious concepts.

CHAPTER 3

ORIGIN, MOTIVATIONAL AND DEVELOPMENT OF THE CONCEPT OF AUTHENTIC LOCAL CHURCH

3.0 INTRODUCTION

In this chapter we shall explore the movement of this salvific message from its origin in the OT through the NT as embodied in the Judaic culture to its movement to other cultures. This movement of the message is termed the missionary activity which Christ himself commanded when he said 'Go therefore into all the world and make disciples of all nations' (Mt 28:19-20). The same message was transported to the western region of present day Zambia by the early missionaries. We shall note how particularly two missionary groups, the Parish Evangelical Mission Society (PEMS) and the Franciscan Capuchin friars made an initial impact in evangelizing the Western region of Zambia.

The Second Vatican Council declared that 'by divine Revelation God wished to manifest and communicate both himself and the eternal decrees of his will concerning the salvation of mankind' (DV 6). God fully accomplished in the ministry and redemptive death and resurrection of his Son Jesus Christ. Christ in order for his saving works to continue on earth, left a community of believers and in establishing it declared to his principal apostle Peter 'you are Peter (Cephas i.e. rock) and on this rock I will build my church and the gates of the underworld shall not prevail against it' (Mt. 16,18).

The concept of the salvific work of God working in an assembled community is the origin and foundation of every ecclesia community. Considering that Christ ministered in a Judaic culture and inevitably as the message of salvation spread beyond the borders of Palestine, diverse cultures were encountered who needed the salvific message to be embodied in their cultural dimension in order to make sense.

Western Province is one of the nine provinces of the Republic of Zambia. Before Zambia became independent on 24th October 1964, it was called Barotseland Protectorate. The first known leader was a woman called *Mwambwa* who was later

succeeded by her daughter *Mbuyamwambwa*. She was succeeded by her son the first *Litunga* (or King) *Mboo Muyunda*. The state expanded under his leadership by sending his brothers and other relations to the surrounding areas to establish *Lozi* rule.

On the advice of his counterpart *King Khama* of the *Mangwato* in Bechuanaland and **Francois Coillard** of the *Paris Evangelical Missionary Society*, King Lewanika I accepted the British rule so that he would be protected against the impending German and Portuguese invasion and periodic *Ndebele* raids. On 27th June 1890, King Lewanika I and the British South Africa Company signed the Frank Lochner Treaty.

The signing of the Lochner Treaty marked the end of the *Lozi* autonomy as it now become a British protectorate. On 18th May 1964, Sir Mwanawina III Litunga of Barotseland and Kenneth Kaunda Prime Minister of Northern Rhodesia signed the 'Barotseland Agreement 1964' which established Barotseland's position within Zambia in place of the earlier agreement between Barotseland and the British Government. The agreement was based on a long history of close social, economic and political interactions. The Barotseland Agreement granted Barotse authorities and people specified limited local self-governance rights and rights to be consulted on specified matters, including over land, natural resources and local government (Mbikusita,1978:1)

3.1 BIBLICAL PERSPECTIVE AND DEVELOPMENT

Under the biblical perspective and development let us briefly look at the sources and principles of inculturation. What is important for this section is the identification of the indispensable elements that any inculturation theologian cannot overlook if his/her theology has to be faithful both to the Christian tradition and African culture.

The Old Testament (OT) and New Testament (NT) are very important sources and principles of inculturation. The Old Testament incorporated the world view, history, wisdom, culture, aspirations and identity of the people of Israel. The Old Testament was written in words and symbols which were comprehensible to the Israelites. The God the Old Testament spoke about was near them and participated in their every day to day life (Waliggo, 1986:20).

3.1.1 The Old Testament Perspective

Shorter (1988:105) refers to the work of Donald Senior and Carroll Stuhmüller¹⁶ who see in the passage of Isaiah 55:6-11 ‘an expression of what they call God’s ‘acculturation.’ It is an analogous use of the term, but it contains an idea that is fundamental to an understanding of salvation history. Creation is in need of salvation and this is a progressive process throughout human history. The good values of human cultures have been deformed by sin, by weakness and prejudice, but God takes the initiative to purify and redirect them and this is God’s ‘acculturation’. ‘It is a plan that exists from all eternity, but is not known until, like rain, it has penetrated the earth and caused new forms of life to spring up.’

Shorter (1988:105) goes further to state that Senior and Stuhmüller ‘are speaking about God’s self-revelation within the culture of Israel at any one moment of its history, as Israelites reflected on the meaning of historical events’. It is a concept that is very close to inculturation, but it prescind from the reality of the intercultural process, without excluding acculturation in the sociological sense. It is God’s voice speaking within the history of culture...God’s ‘acculturation’ is the process of God’s revelation-salvation in human history, God inserting his thoughts and his ways into the culture of Israel (Shorter, 1988:106).

Shorter (1988:106-107) gives a detailed description of ancient Canaanite region with intermingling of peoples of different cultures especially in at Ugarit whose archeological data reveals documentation of several cultures and languages. He expounds that by the time of the patriarchs there was flourishing a vast array of religions and cultures in the Fertile Crescent. He explains that tolerance of these diverse cultures and religions existed and, citing Rossano¹⁷, states that the Bible only reacted to them if they drew the Hebrews attention for Yahweh;

‘The Bible only appears to be hostile towards the religions when they represent a threat to the (Mosaic) covenant, or assume forms of a cosmic and vitalistic monism, or draw men to the worship of idols and thus substituting the creature for the Creator. When it meets with forms of pure religion or with forms that are reconcilable with faith in the God of the Covenant, it welcomes them and takes them up: it is enough to refer to the cases of Melchisedek, of Jethro,

¹⁶ Senior, D. & Stuhmüller, C. 1983. *The Bible Foundations for Mission*. London, p. 37

¹⁷ Rossano, P 1980. ‘Lordship of Christ and Religious Pluralism’ in *Bulletin of the Secretariat for Non-Christians*, Vol. 15, No 1, P.25-6

of Job, non-Jewish religious personalities, who were nevertheless recognized and praised for their faith.’

Shorter (1988:108), after giving the cultural matrix that the patriarchs, especially from the Joseph story, experienced says, ‘such examples illustrate the conviction that God revealed, and still reveals, himself through the dynamic of acculturation. Throughout the whole Bible story, the cultural fortunes of God’s people wax and wane. At one time, they are subject to a particular, alien cultural influence, at another time, they are subject to another.

Mesopotamia, Egyptian, Canaanite, Persian and Hellenistic forms succeed one another. God’s relationship with his people is influenced in each epoch by the prevailing cultural form or milieu. Israel’s response, too, is similarly conditioned by the successive cultural influences. Whether it responds positively or negatively to the covenant, it does so in harmony with the religious psychology of the contemporary cultural framework.’¹⁸

‘God’s own challenge from within Israel’s culture, which Senior and Stummueller call God’s ‘acculturation’, takes on a cyclical pattern. In the first phase Israel experiences God’s ‘violent intrusion’, by his upsetting of established ideas and relationships. Then follows a period of indigenization, during which God’s ‘violence’ is tamed, as it were, and the people experience stability, success and a feeling of control over their own destiny. Indigenization proves to be all too human and to stand in need again of redemption. The cycle of divine ‘acculturation’ repeats itself, and the dialogue between faith and culture within Israel itself is continued.’¹⁹

Shorter (1988:109) presents a remarkable analysis of the Canaanite inculturation of Israel in its ritualistic worship and theology by tracing through its history as recorded in the OT. He sums this up by focusing on the prophet Hosea whom he sees as, the best example among the prophets of the Canaanite inculturation. It appears that, in his time, people did not distinguish very clearly between the religion of Baal and the Yahwistic religion.

¹⁸ Rossano, P 1980. ‘Lordship of Christ and Religious Pluralism’ in *Bulletin of the Secretariat for Non-Christians*, Vol. 15, No 1, P.26

¹⁹ Senior, D. & Stummueller, C. 1983. *The Bible Foundations for Mission*. London, p. 40

In his polemic Hosea tried to warn the people from the rituals of Baal and the agrarian emphasis of the Canaanite religion, and to bring them back to the God of the Exodus. Through a sacred marriage, which Hosea presents as the heavenly counterpart of sacred prostitution in the religion of Canaan, Yahweh is presented as a God who is personally concerned with the fortunes of his people in all the vicissitudes of their history. Hosea unites opposite sets of symbols from Israel and from Canaan, challenging them both and enriching them in the process. Senior and Stuhmueller see Hosea's prophecies as an exact model of missionary's work of inculturation, an adaptation of, and a polemic against, the indigenous culture;

Hosea so challenged Canaanite culture that its finest perceptions are salvaged and purified, and then they are given a new life within the Mosaic, covenantal tradition. The sensuous laxity of the Canaanite was fiercely counteracted by Israel's remembrance of the Sinai desert and its strong, homespun morality. At the same time Canaanite culture had its own impact upon the covenantal theology by enabling Israel to speak of God's love in terms of marital union and its mystical depths.²⁰

Shorter concludes by stating that '[t]he Canaanite inculturation gave the Yahwistic faith better expression, and helped a nomadic, clan-structured people to adapt to an agrarian economy and to become a nation (Shorter, 1988:111).

3.1.2 Inculturation in the New Testament

The New Testament continued to develop the concern of God for his people. It presented God as a God who loves his people by sending his Son, Jesus Christ to dwell with them. His concern and total commitment to his people was revealed by his allowing his Son to die a shameful death to liberate them. Inculturation is about making the good news of salvation relevant to the people. The Bible is therefore a primary source of this good news of salvation. It follows that one of the principles of inculturation is that the Bible has to be taken seriously. Inculturation aims at making the Biblical message alive and real to the people of each epoch and culture in their words, symbols and meaning, and within their situation.

We have learnt a lot about the life of Jesus Christ and his mission from the New Testament. It also gives us some directions we can take in the process of inculturation. First of all the incarnation of Jesus Christ tells us that, Jesus came into the world in a particular context and culture. As John tell us: 'the Word was made flesh, lived

²⁰ Senior, D. & Stuhmueller 1983. *The Bible Foundations for Mission*. London p, 68.

among us....' (John 1, 14). Jesus shared our flesh, the frail and mortal human nature in order to bring the good news of salvation from God. Jesus followed the customs and traditions of the people of that time.

He followed the Jewish laws, such as observing the Sabbath law, although he challenged them (Lk 6, 1-11; 13, 10-17). The incarnation of the Son of God reminds us that: 'If the only begotten Son saw it fit to enter the reality of humanity in full, in order to save us, then the more reason is there for the Church to do the same in every culture so as to continue the saving mission.' Not only that, the incarnation reminds the community that if Christianity is not incarnated in the culture then Christ in all splendor would not appear.

Also it reminds us that we can never regard any culture as unworthy of the Christian message and no culture is to be regarded as pure. Jesus came into sinful world in order to redeem all cultures, by being immersed in culture; Jesus used parables connected with farming (the parable of the sower in Luke 8, 4-5; Matthew 13, 1-9); with domestic life (parable of the lamp in Mark 4, 21-22; Luke 8, 16-18; all these parable and others, show that Jesus Christ knew the life of the people and their world view.

Though during Christ's ministry on earth he did encounter persons from other cultures and attended to them (Syrophonician woman, Greeks with Philip, Roman centurion's servant), his ministry was limited to the Jewish people as he indicated in the response to the Syrophonician woman 'it is not right to give children's food to the dogs...I was sent to the lost house of Israel' (Mk 7, 25-30). Prior to his ascension, he did instruct his disciples to broaden their ministry to encompass all nations (Mt 28, 16-20).

Luke's record in the Acts of the Apostles strongly alludes to this when describing the beginnings of the first Christian communities. Peter's encounter with the Roman Cornelius (Acts 10, 1-33) becomes a first point encounter of inclusion of other persons from other cultures in the Christian assembly. The episode of other disciples who not only preached to the Jews in the Diaspora, but to the Gentiles is another point in case (Acts 16, 11-15). And later a dispute on the issue of circumcision of gentile

converts and how the apostles in Jerusalem resolved (Acts 22, 17-21) it indicates a major shift to cultural diversity in the Christian faith. However, the most telling break from the message being confined to the Judaic culture is the ministry of St Paul which Luke extensively narrates.

Paul then in his writings begins to reflect the universality of the Christian faith and an ecclesia that encompasses all humanity. The Acts of Apostles, the early Church shows incidences of inculturation. In the beginning the early Christians were almost Jews. They followed the Jewish laws, went to the Synagogues and the Temple to pray and offer sacrifices (cf. Acts 2, 46).

When Christianity was preached to the Gentiles the question arose whether they should first become Jews before becoming Christians. This question was settled by the council of Jerusalem (cf. Acts 15). The apostles and elders decided not to put a burden of non –Jews of following the Jewish law in order to become a Christian. Implicitly the early Church stated that people of every culture can become followers of Christ without denying their culture. Christianity has to challenge their culture and bring to fulfillment (Stuhmueller, 1983:68).

Shorter (1994:35) looks at the use of the word ‘inculturation’ as it supplanted ‘adaptation’ and ‘incarnational’ a decade after Vatican II, “On the positive side, it suggests that Christ himself is the subject of inculturation that his cultural education was an essential part of his taking human flesh. He was inserted by the Incarnation into the intercultural dynamic (more immediately Greek, Roman, and Hebrew) of human history. Christ also needs cultures for the universal spreading of the Good News and sharing of his life. On the negative side, the parallel plays down the challenge which Christ offered to his own culture and the climax of the whole Christ-event in the paschal mystery.

It also suggests that the gospel, like the divine pre-existence of Christ, comes to the evangelized culture in a culturally disembodied form, and that the inculturation process is limited to the gospel’s first insertion in a culture. For all these reasons, it is theologically more fruitful to draw a parallel between inculturation and incarnation alone. In fact, inculturation is linked causally and analogically to the paschal mystery.

It is through his passion, death and resurrection that Christ effectively became universal Lord, and that he made himself available in the Spirit to people of every human culture. The paschal mystery also offers us an analogy for the conversion or *metanoia* of culture (Shorter, 1994:35).

To become more authentic and more faithful to its underlying truth, a culture must 'die and rise again' under the impact of evangelization, the invitation to respond to Christ's self-gift in history and to become more fully human by adopting the 'Christic model', the pattern of Christ's death and resurrection.' We need Christ to fulfil that mission as believers and followers and much more as ministers. In the gospels we see that Jesus was a man of prayer (Shorter, 1994:35).

Although he spent a lot of time with the people teaching, healing, advising, etc. he always made time for prayer. He knew that united with the Father and Holy Spirit whatever he came to earth to accomplish - redeem the world - was much possible. As Christians we should always not forget that in unity with God that is when we can be able to accomplish the mission handed down to us by Jesus(Shorter,1994:35).

Mother Theresa (Kaiche, 2007:10) likened or equated mission to basically loving. Looking at mission 'as an eminent way of fulfilling Christ's 'great' or 'new' commandment - to love other human beings with the same self love with which God loves us.' (Mother Theresa of Calcutta (Kaiche, 2007:10). So the mission of spreading the good news about God's Kingdom is realized through evangelization.

Through evangelisation we become the '*seed and sign*' of the Kingdom of God. The Church can therefore be looked at as the seed and sign of the Kingdom of God or God's project of inculturation which calls for all people to be saved, to come and have knowledge of the truth. Not only that, but to be liberated, so, together with liberation and pluralism. Inculturation is one of the keys of the Post-Conciliar mission theology as noted by (Gode, 2000:14).

Early inculturation has to become the hobby-horse and the theme-song in certain circles of African theology. This concept which entered the Church discourse by the 1940s, stressed by anthropologists who were talking of acculturation is actually one of the most successful concepts in today's theology. In very simple words, 'inculturation' is the process by which we see the relationship that unites faith to culture.

In the specific African context, inculturation will point out the project of becoming fully Christian while remaining authentically African. That is to say that, a member of a given culture in which the gospel must incarnate itself must live without denying or destroying it. This thesis intends to search for a new paradigm in African theology of mission by clarifying the link between liberation and inculturation. To put it better; we could say the place of liberation in the inculturation process is the prospect of what can be referred to a 'theology of the people.' My point of conviction is that, liberation and inculturation are not opposed to one another but they are essentially complementary in the study of missiology (Gode, 2000:14-15).

3.2 CONCEPT OF MISSIOLOGY

3.2.1 Missions and Missionaries

Biblically mission is basically rooted in the Apostles mission. Judging by the apostle's exemplary life this leaves no doubt that evangelization is still the focal facet of the Church's mission (Mt. 28:19; Lk, 24:47). The apostles' mission continues, from the apostles even in our generation and the future generations to come. This is clearly depicted in Luke (4: 16-21), where we see that Jesus describing his mission as bringing the good news of the Lord to people; to proclaim liberate relieve etc.

We see from the verse that this mission of Christ is based on conviction faith in the father; it involves proclamation of the good news. In Mat.28:19 it reads 'Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit'. Jesus commissions those who believe have faith in him to go and preach the good news that he had brought. This makes the followers of Christ to carry out this mission which is Christ's till he comes back again. Consequently, Nasiminyu-Wasike and Waruta 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 indigenization or inculturation of the gospel (Nasiminyu, 2000:1).

On these premises, the early missionaries were mandated to evangelize local people, 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 evangelization 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 and it has defined it as the greatest epoch of conversion in the entire history of Africa' (Waliggo, 1999:16). The first and second encounter occurred in North Africa, and early 18th century south of the Sahara respectively (Chishimba, 2007:24). In most cases, evangelisation often proceeded without critically analysing the local people's culture.

Today the domination (especially of technological advance) of one culture should be avoided; evangelisation should be a meeting place of two different cultures, their mutual fulfilment and perfection. Faith is linked to the culture; faith is necessarily inculturated to be understood by the people. Faith is to be lived in one's culture. In evangelisation the dialogue is essential, proclamation of the gospel follows. The process of inculturation is a process where people of different cultures influence each other.

3.2.2 Mission Ad Gentes and Other Documents

On December 7 1965, Vatican II Council propagated the decree on the Church's Missionary Activity (*Ad Gentes No.2*). It declared that 'the Church on earth is by its very nature missionary since, according to the plan of the Father; it has its origin in the mission of the Son and the Holy Spirit. *Ad Gentes No.2*, traces salvation history

in a missionary dimension by expounding that God himself sent his Son Jesus Christ for the establishment of God's kingdom through his salvific death and resurrection.

It declares that 'the Son of man did not come to be served, but to serve and to give his life as a ransom for many (cf. Mk. 10:5).' The document elaborates on the earthly ministry of Christ as one of redemption and salvation and cites Luke 4:8 'The Spirit of the Lord is upon me, because he has anointed me; to bring good news to the poor he sent me, to heal the broken-hearted, to proclaim to the captives release, and sight to the blind.' From this ministry of Christ, the Holy Spirit on Pentecost ignited a universal movement of the preaching of the gospel through the mandate of the community of believers, the Church.

Before going further with the discussion, we have to establish the connection between *Missio Dei* and *Missio Ecclesiae* we need to define a few terms. **Salvation** is what God freely offers to human beings in order to make them free from their sin and come back to the union with him, as planned by him. The saved person therefore will be living under the action of the Holy Spirit, in communion with God, with others and the creation.

The accomplishment or consummation of this salvation will only be at the end of times. Till his will be accomplished, salvation is both a gift and a task, as it is always a dialogical reality between God and human beings. The kingdom of God is what Jesus Christ came to establish by his preaching and deeds, finally began with his passion, death and resurrection. It 'is the manifestation and the realization of God's plan of salvation in all its fullness.' (RM 15). The **Church** is the community of the disciples of Jesus Christ, namely of those who welcome him as their savior. It was created by Christ through the Holy Spirit in order to make Christ present to all human beings in history, *Missio Dei*.

The creation by God the Father through the Son in the Holy Spirit was an act of love as it was a call for all creatures to participate to his eternal life. That is a purely gratuitous gift as without God's free decision those creatures would have not even existed. Only, God decided to offer this eternal life within time and space, at least for us human beings. The accomplishment of that offering will be outside time and space

as we know them now. The same fact that we exist offers us God's divine life, which is union with him and with all other creatures. His 'mission' is precisely this: offering us his love, which is divine life, which is initiated by salvation because history has proved that we may actually refuse that offering.

When the times were accomplished, the Son took flesh and after his passion, death, resurrection and ascension by the sending of the Holy Spirit that offering has become of a total different 'quality'. In fact, that salvation which was a longing in all human beings but become unattainable for human weakness, now becomes possible through Jesus Christ. 'No one, therefore, can enter into communion with God except through Christ, by the working of the Holy Spirit' (RM 5).

This does not mean that only Christians are saved, but that other ways of salvation all participate to the only one mediation of Christ. *Salvation is a wholistic concept*. In fact, a human being is not only a spiritual being, but also a physical one. From revelation we know that at the end of times, the body also will be raised, to mean that our totality is made of the union of the two.

Furthermore, if God created time and space, it was because with it we are called to walk towards him. As Paul says in Rom 8, the whole creation waits for the redemption. The Kingdom of God has a fullness that goes beyond what we can experience here. Yet, it is built up from here. It cannot be understood exclusively at social, economic, and political level. Neither is it just at spiritual level. Both are important as realities that shape the human journey to God. The Kingdom of God is the person of Jesus Christ as we reach the Father through him (RM 18).

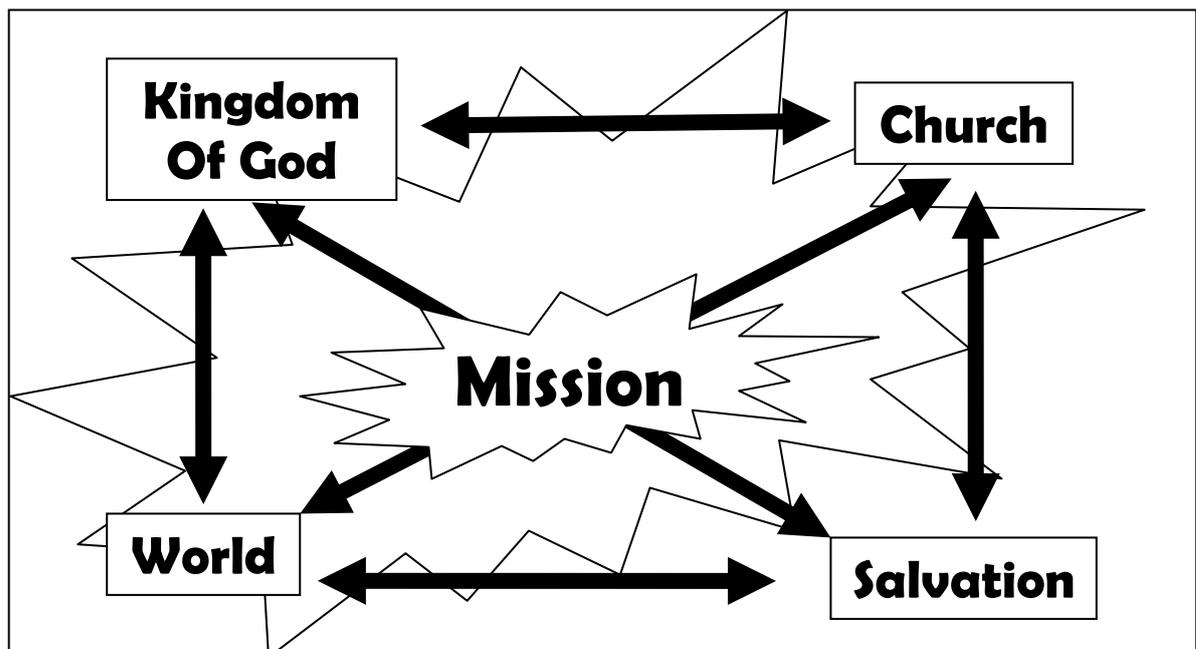
RM strongly affirms that the principal agent of mission is the Holy Spirit (RM 21). It also confirms that spreading the Good News to make Jesus Christ consciously and deeply accepted is first and foremost the wish of God, who 'uses' the Church in order to accomplish his plan of salvation for all. God's essence is love, and therefore is missionary, because love is self-giving to others *Missio Ecclesiae*. If Christ is necessary for salvation, what about the role of the Church? Is she also essential? Or she is only normative, namely very important without being essential? The Church and the kingdom of God is not the same thing, they are not identical. Yet, there is an

important connection, as the Church is ‘indissolubly united to both’ (RM 18). If Jesus Christ is the ‘primordial sacrament’ of God, the Church is his ‘fundamental sacrament’.

If Jesus Christ is the efficacious revelation of the Father in the Holy Spirit, the Church, whose source is Jesus Christ himself, has got the power by him to make himself present as the Savior in the Holy Spirit. ***The Church therefore is at the service of the kingdom of God*** moved and animated by the Holy Spirit. Her aim is to continue Christ’s mission on earth. She does it by both evangelization (mission *ad intra*) and attention to human promotion (social justice, human rights, etc.; mission *ad extra*). In *Redemptoris Missio*; (RM 33-36) the Pope identifies three main field of evangelization:

1. the people who do not know Jesus Christ yet (mission *ad Gentes*);
2. the people who live in structured Christian communities, but need assistance;
3. the people who, though already baptized, may have lost their faith and need to be *re-evangelized*.

Figure 3.1: Mission is at the center of the life of the Church



The world appears as the recipient of the offering of salvation and of the Kingdom of God. It is the recipient therefore also of the activities of the Church. People, cultures,

societies, structures are all to be 'informed' by the values of the gospel preached and actualized by Christ. But the world is also the agent, as God 'uses' also people in order to offer his kingdom. The Church herself is not of the world, but she is in the world and for the world.

We can say that the word 'mission' in itself is a dynamic synthesis of the four elements as show in the diagram above. Moreover, the command of the Lord it is very clear: 'Go you therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.' (Mt 28:19-20).

Jesus himself during his earthly life had understood his mission as reconstitution of the 'remnant of Israel' from which to move towards all the nations. This was considered a successive salvific event to the salvation of Israel, according to the promises and prophesies. Already at the end of his life Jesus started becoming aware that Israel would have not accepted the salvation he was offering. His perfect obedience to the Father would have been that act of obedience God was requesting from the people of Israel. The salvation after Jesus' death was open to all people as the first phase of the plan of salvation of God (RM 33).

In fact, the disciples soon after his resurrection understood their mission as not only towards the Jews, but also towards the Gentiles. What made them understand it was the Holy Spirit, in the way how he made himself present. Also objective facts were to make them move towards that resolution. The Jews in their attempt to restructure their faith after the destruction of Jerusalem by the Romans had become very strict against all movements or sects which they did not consider orthodox, and Christianity was one of them(RM 33). Their closeness to Christ was more and more apparent. Instead, the Gentiles proved to be much more open to the faith.

Paul and others were being very successful in the communities of pagan culture (Corinth, Galatia, Thessalonica, and Rome). As the episode of the centurion Cornelius in Acts shows (Acts 10:1ff), that the first disciples were amazed of the fact that also Gentiles were receiving the Holy Spirit, but they could not deny the evidence. It cost a deep re-understanding of the mission given to them by the risen Lord. The conclusion

of the process was the understanding that those who welcome Christ, no matter from which religion, constitute 'the new people of Israel'.

Throughout history the Church has always been deeply missionary in her essence. The encounter with cultures and religions has always been challenging because they were not informed by the Christ and they could not be accepted uncritically and in full by the Christians. Further problems have been present as the Church's understanding of her relationship with the non-Christians has changed, in space and time.

The Fathers of the Church in general were positive towards other religions and cultures. For them, they were preparation for the truth of Christ. In fact, all human beings created by the image of God are called to salvation. Judaism itself was to prepare the coming of Christ.

The famous sentence of Cyprian '*extra Ecclesiam, nulla salus*', is to be taken in reference to those who were Christians and decided to separate from the Church (heretics) breaking her unity. For them, being their choice an open and conscious refusal of Christ as mediated by the Church, there is condemnation if they persist. Going to the middle Ages, St Thomas was also positive. For him, what matters is the faith in the providence and in the fact that only God can save. We find also extreme positions, like the one of the Jansenists, who denied any benefit of the sacrifice of Christ to the pagans.

Immediately before Vatican II, Pius XII in his *Mystici Corporis* (1943) said that the Church is a necessary means of salvation. Therefore, not all religions have the same power of mediation for salvation. Also those who are non-Christians can receive salvation if they are able to obey the movements of the Spirit whereby they live a life of charity. In this way, they still show faith in the God of Christ, though not consciously. Let us come to the Vat II. We can find elements about the relationship with the world religions in *LG* 16-17, *NA* 2, *AG* 3,9,11. Generally, the attitude is still positive.

Not only individuals can be saved by following the movements of the Spirit, but also religions and cultures themselves can have elements of truth and goodness in their rites and customs (*LG* 16). Their goodness and salvific role comes in so far as they are a sincere answer to God's call, eventually partial, but without people's fault. In fact, God has always been speaking to human beings within their context of living, through events and experiences, not only by natural phenomena.

Since the creation, all human beings have been called to salvation according to the way they could understand. Consequently, all of them have been trying to answer God's call. That is the 'general' salvation history to which all are called. Only at a certain point of the human history, God decided to call a particular nation to a particular journey for the good of all: that is the 'special salvation history'.

A particular call continued now by the Church, either outside or within the Church, Christ himself is the source of all that is good (*AG* 9; *NA* 2). Cultures and societies need to be healed in an atmosphere of dialogue, esteem, love, respect, collaboration. The great shift has been that at the centre of the event of salvation has not been put the Church, but Christ. What counts is not how much close they are to the Church and her missionary activities, but their openness to the mystery of Christ.

After Vatican II, we find a further novelty in the Magisterium that concern the World religions, as we can see in *Dialogue and Proclamation* (Congregation for the Evangelization of Peoples and the Pontifical Council for Interreligious Dialogue, 1991). Not only they have elements that can bring the individuals to salvation, but they are in themselves participatory mediations of God's salvation in Christ. People can be saved in Christ by the "sincere practice of what is good in their own religious traditions and by following the dictates of their conscience", though not acknowledging and recognizing expressly Jesus as their only Saviour (*DP* 29). If that is the case, two questions arise:

1. What is the role of the Church in offering salvation?
2. What are the content, ways and criteria of proclamation in view of the interreligious dialogue?

The Church is called to be the Universal Sacrament of Salvation (*LG* 1, 48) as far as concerning the relationship with other religions. In fact, she was inaugurated by Christ himself, the full revelation of the Father, with the purpose of being an efficacious sign and instrument of communion between God and human beings. Therefore being ‘seed and beginning’ of the kingdom of God. This is her duty, her specific mandate by the Lord himself (*DP* 55-58). She cannot withdraw herself from it. The fact that also other religions may be salvific is a sign that they are all moving towards Christ, though unconsciously. For them too, Christ is the fulfilment of the longings and hopes of the people who follow those religions.

She needs to keep in mind that the way how God relates to human beings is the one of dialogue, of free call and response. She cannot impose her truth, though being ‘the Truth’, also because her own understanding and assumption of ‘the truth’ is not yet complete (*DP* 32, 49). Dialogue means witness of life, communion of projects, theological exchange, sharing of spiritual experiences (*DP* 42). This concretely means that in this attitude of dialogue the Church herself also gains from it in her deeper understanding of the revelation by confronting others’ understanding of their own relationship to God.

The Pope John Paul II said in 1984, ‘[interreligious] dialogue is fundamental to the church, which is called to collaborate in God’s plan with her methods of presence, respect and love towards all persons’ (as quoted in *DP* 39). It ‘is an integral element of the church’s evangelizing mission, [whose] foundation [...] is not merely anthropological but primarily theological’ (*DP* 38). The aim of the interreligious dialogue would be ‘a deeper conversion of all towards God’ (*DP* 41), though in the respect of the differences and free decisions; which means, not to necessarily bring everyone into the church, but to make present in every human reality Christ’s offering of salvation, not in competition with other religions, but fraternally in collaboration.

That is true concerning the relationship with religions, but also in the culture, a broader context than religion (*DP* 45-46), and the civil society, social and economic orders. The church is not interested in being involved in politics or in temporal affairs, but in the dialogue with them so that the society may become better (*AG* 12).

The church is warned against an attitude of relativism and superficiality. The church must be open to other religions while using positive criticism towards our Christian faith and yet not devaluing Christ. The Church condemns any fundamentalism that prevents dialogue, but also religious indifferentism, even towards our own faith, whose right and deep knowledge and appreciation is necessary for any constructive dialogue (*DP* 51-54). The dialogue is so important, that the church is called also to make other religions to dialogue between themselves (*DP* 80), fulfilling thus her call to be 'the sacrament of the unity of all mankind' (*LG* 1).

After saying this, we Christians remain called to proclaim Jesus Christ as the only true Saviour of all humanity (*DP*60-63). We are to do it urgently (*DP* 66-67), with the hope of making converts among those who do not know Christ (*DP* 81). By proclaiming the values of the Gospel to all, the church therefore challenges all cultures and religions and societies and becomes a prophetic presence for all of them (*DP* 79). She is well aware that the true protagonist in the role of the church towards other religions is the Holy Spirit, who both moves the Christians to proclaim and causes the non-Christians to be open to the proclamation (*DP* 64, 84).

The final model of our dialogue and proclamation must be Jesus himself. He was able to proclaim the truth of himself with courage, strength and perseverance, living what he was preaching, without imposing himself to people, but living them free in their choice and letting the witness itself be a source of 'crisis' in their life of faith (*DP* 85-86). In this way, we find the final reconciliation between the call to proclamation and the interreligious dialogue, both necessary and legitimate (*DP* 77).

3.2.3. Church's missionary nature as foundation of mission

Stuart Bate defines Missiology as the call of God and his sending forth of people to do his will or rather his purpose, which is salvation (Bate, 1995:2). We are on a mission which is an attitude of the mind, spirituality, a question of faith and the shape taken by faith, a conviction. Shorter tries to define mission, as the state of being rather than doing but not forgetting that it cannot be solely being without doing. In other words he stresses that in mission one has to be a doer which to a large extent expresses the conviction.

The congregation for the propagation of faith looks at mission as the proclamation of the gospel to all creatures. From the apostles, mission can be defined as a call to continue in the mission of Christ. This is clearly depicted in Luke (4: 16-21). In Luke we see that Jesus describes his mission as bringing the good news of the Lord to people; to proclaim liberate relieve etc.

We see from the verse that this mission of Christ is based on conviction of faith in the father; it involves proclamation of the good news. In Mat.28:19 it reads 'Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit.' Jesus commissions those who believe and have faith in him to go and preach the good news that he had brought. This makes the followers of Christ to carry out this mission which is Christ's till he comes back again; to establish the kingdom of God on earth.

Mother Theresa likened or equated mission to basically loving. Looking at mission 'as an eminent way of fulfilling Christ's 'great' or 'new' commandment - to love other human beings with the same self love with which God loves us (Shorter, 1976: 18).' This mission of spreading the good news about God's kingdom is realized through evangelization.

Through evangelisation we become the 'seed and sign' of the kingdom of God. The Church can therefore be looked at as the seed and sign of the kingdom of God or God's project which calls for all people to be saved, to come and have knowledge of the truth. Evangelisation by definition is made up of three elements, proclamation, praxis and prayer. At times it can be explained as word, witness and worship (Shorter 1976:18).

3.2.3.1 Proclamation - this is where the spreading of the good news involves use of all forms of communication verbal - (through language) and nonverbal (e.g. dances songs, etc), in order to be able to explain the good news and make people aware of the existence of the kingdom of God. With the hope the people who are being proclaimed to will understand and reflect on the importance of this good news to themselves and the world in general. Proclamation can be done through different methods which involve Sunday schools, catechisms, homily, songs and dance, etc.

3.2.3.2 *Praxis* - Jesus condemned or criticized the hypocrites. Those who only paid lip service to the word. The word cannot just be theory; practice of this theory is needed. To be a witness is as important as proclaiming the word of God.

Jesus emphasized to his followers to be doers of the word. This calls for us to live the gospel, to feed the hungry, to protect the weak and poor, to help the oppressed. We must remember that the word of God say that ‘whatever you do to the least of my brothers that you do unto me.’ Despite this we should not equate the church to a non-governmental organization. All that the church (followers) does should only be for the promotion of the kingdom of God. This is the priority of the church - first and foremost.

To be effective in practicing the word in this dynamic world, as human phenomenon is not constant reflection and social analysis is required as contexts change with time. This is a call for all of us to be witnesses in our own field of work; this can be in economics, politics, and information technology. This is to help develop Christian ethics and social teaching so that the gospel may be proclaimed and lived in every context of life. It is this element of praxis that puts upon the Christian the duty not only to be a proclaimer but also a practical witness to the good news, and to deliver what one believes, to love thy neighbour as thyself.

If this is the commandment of Jesus then it obligates a Christian to be sensitive to issues in the world. This is because a neighbour is the one in need. The one in need does not only need to hear and see but also to be attended to at times. The church's ‘option for the poor’ derived from Christ himself calls upon Christians to pay greater attention to the poor (*spiritual poverty, material poverty, intellectual poverty and so on*).

There are many ways to do this but *economic development* is one of them. The activities of trying to alleviate poverty and the sufferings brought about by poverty which includes oppression, and hunger, was Jesus’ priority. It ought also to be every Christian’s priority even if it is by just giving ideas as to the means of ensuring that

the oppressed are protected, the sick are attended to. This allows us to bring in Christian ethics in to the practice of development.

3.2.3.3 Prayer - As Christians we should always not forget that evangelisation is Christ's work. In prayer we unite with him and with others. It is in communion with the Holy Spirit that our prayers are effective prayer. Therefore, prayer is not an option but integral part of evangelisation. We need Christ to fulfil that mission as believers and followers and much more as ministers (Shorter 1976:18).

In the gospels we see that Jesus was a man of prayer. Although he spent a lot of time with the people teaching, healing, advising, etc. he always made time for prayer. He knew that united with the Father and Holy Spirit whatever he came to earth to accomplish - redeem the world - was much possible. As Christians we should always not forget that in unity with God that is when we can be able to accomplish the mission handed down to us by Jesus. In summary we should always take note of the inspirational principles of mission today.

According to David Bosch, the guilt of Western Christians because of their involvement in subjection and exploitation of people increased the gap between the poor and the rich. The rich are those who consider themselves to be Christians; which leads to anger and frustration on the part of the poor, and a reluctance on the part of affluent Christians to share their faith. Western ecclesial ways and Western theology are now replaced by various indigenous practices and theologies in the Third World. Bosch attempts to show a way forward and provide a paradigm for a mission practice that takes modern realities into account. He introduces his 'interim' defining mission with the following 13 elements mainly;

- ✓ That, Christian faith is intrinsically missionary
- ✓ Missiology is not neutral, but views the world from the standpoint of Christian theology.
- ✓ But this must be continually reassessed, so a narrow or permanent definition is not possible.
- ✓ A necessary foundation for mission lies in God's self communication in Christ.

- ✓ The Bible does not give a set of unchangeable laws of mission. Mission is ambivalent enterprise which remains an act of faith.
- ✓ The entire Christian existence is missionary existence.
- ✓ Foreign mission is not a separate entity to home missions. Both are grounded in the gospel.
- ✓ Mission is God's mission. Missions are particular forms of participation in God's mission.
- ✓ The missionary task includes the whole set of needs and aspects of human life.
- ✓ Mission is thus God's 'yes' to the world. In this case mission includes evangelism as one of its crucial elements, 'Evangelism is the proclamation of salvation in Christ to those who do not believe in Him, calling them to repentance and conversion, announcing forgiveness of sins, and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit' (Bosch, 1991:8-11).
- ✓ Mission is also God's 'No' to the World.
- ✓ And lastly, the Church- in – mission is a sign in the sense of pointer, symbol, example or model. It is a sacrament in the sense of mediation, representation or anticipation.

Bosch has an extended survey of New Testament models of mission. He discusses the early Church's missionary practice and considers whether there were alternative approaches that may have made the ultimate exclusion of the Jews from the church less likely. (Bosch, 1991:8-11) outlines missionary paradigm of Matthew, Luke and Paul. He traces four subsequent historical missionary paradigms: that of,

- ✓ The Eastern Church
- ✓ The Medieval Roman Catholic Church
- ✓ The Protestant Reformation
- ✓ And, Mission in the wake of the Enlightenment.

The concluding section of Bosch outlines elements in a post-modern ecumenical missionary paradigm. These includes: Mission as the church – with –others; as *Missio Dei*; as mediating salvation; as a the quest for justice; as evangelism; as contextualisation; as liberation; as inculturation; as common witness; as ministry by the whole people of God; as witness to people of the other living Faith; as a theology; and as action in hope.

Bosch further offers a profile of what mission is in terms of six aspects of Christ's ministry; incarnation; the cross; the resurrection; the ascension; Pentecost; and the Parousia. His insights about how these great events affect the nature and method of our mission are very suggestive. He concludes by raising again the modern criticism of mission, exemplified in John Mott's question asked before the Edinburgh Conference, 'Do you consider that we now have on the home field a type of Christianity which should be propagated all over the world?' (Bosch 1991:8-11).

3.2.4 Missionary nature of the church

The Trinity is the source of the missionary nature of the church. The Father sent the son, the son sent the Holy Spirit. The church is missionary by her very nature. She participates in the mission of Christ and the Holy Spirit, and continues the work of Christ. The missionary nature of the church can also be understood as the characteristic of the church. The church universal mission originates from Jesus Christ (AG 2)

The church was formed, called and empowered by God to share in the suffering of all by advocacy and care for the poor, needy and marginalised people in society. The church would do well by critically analysing and exposing unjust structures and working for transformation through her works of compassion and mercy. This is one of the major attributes that upholds the relevance of the church in that it is not an end in itself rather, the church is a special gift to the world by God and so service belongs to the very being of the church.

The church must exist only in relation to the common destiny of humanity and all creation. The whole needs a holistic mission; it is for this reason that our ecclesiology must be rooted in missiology, where holistic spirituality is an intrinsically biblical way of viewing life and living out faith as an indivisible whole. Both the Old and New Testaments demonstrate God's concern with the whole person in the whole society (AG 5).

The question may be; is the church as a whole reflecting the wholeness of God's redemption? Is the church aware of all that in which God's mission summons them to participate? Is the church, through the combined engagement of all its members, applying the redemptive power of the cross of Christ to all the effects of sin and evil in the surrounding lives, society and environment?

The ringing slogan of the Lausanne movement is: 'the whole Church taking the whole gospel to the whole world'. Holistic mission cannot be the responsibility of any one individual, but certainly that of the whole church. The church through the Holy Spirit is united with Jesus Christ and sent as disciples to bear witness to God's reconciliation, healing and transformation of creation (WCC/Faith and Order 1998:55).

The church's relation to Christ entails that faith and community require discipleship in the sense of moral commitment. The integrity of the mission of the church is at stake in witness through proclamation and in concrete actions for justice, peace and integrity of creation. The source of the church's passion for transformation of the world lies in her communion with God in Jesus Christ (WCC/Faith and Order 1998: 55). In a real sense, the church is God's instrument in the eradication of enmity, the reconciliation of human division and hatred, which is the main source of human suffering.

The church is also called to care for the integrity of creation in condemning as sinful the abuse and destruction of God's creation, and to participate in God's healing of broken relationships between creation and humanity. Thus the church is called to heal and reconcile broken human relationships (2Cor.5:16–21). This in itself is transformational development (EN 22). As said earlier on by her very nature the church is missionary. 'Go, therefore, make disciples of all nations' (Mt. 28, 19).' The Good News must first be proclaimed to all the nations and that in his name, repentance for the forgiveness of sins would be preached to all nations (Mk 13, 10).' 'As the Father sent me so I send you' (Jn 20, 21).

One of the key contributions of Vatican II was to affirm clearly and strongly, that missionary activity is not at a fringe activity of the church but is and always will be at the very heart of the church. The question however is, how do we visualize in practice the Mission of the church? When we talk about the mission of the church, not everybody understands this mission in the same way. Different models and different approaches are used, based on one's specific understanding of the relationship between the world and the church. However, this research opt to stick to comprehensive approach to mission.

3.2.4.1 Comprehensive approach to Mission: Both these viewpoints seem to fall short of the true Christian understanding of mission. A solution should therefore be sought in a comprehensive mode of church and mission, emphasising the correct relationship between the church and the world. Christ is King of both the church and the world, yet only in the church is his Kingship is acknowledged and confessed. 'The church is that segment of the world which submits consciously to Christ, obeys and serves him, albeit haltingly and with a stammer (Bosch, 1991:222).

The church is not the world, for the kingdom has already begun to manifest itself in her, yet partially and imperfectly' (Bosch, 1991: 222). The mission of the Church is more than just proclamation of the Gospel; neither can it be reduced to service to the world only. It has to be true comprehensive witness, containing four elements namely; 'Kerygma' (Proclamation), 'Koinonia' (Fellowship), 'Diakonia' (Service) and 'Leitourgia' (Worship). These four elements together are necessary to express in visible form what the church's mission is all about.

3.2.4.2 Kerygma (Proclamation, Evangelization): There is no doubt that this is the basic element of mission, so that one indeed can speak of the 'primacy of evangelization'. The specific task of the church in the world is then not of an earthly, social, economical or political, but of a religious character. The good news has to be proclaimed, the message has to be spread. If the Church was not doing this, she would be failing in her essential purpose (EN 22).

3.2.4.3 Koinonia (Fellowship): That is a community moved by the Holy Spirit radiates in love and remain closed in itself. It has to do with the quality of our lives. People will never believe what they hear, if it is clearly contradicted by what they see and experience. To become a Christian means to give up an egoistic existence, to join the community and begin living a life for others (EN 22).

3.2.4.4 Diakonia (Service): is equally necessary in the mission and life of the church. ‘ The mission of preaching the Gospel dictates at the present time that we should dedicate ourselves to the liberation of our brothers and sisters even in this present existence of our world’ (EN 22).

3.2.4.5 Leitourgia (Worship): The Church through worship consecrates herself for the mission of the whole world. Worship is a proclamation and celebration of God’s mighty deeds and it is an expression of conversion that has taken place and of the gathering together of the believers in a community. It promotes at the same time fellowship and service in comprehensive approach to mission. These four elements are integrated (EN 22).

3.2.5 Christological foundations of the mission

God’s saving activity is the incarnation where the Son mediates between God and people. The church has to continue this noble duty. Through the paschal mysteries, Christ won a people for God. Thus Jesus is the way to the father (Jn.14:6). Christ offers salvation to all the people. All can attain salvation through the new covenant (Rom.10). The mission of the church is to enable people to share in the unity of the father and the son (Jn.14:11).

3.2.6 Pneumatological foundation of the mission

The Holy Spirit is the transcendent and principle agent of the church mission. Christ’s mission is also associated with the Spirit. The foundation of the church as a whole is credited to the Holy Spirit, during the Pentecost. From there the witness and mission of the disciples and apostles were rooted in the Spirit (e.g. Acts. 2:14) (Acts.1:8). The same Spirit continued to direct the church bear to witness to Christ, as it directed the Apostles. The Acts of the Apostles shows how the apostles fulfilled Jesus’ mandate in

the Spirit. The Spirit continually makes the church missionary, within the church (mission *ad intra*) or to non-believers '*mission ad extra*' (Karotemprel 1995:113-114).

3.2.7 Inculturation, ecumenism and inter-religious dialogue

This is an integration of the Christian experience of a local church into the local culture, where the experience expresses itself in elements of this culture. It also becomes a force that animates orients and renews this culture, creating a new unity and communion, not only within the culture but also enriching the universal church (Karotemprel, 1995:113-114). Inculturation is rooted in the incarnation as expressed in God so loved the world that he sent his only son to assume human nature, giving himself to a foreign mode of existence. In Acts of the Apostles, the church incarnates itself among the gentiles as Jesus did in Nazareth. Inculturation becomes a meeting point between the gospel and culture.

In the Inculturation *ad extra* (GS 53-50), this encounter takes place in the concrete history of humanity, while in inculturation *ad intra*, four main aspects can be identified: liturgy, spirituality, theology and discipline. Inculturation remains an ongoing process, for the Christian experience will always find expression in the contemporary ways and thoughts of life.

All this calls for the Africanization of Christianity in Africa, by selecting good African cultures. From the experience of the encounter with Christ the ability is derived to discern the seeds of the word hidden in every culture and religion. John Paul doctrine presupposes the experience of this encounter (in the light of his revelation) in order to bring everything together under Christ (Eph.1:10).

All evangelical preparation aims at the explicit and full encounter with Christ. The lived experience from which the pope speaks indicates the right way in the process of inculturation and maturation of the seeds of the word. Any project of inserting the gospel into cultural and religious realities requires following the light of the redeeming Incarnation (GS 50-53).

The Incarnation of the son of God and the salvation which he has accomplished by his death and resurrection is therefore the true criterion for evaluating all that happens in

time and every effort to make life more human (*Bull Incarnationis mysterium*, 1). If we are dealing with culture, the insertion of the gospel takes place in what is called inculturation, a process of evaluation of the values, purification of the limitations, and achievement of fullness in Christ.

Inculturation is the incarnation of the Gospel in native cultures and also the introduction of these cultures into the life of the church (*Slavorum Apostoli*.12). Every culture is the itinerary of a people towards the saving plans of God-love in Christ. The gospel penetrates the very life of cultures, becomes incarnated in them, overcoming those cultural elements that are incompatible with the faith and Christian living and raising their values to the mystery of salvation which comes from Christ (PDV 55). There is no culture that imposes itself on the gospel (which is the full revelation in Christ), but rather the gospel enters into the cultural values, without harming them, in order to discover a preparation in them for the encounter with Christ and for a better understanding of his mystery (PDV 55).

The process of maturation of the '*seeds of the word*' is a process of fidelity to the Holy Spirit these words of St. Justine (*Apologia*, II, 8) mean that in the incarnated word 'The father has spoken the definitive word about mankind and its history' (TMA 5; cf. heb.1:1ss), whose revelation has been prepared in the heart of every person and every people. In encountering Christ, believers become aware that, the incarnated word is thus the fulfilment of the yearning present in all the religions of mankind: this fulfilment is brought about by God himself and transcends all human expectations (TMA 6).

In encountering the risen Christ, the believer makes out all his footprints in other cultures and the religions because the spirit is at the origin of the noble ideals and undertakings which benefit humanity on its journey through history... 'The risen Christ is now at work in human hearts through the strength of his Spirit' (RM 28).

These are *seeds* which the Holy Spirit himself has planted over the course of history and, therefore, he prepares them for full maturity in Christ (Ibid.) If God has already spoken through creation and history and, in a special way, through the limited revelation of the Old Testament, in Christ. The word has always aided humankind,

(St.Irenaeus, *Adv. Haer.* 3, 18.1), but that same word became flesh in Jesus of Nazareth.

The *instrumentum laboris* for the synod of Asia, (L 33), as well as the Apostolic Exhortation *Ecclesia* in Asia summarize the positive values of religion as signs of the action of the Holy Spirit: centrality of God's will (Islam), practice of meditation, orientation of one's will and spirit of non-violence (Hinduism), detachment and compassion (Buddhism), filial piety and humanism (Confucianism), sensitivity and humility (Taoism), reverence and respect for nature (Traditional Religions). The inculturation and insertion of the Gospel into these cultures and religious respects each one's uniqueness, while at the same time proclaiming with courage that uniqueness of Christianity consists in the encounter with Christ, the incarnated word.

The lived encounter with Christ on the part of Christians prepares them for the insertion and proclamation in any cultural and religious context. In Jesus then, we discover the greatness and dignity of each person in the heart of God who created man in his own image (cf. Gen.1:26). We find the origin of the new creation which we have become through his grace.

The Second Vatican Council taught that "by his incarnation, he, the Son of God, in a certain way united himself with each individual". In this profound insight the Synod Fathers saw the ultimate source of hope and strength for the people of Asia in their struggles and uncertainties (EA13).The apostle's 'contemplative look' (cf. EV.83) will help him to 'see' Christ where, humanly speaking, it appears that he is not (cf. Jn.20:8). This is the look of faith that respects the cultural and religious values (as seeds of the word) while at the same time bringing them by purifying them, to their maturity in Christ (RM 28).

When the gospel is authentically inserted into a culture, it turns into new vehicle of evangelization for reaching other cultures. *The insertion of the gospel into culture in general and also into today's culture* (which is tending toward globalization) is one of the great challenges which John Paul II takes up in his Encyclical *Fides et Ratio* (1998). It is a call to the encounter with Christ in order to thrive on the search for God or the desire for infinite truth and goodness which is buried in every heart and every

culture reflection. Christians experience this reality which is expressed in an explicit encounter with Christ.

At the origin of our life of faith there is an encounter, unique in kind, which discloses a mystery hidden for long ages (cf. 1. Cor. 2:7; Rom. 16:25-26) but which is now revealed: 'In his goodness and wisdom, God chose to reveal himself and make known to us the hidden purpose of his will (cf. Eph. 1:9), by which, through Christ, the word made flesh, man has access to the Father in the Holy Spirit and comes to share in the divine nature' (FR 7).

We have noted in the intellectual background of John Paul II's reflections a great concern for the conquest of human reflection. Reason always seeks truth, but the acquired conquests cannot satisfy the anxiety of a continuous search that can only be satisfied in the encounter with the infinite, revealed by Christ, the incarnate word.

What human reason seeks "without knowing it" (cf. Acts. 17:23) can be found only through Christ: what is revealed in him is 'the full truth' (cf. Jn. 1:14-16) of everything which was created in him and through him and which therefore in him finds its fulfilment (cf. Col. 1:17) (FR.34). In the light of the mystery of Christ, who came to save all, we discover that in the far reaches of the human heart there is a seed of desire and nostalgia for God (FR 27).

It is human to seek an absolute which might give to all their searching a meaning and an answer (FR 27). It is a search for the truth and a search for a person to whom they might entrust themselves (FR 33). John Paul II's ways of speaking gives witness to the fact anyone who proclaims Christ must be convinced that in Jesus Christ, who is the truth, faith recognizes the ultimate appeal to humanity, an appeal made in order that what we experience as desire and nostalgia may come to its fulfilment (FR 33).

This is the witness of the first Christians for whom the first and most urgent task was the proclamation of the risen Christ by way of a personal encounter which would bring the listener to conversion of heart and the request for baptism (FR 38). We can find the most impressive witness to this conviction in the martyrs who were capable of testifying to their encounter with Christ:

‘The martyrs... are the most authentic witness to the truth about existence. The martyrs know that they have found the truth about life in the encounter with Jesus Christ, and nothing and no one could ever take this certainty from them. Neither suffering nor violent death could ever lead them to abandon the truth which they have discovered in the encounter with Christ. This is why to this day the witness of the martyrs continues to arouse such interest, to draw agreement, to win such a hearing and to invite emulation’ (FR 32).

The Christian faith, which is a living encounter with Christ or knowledge of Christ that is lived personally, has certainly challenged reason to remain open to the radical newness found in God’s Revelation (FR 101). For this same proclamation, people today will come to realize that their humanity is all the more affirmed the more they entrust themselves to Christ (FR 102).

Only a deep intimacy with Christ can communicate the conviction that Christian revelation is the true lodestar of men and woman... the ultimate possibility offered by God for the human being to know in all its fullness the seminal plan of love which began with creation (FR 15). The mystery of Christ’s death and resurrection breaks our usual patterns of reflection and invites us to be open to faith (FR 23). He calls for mission, hence we have to understand and grasp the concept of missiology or theology of mission.

3.2.8 Theology of Missions

The theology of mission arises from the question: What should be the goal of mission? This question has been answered in three different ways which determine the three types of the theology of mission. Ngindu Mushete gives the three answers as follows: (i) the goal of mission is the conversion of unbelievers. This corresponds to a type of theology called a *theology of the Salvation of souls*. (ii) The goal of mission is the planting or implanting of the church.

This result in the second type of mission theology called theology of the implanting of the church *or plantatio ecclesia*. (iii) Finally, the goal of mission is the birth and growth of a church as it becomes genuinely and fully itself, in order to live in complete responsibility and communion in Christ with all other churches. This third definition leads to the development of the local theology (Mushete, 1994: 13).

3.2.9. *The Theology of Salvation of Souls*

This type of theology reigned for centuries up to the beginning of the twentieth century. According to this theology, the aim of mission is to proclaim the Good News of Jesus Christ. Its proponents were convinced that outside the church there is no salvation, *extra ecclesiam nulla salus*. This theology has no sympathy for the cultural and religious tradition of the people who are being evangelized. In fact these are seen as a hindrance to salvation and have rejected across the board. As H Maurier states:

The language that mobilized vocations and Christian charity was based first and foremost in the pity that ought to be inspired by the sad supernatural, moral, and human state of the 'savage' there was no question of acknowledging the intrinsic value of other religions which, for that matter, were little known. The very 'value' of these religions, if indeed they had been perceived, were obstacles to the uniformistic, salvationistic Romantisation that prevailed (Musonda, 1994: 13-14)

The adherents of this type of theology are further convinced of oneness of Christian faith as it has been revealed in the Judeo-Christian traditions and shaped by the western church. They distinguish it from what they improperly call paganism (Mushete, 1979:24).

Although the 19th century missionary enterprise showed some measure of respect for local culture, there was a clear negative attitude towards African values and religions in general. This was due to the fact that Christianity was brought to Africa by missionaries from countries which were colonizers of the continent. Bishop Patrick Kalilombe in Damian Musonda Kanuma describes how this negative attitude towards African religion and ways of life formed in the following words:

'Missionary work was seen as the Church's bounded duty to bring the true faith to pagans, or to save souls that were in darkness. The challenge attracted vigorous and enterprising people, ready for action and for suffering even up to death. It was like a military expedition: it thrived on an ethos of struggle and conquest. Understandably the enemy was Satan. But Satan was disguised and active through this network of false religions. He and his associates had to be encountered unmasked in their perfidy, and then engaged in mortal battle. The missionary's encounter with traditional African customs and religious practices was thus not a peaceful one. The missionary may have had sympathy and genuine love for the individual natives and yet could encounter a contradiction with their cultural religious systems, practices, those who were guardians and promoters of these practices (Kanuma, 1981:55).

'Outside the church no salvation' and missionary activity in a more traditional theological context had this kind of theology. According to our faith, Jesus Christ, the risen Lord and the Church form a mysterious unity in which Jesus Christ is the 'Head' and the church, Christ's mystical body. If there is no salvation without Jesus Christ, then it follows that there is no salvation without the involvement of the church. Thus theology formulated the statement: 'outside the church there is no salvation.' In the past this statement was often understood in the following way.

In order to be saved, one must explicitly be confronted with the Good News. He/she must be baptized and become a member of the Church. If somebody does not get this chance, if the gospel is not preached to him/her, if he/she therefore does not receive baptism and become a member of the church, then he is most likely to be condemned for all eternity.

This understanding of the statement: 'outside the church there is no salvation,' motivated generations of dedicated missionaries to leave their own countries and cultures, to face difficulties of different kinds (dangerous travelling, encounter with new cultures, learning difficult languages with help of a book, rejection and even death and so on....) in order to preach the good news to pagans and thus to save souls from eternal damnation by baptizing them and making them members of the church.

Now what does the Second Vatican described as the understanding of the statement, 'Outside the church there no salvation was and is not supported by Vatican II. In *Lumen Gentium* (LG16), (a document from the Vatican II), the Jews, the Moslems, and those who in shadows and images seek the unknown God, are mentioned and then it stated: 'Those who, through no fault of their own, do not know the gospel of Christ or His church but who nevertheless seek God with a sincere heart, and moved by grace, try in their actions to do God's will as they know it through the dictates of their conscience, those too may achieve eternal salvation.' The text continues: 'shall divine providence deny the assistance necessary for salvation to those who, without any fault of their theirs, have not yet arrived at an explicit knowledge of God, and who, not without grace, strive to live good life (LG 16).

Whatever good or truth is found amongst them is considered by the church to be given by him who enlightens all people that they may at length have life.' In other words; whoever does not discover Jesus Christ as the source of all salvation and the church as the community in which Jesus Christ is offering salvation to the human family is on the road to salvation and to eternal life, as long as he/she lives and acts according to his/her conscience.

As long as it hasn't dawned yet upon the human mind that God wants him/her to seek salvation by accepting Jesus Christ and becoming a member of the church, this person's salvation is 'outside the (visible) church.' The meaning of the missionary activity of the church in the context of this theological understanding presupposes that; if it is true, that all pagans and non-believers can be saved without becoming members of the church (as long as they follow their conscience), why should we take pains to bring the gospel to them? This is definitely a question that arises in the context of the statement of Vatican II as quoted above.

Faced with this question, we are with *Lumen Gentium* (LG17), aware that the New Testament strongly emphasizes the task of the church to proclaim the gospel (cf. Mat. 28, 18-20), (Acts 1, 8 and many other), and that there is historical evidence that missionary activity has always been important aspect of the life of the church and *Evangelii Nuntiandi* (EN53 – 80), (Pope Paul VI. Letter on evangelization to the modern world of 1976), explicitly formulates this question and insists upon the church's duty to proclaim the gospel to those who don't know yet (or don't know any more) Jesus Christ.

It is true that non-believers can be saved without being explicitly confronted with the gospel and accepting the good news in faith and baptism. There is quite lots of religious truth to be found in non-Christian religions (E N 53) but the gospel reveals in definite and unheard of way God's plan for humankind in Jesus Christ. As God wants that we should live and work in this world with full knowledge of his love, of being called to share God's life in Jesus Christ forever, hence the gospel must be preached to all those who don't know yet about this plan.

The church has to continue preaching the gospel to non-believers, that they may already hear and now become aware of the ultimate horizon of their lives. That they may already hear and now glorify God by living freely and deliberately according to this horizon. The consoling truth that God's grace is at work also outside the visible community of the church, far from discouraging missionary activity, will even explicitly motivate the Christians to proclaim the good news of God's great and limitless love to all humankind, that they may explicitly rejoice in this love and glorify God in a life that is a grateful answer to this love. On the other hand Ngindu Mushete again speaks about disadvantages of this type of mission theology. According to him:

'Carried away by excessive zeal to defend the oneness of Christianity and distinguish it from what was commonly but improperly called 'paganism' the theoreticians of the salvation of unbelievers forgot that the saving God is omnipresent and that there exists a universal above and beyond the bounds of any special revelation (meaning the Judeo-Christian one) and that salvation can be obtained through non-ecclesiastical channels as diverse as the various ideals and humanisms nurtured by human beings. Another disadvantage of this theology deserves mention. Fashioned on the basis of a dualistic anthropology, this particular theology ran the dangerous risk of disregarding the concrete historical dimension of the integral salvation brought by Christ (Mushete, 1994:14)'.

Hence, let us look at the theology of implantation of the Church.

3.2.10 Theology of Implantation of the Church)

This theology appeared in the 1920s. According to this type of mission theology: On the tabula rasa or the blank (indeed erased) slate of the people without culture and without civilization, the church is to be implanted, constructed as it has materialized historically in the west, with personnel, its works, and its method (Mushete, 1994:14). The same doctrine, liturgy, discipline, organization and mentality must mark all churches implanted in all regions of the world. In regions of the world where the church does not exist it should be implanted.

It should endeavour to organize there, in stable, permanent form, the means of salvation: clergy, laity, religious, and Christian communities (Mushete, 1994:14). Imbued with the spirit to implant the church the missionaries have worked hard to implant the church in many lands with outstanding results. The end result has been the establishment of the western church in many regions of the world which does not recognize the contribution of the local cultures. Ngindu Mushete puts it in this way:

‘Theology of the implanting of the church has given birth to paralyzed Christian communities that is, copies ground out on the Europeans model, deprived of initiative, creativity, and originality, praying with borrowed words and thinking by proxy, via Rome, Paris, London, and other capitals of Europe’(Mushete,1994:16).

3.2.11 Reactions to the Theology of Missions

One of the major factors of the development of African theology was a reaction to the two types of mission theology described above. The concern of African theologians who reacted was to stress the right of African Christians and to reflect on the Christian faith in the light of African realities and determine the shape of their churches. They wanted to take account of African culture religion, and its problems.

3.2.12 African Theology of Adaptation

What we have to note here is that, there are numerous definitions of African Theology as posed by numerous African Theologians. In as few words as it can take, and taking basics from the various definitions. African Theology is a study that advocates expression of Christian message in typical African way, using the concept, language and symbolism relevant to an African: it is a reflection of God’s active role within an African context. For instance, John Muzorewa’s definition is:

‘The study that seeks to reflect upon and express the Christian faith in African thought-form and idioms as it is experienced in African Christian communities, and always in dialogue with the rest of Christendom’(Muzorewa, 1985:95).

Point here to be noted clearly is that the theology remains to the wider Christianity while it uses African thought-forms, and that it emphasises emergence, from African cultural context. Africans, essentially by their way of life, are religious. They have a high notion of mystery and sacredness and reverence to nature and they do not dare to manipulate it. Nature is manifestation of a Supreme Being to whom they attributed various names, prayers, proverbs etc. For instance, for the Bemba God creator; for the Shona He is the Great one, and for the Akani and Ashanti he is the wise one (Mbiti, 1982:51).

For Africans, God is one, though there are also ancestral and evil spirits which are merely intermediaries. The abodes of these divinities are in fact different. The

Supreme Being inhabits the sky, while the ancestral spirits beneath the earth and evil spirits roam the human world. African worship, characterised by deeply profound rituals and symbolism, is rendered to the Supreme Being in case of draught, hunting expeditions or epidemics, etc.

The ethics of Africans is basically rooted in customs and taboos, and the social and moral orders preserve the strongly bound community life. There is an evident effort to whittle down any aspects of individualism so as to exult the community (Appiah, 1979:16).

This is evident in transitional rites, for example initiation ceremonies, the idea seems to be the welcoming of an individual into full community life. Such were and would be an epitome of the typical African Traditional religions void of any such foreign contamination. The coming of missionary theology seemed, in African eyes, to be a sacrilege to the rich worship and religiosity, the African theology received.

Some theologians in Africa called for the theology of adaptation. The proponents of this theology envisaged an African Church with African face. One of the earliest inspirations for African theology came from a Franciscan missionary priest in the Belgian Congo, now Democratic republic of Congo, formerly called Zaire, *Placide Tempels* (Tempels, 1985:16). According to Bujo the real beginning of African theology was the work of Placide Tempels, the Franciscan missionary in the then Belgian Congo (Bujo, 1992:56).

In his classical study *la Philosophie Bantoue*, he studied the customs of some Bantu peoples and found out that the desire for life was strong. Then he tried to systematize the concept of life among the Bantu in terms of the Western philosophy of being. He thought that the concept of '*vital force*' was more appropriate than that of '*being*'. He says that at the centre of the activities of the Bantu is the desire to increase '*vital force*'.

Tempels began by analyzing the fundamental elements of African cultural tradition in order to get a thorough-categorisation of the religion of the people of Africa. 'One of his most important findings was that, the focus of whole African religion and worldview generally was vital force, or life force. Tempels went so

far as to claim that for the African to be was the same as to have life force. Only when we have grasped this, he thought, we can begin to understand African philosophy and religion, and thus also the actions and behaviour of Africans (Bujo, 1992:56). In later writings:

‘Tempels realized that, the African quest for life, for fertility (fatherhood and motherhood) in its most comprehensive form, the yearning for communion with other being, was not an aspiration confined to the African continent. Here we are dealing with a fundamental human instinct, common also to Europeans. It went deep into human nature itself, and the uncovering of an African philosophy could therefore help white people too to discover themselves’ (Tempels 1985:16). ‘Tempels linked up the African search for life with the Johannine Gospel in which Jesus said that, He had come to bring life and to bring it in abundance (John 10, 10).

If Jesus is authentic the Way, the Truth and the Life, then he is the final answer to the aspirations of the whole human race and not only Africans? All human cultures express the longing for the fullness of life’(Bujo, 1992:57)’ Tempels contribution to theology in Africa is not only seen in terms of what he said and did but also the conversion he underwent in coming to appreciate the African culture. ‘In the first stage, he tended to see himself as a kind of omnipotent and omniscient shepherd, demanding from his flock respectful obedience.

The second stage was the phase of adjustment, in which he sought to make the Gospel intelligible by clothing it in terms of drawn from the language and experience of the people. Finally there ensured a real exchange between pastor and people, leading to a dialogue between cultures concerned’ (Bujo, 1992:57).

The last stage is very important for anyone to engage in African theology. For Tempels, ‘in seeking to Christianize these cultures, missionaries must put aside their own Western culture; repudiate it even, in order to adapt themselves to their people of adoption. This is the price they must pay in order to win the people to whom they are sent to. This is how the living Christ encounters the many races and culture of men and women, it is thus that Christianity is born, and thus that different people come together to uncover the gospel in common.

The missionary's focus must be the living Christ, who knows no barriers either of time or of cultures (Bujo, 1992:57). *Tempels' book La Philosophie Bantoue* has been justly criticised for its patronising and colonial attitude. It has been criticized for systematizing the Bantu ideas in Western philosophical terminology and thus not paying enough attention to the understanding of the Bantu ideas especially as they are different from western categories (Mugambi, 1974:53).

This must be tempered with his overall contribution stated above all: 'it was the first attempt to come to grips, other than in a purely descriptive way, with African thought forms, and to treat them both analytical and as a coherent system. It set out to show the importance of language and oral lore, as well as the accepted methods of ethnology, in bringing to light religious and philosophical ideas. In particular Tempels' identification of life force as the ground of Bantu ontology has contributed to our understanding of African thought in general and has provided a base from which several of his successors have worked' (Parratt, 1995:10).

In 1956 an association of young African priests in Paris published a book entitled: *Des Pretres Noir S'interrogent (Black Priest Wonder)*. This book was one of the first serious attempts to emphasize the importance of taking into account African cultural heritage in developing African theology. In the foreword the authors stated the following:

'The African priest, for advancement of the Reign of God, must say what he thinks of his church in his country. Not that the black priest has simply never been heard. But in the tumult of voices discoursing upon the missions, his word has been rather discreet, and easily missed, whereas it would seem that he actually ought to have the first vote in the Chapter.'

The authors were reacting to the implanting church on the African continent in which decision were made for it in the western capitals rather than by the local people themselves. The statement of the African priest in 1956 was seen as one of the high points of the beginning of African theology (Tshibangu, 1979:73). An African theologian who has contributed a lot to the development of African theology is Vincent Mulago. *He stated the people can be Christianized only when they are understood.* For Mulago this understanding involves the penetration of the mentality, culture and philosophy of the people to be evangelized. After

understanding the people then the Christian message has to be grafted onto the convert's soul.

According to Mulago only this method will yield lasting result (Mulago, 1965:23). Mulago also favours the theology of adaptation. According to him: 'The word 'adapt' may shock the ears of some, suffice it to recall that it is merely a matter of presenting dogma in such a way that it will be accessible to the people' (Mulago, 1965:17). Following Tempels, but without following his philosophical assumptions, Mulago see participation in the common life as the basis for the unity between members in the clan with their ancestors and with God (Mulago, 1990:120). He sees an individual's life as participating in this common life (Mulago, 1990:120).

Mulago continues to say that the life the Africans are preoccupied with 'is not simply empirical life but also super-empirical life (beyond the grave) since, in their view, the two are inseparable and interdependent' (Mulago, 1990:120). Mulago then applies this 'vital participation' to ecclesiology based on the participation in the common life of the Trinity (Mulago 1965:159-227).

Mulago's insights have contributed a lot to the understanding of Christian life as participation in the life of the Trinity viewed from the African perspective. As John Parrat states Mulago does not advocate 'a superficial drawing of parallels by which aspects of traditional religion (sometimes too naively) related to aspects of Christian doctrine. He was seeking rather to uncover the fundamental focus of each traditional thought- system (Parrat, 1987:31).

According to Ngindu Mushete, the principle merit of the theology of adaptation is that, it reminds us of the urgency of incarnating the gospel message in cultures other the European one. It had an influence on the Africanization of ecclesiastical personnel, catechesis and liturgy (Mushete, 1994:18). The major shortcoming of the theology of adaptation is what Mushete calls *concordism*. This consists in confusing Christian revelation with the system of thought that have historically served to express it (Mushete, 1994:18). There is a danger of simply drawing superficial parallels between the biblical and Christian elements (as traditionally expressed) and the African culture without regard for the real meaning of African

beliefs. 'It is also possible to select certain aspects of African cultures which have some similarity to Christianity, while neglecting those which are very different- the 'discontinuous' elements' (Parrat, 1987:18).

Critical African theology arises from the concerns to avoid the shortcomings of the theology of adaptation outlined above, instead of looking for positive African values to Christianity, the critical African theologians seek to scrutinise the African problems from the African point of view. For some theologians they try to do their theology in closer contact with the Bible and the Tradition of the Church, while for others they are determined to be completely open to the African world and its problems.

The theologians who have worked with sources, the Bible and tradition of the Church, have come to realise that all theology is culturally and socially conditioned. They conclude that a universal theology is a myth because it is not faithful to the witness of both the Bible and the tradition of the church where we notice a variety of theologies.

There is also a group of theologians who takes the African situation very seriously. They strive to offer an African response to the new questions raised by the African situation in the light of Christian revelation. They pay attention to the theology of the local Church, the laity, and non-Christian religions. Some works on African Christology and Ecclesiology have been produced (Mushete 1994:19)

Mission was only in terms of preaching to unbelievers, and consequently leads to the conclusion that at any given point of time all the lands of believers are evangelised, mission would cease to be meaningful. This falls far short of Jesus' promise to be with the church in her missionary endeavour until the end of time (Mt 28:20). Coupled with pitfalls in the evangelisation mission by early missionaries the pastoral reality the missionaries in early 1878 was characterised by the struggle between traditional and western cultural norms (Mushete 1994:19).

In fact local evangelisation challenged an application of a missionary Theology based on a gospel that is relevant and credible to people's cultural needs. The 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’ (Haight, 2004:21).

The critical observation is the need to have a missionary Theology that takes a mission into account; and the sensitivity embedded in culture and context. North of the Sahara, Christianity is regarded as a traditional religion since it has been there as early as the first century. But the desert was an impediment to the spread of the religion southwards (Parrinder, 1969:101). It was not until the 15th century that Portuguese explorers and traders came to the southern Africa with priests who served as their chaplains and missionaries to native Africans (Parrinder, 1969:101).

Gradually the African accepted Christianity, yet they still clung to some of their traditional religious practises. There was friction between African religion-cultural values and the missionary Christian values and world views. The bones of contention are innumerable, but in a small paper like this we will only mention one. The missionary idea of time was (and still is) linearly conceived as a continuum.

The future can change and there is a possibility of new and different way of life; programmes can be fitted in schedules; hope is essence of life; etc. African world-view conceives an underlying force in nature which is beyond human progress; intervention, control, hence programme in a fixed time is not welcome. It is due to such friction that missionaries denounced African way of life:

‘African way of life was a primitive one because African failed to recognise the essential difference between themselves and the environment’ (Kwesi, 1979:47).

Christianity seemed only to estrange African from their reality. Even the language was Latin, which to them was a meaningless series of words. These feelings combined with political freedom attitudes and resulted in struggle for both religion religious and political freedom. It is from this and through the education received that many young Africans begun to struggle against the colonial masters for political independence e.g. Nkwame Nkrumah of Ghana (Kwesi, 1979:47).

As some clergymen attached themselves too much to traders and colonial rulers, the political independence of African nations aroused the need of freedom even in the

church and the need to have an African Christian contextual theology. To combat this task we have different theological trends which aim at making Christianity in Africa not seem as a plant which had hardly taken roots, which need constant care from outside. And finally, not as a duty to instruct and to which one would certainly not expect to listen.

Missionaries did not only come for evangelization but also with the intention of developing the indigenous people. Their effort to improve agriculture was the way to help people to have food and to fight hunger and malnutrition. The first strategy was to educate people, to fight ignorance and to make them more responsible. Ignorance was rife because the indigenous people did not even know another language but that of their own tribe. Besides religious education, missionaries were able to teach Christians about other realities of life such as agriculture, construction and craft (Kwesi, 1979:50).

The missions faced additional problems, for example, the suspension of the Society of Jesus slowed missionary endeavours because the church was deprived of more than 3,000 experienced, dedicated and valuable missionaries. At the same time some philosophical ideas and heresies, such as the Gallican heresy and Jansenism, contributed to reducing missionary activities in the new missions. The slave trade of the Negro also led to the weakening of evangelization.

Unfortunately, missionaries not only preached the Gospel, but many also planned how Africa could benefit their own mother countries. In southern and central Africa, before the Protestant missionary societies moved into the '*Northern Zambezi*,' the main catalyst for a new mission interest in the region was the journeys of David Livingstone who reached the Zambezi River in 1851. This development brought southern Africa to the attention of the Europeans as resource for manual labour.

Slave trade became a major problem of conscience for the church which preached Jesus Christ. In the second wave of missionary expansion, the liberation of the Negro became the preoccupation of the mission. In 1917 Pope Gregory XVI became more involved in missionary expansion and began to organize the Church structures accordingly. The pope faced the reality of slavery which was not in accordance with

the Gospel that the missionary should preach.²¹ This papal decision gave missionaries the power and priority to boycott slavery and to focus their message on love and liberation of the Black.

During the pontificate of Pope Gregory XVI more than seventy new missionary ecclesiastical territories were created. He introduced the system of entrusting a determined mission territory to a specific religious missionary congregation for the purposes of evangelization. This practice prevailed until Vatican II.²² The abolition of slavery created a new source of reflection to church leaders. The most important was the introduction of the *Neminem profero* in 1845 as a guide to missionary policy. The training of indigenous clergy and the creation of new churches with dioceses and bishops became paramount.

The church in Zambia and Africa in general was more involved. 'In 1879 Propaganda fide founded the Zambezi Mission, present day Malawi, Zimbabwe, Zambia and Botswana, and entrusted it to the Jesuits. The missionaries of Africa cooperated with them from 1889 onwards.'²³ With this new organization, missionaries began reviewing their pastoral activities. The question was how to be present among the indigenous people, preaching the Gospel to them, while at the same time promoting their civilization.

²¹ Roman Catholic Church Opposition to Slavery: (441 AD 873-1102 . . .) Pope Gregory XVI's 3 December 1839; In Supremo apostolatus, "condemned slavery and the National Assembly in 1794 decreed the abolition of 'slavery'. medicolegal.tripod.com/catholicsslavery.htm-34k. See also, Lewis Hanke. Pope Paul III and the American Indians. This article relates how Paul III in his Bull *Sublimis Deus* and *Veritas ipsa* of 2 June 1537 condemned the practice of slavery and the domination of the indigenous people by the Americans.

²²Comby, Jean, *How to Understand the History of Christian Mission*, (SCM: Canterbury Press, 1996), 114-115. Edward P. Murphy gives more information concerning the involvement and evolution of the Church in 1888 when Pope Leo wrote to the Brazilian bishops an encyclical in primis concerning the issue of anti-slavery. He also wrote to Cardinal Lavigerie, who was known with Comboni, Libermann and Mother Javouley as great missionaries of the nineteenth century who promoted anti-slavery movements, asking him to stir up world opinion on African slavery. Lavigerie started a resounding campaign throughout Europe. In 1890, an anti-slavery Congress of the European powers was held in Brussels. It adopted recommendations to abolish slavery, which largely conformed to the suggestions Lavigerie had made, In Hinfelaar, H.F 2004. *History of the Catholic Church in Zambia 1895-1995*. Lusaka: Bookworld Publishers. pp. 45.

²³ Murphy, Edward P., SJ. *A History of the Jesuit in Zambia. A Mission Becomes a Province*. Kenya: Paulines Publications Africa. pp. 45.

At that time the church was generally considered to be a great source of true civilization and missionaries began combining their pastoral work with that of the civilization of the people. According to missionary methods the school was the first point of entry into the lives of the local people. At school local people were able to learn a good range of useful skills during their stay at the mission. At the same time, they received regular religious instruction. Children were asked to leave their families and villages and to stay at the mission. Schools were run conscientiously by missionaries in order to help indigenous children to improve their skills (Murphy, 2003:1).

It would be accurate to say that the school was the main focus of evangelization by the church in the early years. Schools were established wherever the visiting catholic priest had a *barro* (chapel),²⁴ where the indigenous had to go for sacraments and for prayer. Between 1889 and 1956 the customary way to evangelize in Africa was by having people from different areas or villages come together to share the unity of Christian life. It was easier to develop one center where everyone would be welcomed and to contribute to the common effort of development. The missionary was at the same time a preacher, healer and teacher, capable of providing the community with many different skills (Murphy, 2003:1).

Jesuit missions were established among the Tonga in 1902 and at Broken Hill in 1927. The White Fathers, entering from the north in 1891, had greater success in what is now Northern and Luapula Province. Permanent Catholic stations on the Copperbelt were provided by Italian Franciscans in 1931. In May 1959 Lusaka became a diocese, and later Kasama also became one. Some media outlets, such as Radio Icengelo and the *National Mirror*, are linked to the church, which has championed social justice issues and the early pro-democracy movement of the 1980s(Hinfelaar, 2003:46).

²⁴ The Portuguese who colonized the country along the Zambezi up to Tete selected a plot of land called praza and surrounding it with an earthen wall on which they built a stockade called *linga*. Within the fence there was a main house called “villa” which belonged to the owner, and there would also be a cottage for the workers. Sometimes there would be a small chapel called *barro*, where the visiting priest would come from time to time and stay for a few days in order to administer the sacraments and teach catechism to the children of the inhabitants of the plaza, Murphy,1.

3.3 EARLY MISSIONARY ACTIVITIES IN WESTERN PROVINCE

We cannot talk about missionary activities in Western province of Zambia without first having a brief outlook on the general missionary activities in present day Zambia as a whole. This will help us see the contextual background of the missionary activities of Western province.

3.3.1 Early Missionary Evangelization in Zambia

Christian mission evangelization in Africa begun in the interior regions of central Africa in the 17th century and this was done by both the Catholic and Protestant churches. Implanted in Zambia, the first missionaries were attentive to differing aspects of social life in ministering to the people. They integrated aspects of the local culture and this consideration still plays an important role in pastoral and social life in general in mission countries, such as Zambia, today. Christian evangelization continues to respect inculturation, that is, the incorporation and preservation of traditional characteristics and practices of a particular people (Talabo, 2008: 3-4).

At the beginning evangelization embraced all the dimensions of social life. Christian missionaries came with explorers and colonists. Early missionaries sometimes supported colonial activities and underestimated the abilities of the indigenous people, missionaries were attentive to and faithful in the work of successfully implanting Christianity in the lives of the people (Talabo, 2008:3-4).

Jesuit missionaries were present in Zambia at the beginning of the 1800s. They opened a small mission in the Tonga Valley at *Mwembe*. They went to visit the *Litunga*,²⁵ *Lewanika*, at his *Lealui* palace in Mongu. The movement of missionaries was also combined with that of the explorers, as they also wanted to connect their exploration-mission with their mother continent (Talabo, 2008:3-4).

²⁵ Litunga is the name given to the Lozi King. He is also called Mulena, which means “god.” With the arrival of Christianity, Lozi called God Mulena, as they call their King Litunga or Mulena which means “someone who possesses the power to protect his people.”

Missionary societies had a substantial presence in many parts of the Southern and central Africa²⁶ before they moved into what became known to the outside world as 'Northern Zambezi.' The main catalyst for a new missionary interest in the region were the journeys of David Livingstone, whose explorations of the interior of Southern Africa²⁷ brought the region to the attention of the European public.

Livingstone reached the Zambezi in 1851, and the publication of his account of his subsequent 1853-56 journey, "Missionary Travels and Researches in South Africa," stimulated great interest in Britain, and turned Livingstone into a national hero. Livingstone believed the African slave trade would be undermined by supporting the development of alternative forms of economic prosperity. This would be stimulated by direct links to European markets and led by mission stations which would introduce new agricultural techniques.²⁸ (Talabo, 2008:24).

Transportation and life conditions were difficult at that time, the Zambian people were not hostile and they accepted the missionaries. The number of Christians increased because many traditional leaders welcomed the evangelizers into their territories. John Mbiti in his book *Introduction to African Religion* observed a similar trend in most African communities that Africans consider as a best friend anyone who accepts them and respects their chief and looked to the missionaries as protectors. One of the positive images of the first missionaries as seen by the indigenous people was that they had come to bring them the Good News of peace and salvation (Talabo, 2008:24).

The roots of the Catholic Church in Zambia²⁹ are traced mainly from the eastern and southern coasts of Africa. Cardinal Lavigerie's missionaries (the White Fathers) penetrated from the East Coast and established mission stations in the Great Lakes'

²⁶ Geographically, Central Africa is composed of 7 countries: Chad, Republic Democratic of the Congo, Republic of Congo, Central African Republic, Gabon, Cameroon and Angola.

²⁷ Southern Africa consists of Zimbabwe, Zambia, Botswana, Namibia, Republic of South Africa and Lesotho.

²⁸ P.E. Murphy, *A History of the Jesuits in Zambia: A Mission Becomes a Province*, (Kenya: Paulines Publications Africa, 2003), 24.

²⁹ Zambia is a name derived from one of Africa's famous River the Zambezi, which starts from the North Western Zambia of Kaleni Hills into the Indian Ocean. These countries include: Angola (1, 110km); Democratic Republic of the Congo (1, 930km); Namibia (233km); Malawi (837km); Mozambique (419km) ;Tanzania (338km); Zimbabwe (797)

region of East Africa. The church in Zambia has been in existence for more than a hundred years 'starting with the first mission station at Mambwe Mwela in 1891 founded by the White Fathers in the Northern part of present Zambia' (Oger, 1991:22).

When we talk about the church currently our attention is focused on the response of the church to inculturation because it is through this ministry which makes the presence of Christ active in the lives of his people. As a matter of fact the pastoral involvement of the Catholic Church in Zambia in the lives of people entails embracing their life from a historico-cultural perspective.³⁰

On the retrospective history has it that between 1500s and 1800s, the northern, eastern, and western parts of Zambia were settled by Lunda and Luba peoples of Congolese origin, who introduced traditions of chieftainship to Zambia and established several important kingdoms.³¹ Therefore the first missionaries were attentive to these differing aspects of social life in ministering to the people. They integrated aspects of the local culture and this consideration still plays an important role in pastoral and social life in general although the role of women has always been put on the peripheral from the beginning. Critically the undermining of women traditional initiators especially among the Bemba people is imperative to note as Oger justifies:

'Missionaries unwilling 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 initiators of these girls if baptised were excluded from full communion with the church' (Oger, 1991:112).

³⁰ Ethnic groups of Zambia are comprised of African, 98.7%, European, 1.1%, and Other 0.2%. The country has 37 tribes, the main ones being Bemba, Kaonde, Lozi, Lunda, Luvale, Nyanja, and Tonga. The official language of the country is English and the major vernacular languages are represented by the different tribes which in themselves have 70 other dialects. Zambia is the only "Christian Nation"³⁰ in Africa. Religion occupies a most important place in the life of Zambians. Besides the traditional African cultural religion, Zambia has officially opened its country to Christianity. The religious groups are as follows: Christians 50%-75%, Muslim and Hindu 24%-49%, Indigenous beliefs 1%. About two-thirds of the population is Christian, though many combine Christianity with traditional animist beliefs.

³¹ Santosh C. Saha. History of the Tonga Chiefs and their People in the Monze District of Zambia. (New York: Peter Lang, 1994), 1

The early undermining of cultural values by missionaries can be a practical prelude to the perceptive of how cultural values were discriminated in Zambian society therefore experiencing alienation in our people. Christian evangelization to some extent had to respect people's anthropological socio-cultural aspect exemplified the early missionaries' preservation of traditional characteristics and practices of a particular people especially during early evangelisation.

Early missionaries considered that, it was their duty to take over a whole tribe or society and adapt all its institutions forcibly for example; *Cardinal Lavigerie*, founder of the Missionaries of Africa commonly known as the White Fathers said, 'Christian kingdom' which was modelled on the success of St. Augustine in the kingdom of Kent and St. Remy in the kingdom of the Franks. The missionaries were instructed to take over rituals and even sites and buildings;

'We wish to inform him (St. Augustine) that we have been giving thought to the affairs of the English, and have come to conclusion that the temples of the idols in that country should on no account be destroyed. He is to destroy the idols but the temples themselves are to be aspersed with holy water, altars set up, and relics enclosed in them. If these temples are well built, they are to be purified from the devil worship, and dedicated to the service of the true God. In this way, we hope that, the people, seeing its temples are not destroyed, may abandon idolatry and resort to these places as before, and may come to know and adore the true God. And since they have a custom of sacrificing many oxen to the devils, let some other solemnity be substituted in its place, such a Day of dedication or Festivals of Holy Martyrs whose relics are enshrined there. They are no longer to sacrifice beasts to the devil, but they may kill them for food to the praise of God, and give thanks to the Giver of all gifts for His bounty'(Oger 1991:112-113).

This is an example of forcible adaptation in Africa which was the cutting down of ancestor beliefs. We know now that Christianity does not make its first aim to take over an entire society through its structures and institutions, but to be effective through presence within society so that it transforms itself, Christians cannot use any pressure, physical or moral to take over non- Christian institutions.

Prayer and worship in Africa are essentially ritual and are accompanied by symbolic action. In western countries there is a revolt against, even contempt for, ritual. In an extreme form such an attitude betrays a misunderstanding of nature and importance of symbolism in religious experience and practice, among African, Christian worship far outweighs the danger of abuse, hence sacramentals should be encouraged.

According to Murphy (2003:46) missionary societies had a substantial presence in many parts of southern and central Africa before they moved into what became

known to the outside world as 'Northern Zambezia'. Conversely in Zambia, like many other countries of Africa, people 'embraced' the Faith in the early 1800s as a result of Christian explorers among them David Livingstone whose explorations of the interior of southern Africa brought the region to the attention of the European public colonists (Murphy 2003:46).

Since the end of the sixteenth century the Portuguese had gradually colonised the country along the Zambezi. This adventure opened the way to early missionaries to preach the good news of salvation to the indigenous people of present Zambia. The Missionaries of Africa (formerly known as the 'White Fathers') were the first early evangelisers to visit Zambia.

'1891 is often considered the year when the Catholic Church was establishing itself in our part of Africa; the area is now called Zambia. In August of that year, Missionaries of Africa, popularly called the White Fathers because of their white robes, settled near Mambwe-Mweka in the far north and from there founded a string of mission posts among the Bemba. But the people of Zambia had been in contact with Catholic Christendom from the beginning of the eighteenth century onwards. The first contact was with the Portuguese-speaking Dominican missionaries who had arrived around 1730 in a market place known as feira by the Portuguese, situated at the confluence of the Luangwa River and Zambezi rivers, near the District Centre of present day Luangwa'.³²

There is need to empirically observe that, the implantation, mission and infiltration of the faith continued because the missionaries were careful to respect the people and their local leaders. Similarly the spread of the Catholic faith continued with the many contacts missionaries had with the local chiefs.

These contacts became occasions for missionaries to learn about the people, their culture and their beliefs. According to Hinfelaar, 'the *Chitimukulu* dynasty which was established in the *Bemband* had some contact [previously] with Christianity because their chiefs claimed to have come with some of the sacred relics of Catholic Portuguese from the Kasai in the actual Congo formerly Zaire (Hinfelaar, 2004:45).'

The regard for the sacred among the Bemba people leads to immerse conversion to Catholicism among the people. This can be viewed as the application of Horton's³³ thought-provoking theory of conversion identified what he termed microcosm and the

³² Hugo F. Hinfelaar, *History of the Church in Zambia 1895-1995*, (Lusaka, Zambia: Bookworld, 2004)

macrocosm. According to Horton, the microcosm was linked to the local spirits while the macrocosm included the more universal spirits, among whom the Supreme Being.

Amidst the White Fathers' missionary endeavour, we 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. On the other hand the Jesuit missionaries had already evangelised some parts of present Zambia at the beginning of the 1800s through opening a small mission in the Tonga Valley at Mwembe (Hinfelaar 2003:46).

They went to visit the Litunga,³⁴ Lewanika, at his Lealui palace in Mongu. The Franciscan Capuchins in 1931 arrived in the present day Buluzi land thus signalled the beginning of evangelisation mission by the Capuchins in Western part of Zambia among the Lozi people. 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 very distinct from belief in God (O'Sullivan, 1981:21). Such a 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 prevailing theology of the salvation of souls at that time. True missionary work could be seen as the church's bonded duty to bring the true faith to local people. Any religious systems, practices, those who are guardians and promoters of these practices had no place in the missionary's area of conversion; until they disregarded them. Succinctly, *theology of salvation of souls* posits some weaknesses in the understanding of mission.

³³ Horton, R 1996. Africa Conversion. Africa XII (2): 85-108

³⁴ Litunga is the name given to the Lozi King. He is also called Mulena, which means "god." With the arrival of Christianity, Lozi called God Mulena, as they call their King Litunga or Mulena which means "someone who possesses the power to protect his people."

One cannot help to conclude that the Africans in North Africa were not only protesting against the imperial domination but also theological domination. That is why when the Moslems came with a new and simple creed of Islam people easily accepted. Waliggo notes that where the church succeeded to survive and fight for several centuries was in part of Coptic Egypt, Ethiopia and the kingdom of Nubia where it had been translated into local languages, adapted to some local cultures, and propagated by local evangelisers (Waliggo, 1986:12).

A second attempt at Christianising Africa was done beginning with the end of the 15th century up to the late 18th century. The West African coast from guinea to Angola and up to the east coast from Mozambique was covered (Hastings, 1967:55). In the kingdom of Congo and Benin there were initial successes in the Congo a local bishop was consecrated in 1518 (or 1521) and there were some local priests (Waliggo, 1986:13).

Again the vibrant church in the Congo died. Adrian Hastings, among other things, attributes to the way faith was imparted to the African peoples and the failure to 'certain residue of tradition'. There was a tendency to condemn African things in *toto* not only from actual observation but even more from ignorance in the part of missionaries (Hastings, 1967: 59-64).

So there was little attempt to present the Christian message in the context of the African world view (this negative judgement is not a representation of the whole picture. There were certainly some benefits that missionaries brought especially in the area of medical and educational fields). The third wave of evangelising Africa began in the 19th Century. This movement was well organized;

'the new religious societies, specifically founded for this type of work and entrusted with some particular territory, guaranteed an enormous advance on the more haphazard methods which had often prevailed in the past: this is especially true as regard the African apostolate in which the White fathers, the Holy Ghost Fathers, The SMA and others could soon become specialists Methods came to be more coordinated and certain standards made normative. The training of catechists, a systematic catechumenate, the formation of the native clergy, a respect for local custom – such things might not be universally applied but their importance came to be widely understood and regularly insisted upon by mission authorities at home and in the field (Waliggo, 1986:73-74).'

This third movement of missionary activity has been very successful in terms of the number of Africans who are now Christians. The numbers on the other hand

do not show the extent to which Christianity has been assimilated as Justin Ukpong observes:

There is every indication that Christianity has not yet been assimilated in Africa Christians. Personal syncretism of Christianity and African traditional religion seems to be common occurrence in many parts of Africa. A Zairean song expresses it in this way: 'Miserable Christian/ at the Eucharist or Mass in the morning/to fortune teller in the evening/ the amulet in the pocket/ the scapular around the neck (Ukpong, 1984:9).

What has happened? It may seem that the attraction to Christianity has some other reasons apart from the total conviction/ conversion. Many African theologians see the problem with this type of theology that characterized and still does the process of evangelization. There was no religious pluralism in the strict sense in traditional Africa. There was no ideal of church or religion meaning voluntary association of individuals in the whole field of religious belief and practice. Religious activity was referred to by words denoting worship, prayer, offering etc. not the words denoting an association of people (Ukpong, 1984:9).

The structures of worship were the structures of society itself and African acquired their religion by being born into, and brought up by, their society, not by an act of personal adherence. In traditional society there was plenty of cynicism but there could be no apostasy. Each ethnic group had its own body of religious, beliefs and practices, reflecting the ecology and social structure of the group. There was little purely religious conflict because, the relative isolation of the groups did not favour a confrontation, religious idea and practices were shared by a variety of ethnic groups over a wide area. Traditional religion, being unsystematic, was capable of absorbing ideas from outside or of reconciling its own beliefs and practices with those of other people (Ukpong 1984:10).

The identification of a single religion with all aspects of culture and social life, religious structures were synonymous with social and political structures. Religious practice was departmentalized and worship was conducted at different levels in society by rulers and office-holders on behalf of the various overlapping, or cumulative communities. Some of these communities ascribed and they went with a person's birth or inherent status. Such were clans, lineages, age-sets, chiefdoms (Ukpong 1984:10).

Other communities were achieved, i.e. they were a voluntary association of individuals. Such were secret societies, guilds for hunting, dancing, medicine and crafts. Neither type of community was a specialized community in the whole field of religious belief and practice, each neither had a religious aspect nor was worship an important part of its activity (Ukpong 1984:11).

All communities levels accepted ultimately a single value-system, and structure of religious beliefs. A person's fellow tribes- mate was always his/her co-religionist, within the different concrete situations. He might belong to several overlapping communities, or have a part to play at successive levels, but tension was minimized because he was always applying a single set of values and beliefs (Ukpong 1984:11).

In traditional Lozi societies had a 'ritual approach to life', that means to say that they expressed their beliefs and values, and their discovery of life's meaning, in the form of communitarian, symbolic actions. It would be wrong to assume that all these rituals or symbolic actions were a form of worship. Worship is a specific and well-defined activity of service directive towards God, the spirits or powers (Shiju 2008:70).

Lozi enacting a ritual were not praying, or offering sacrifice all the time. On the other hand prayer might have its place in the ritual, or God and the spirits might be called upon witness the ritual and guarantee its authenticity and sincerity. At the very least it must be said that the Lozi communitarian rituals were 'worshipful', that is to say, indirectly they supported and strengthened worship by paying tribute to the same beliefs and values, by implying that human social and political strengthened were not only patterns of heavenly strengthened, but the very vehicles through which a fundamental fullness or power of life was transmitted (Shiju 2008:70).

Worship in traditional Lozi societies was frequently vicarious, that is to say, it was frequently conducted by the one or a few people on behalf of a community, and not necessarily in the presence of that community. Community celebrations and forms of community worship certainly existed, but there was also the worship of one or a few people. Such worship was not in fact 'private worship', but was essentially communitarian. It was communitarian on account of the intentions of the worshippers, praying on behalf of the community, family, clan, chiefdom, Kingdom and association (Shiju2008:71).

It was also communitarian because the worshipper associated himself/herself intentionally with the community. He/she worshipped as a member of the family, clan, village, associated, etc. His/her prayers was couched in the first person plural, 'we' associated himself/herself with the invisible community of the living dead, the ancestors and the other spirits. Worship or prayer might be addressed to these spirits, and the concept of sharing a celebration with them, approaching the Supreme Being or a specialized spirit with them was also strong(Shiju 2008:72).

The spirits as intercessors and mediators formed a community with which the worshipper could ally oneself. With this in the background it indicates that, there were no special cult systems, no oracular priesthods, no mediumistic hierarchies, no professional religious officers, only the professional circumstance for the rites (Shiju2008:72).

No record of spirit possession or of cults of affliction. Traditional cults were concerned with sacred trees. There and many were the challenges faced by the early missionaries to Barotseland like the Paris Evangelical Missionary Society.

3.3.2 Early Evangelization by the Paris Evangelical Missionary Society (PEMS)

3.3.2.1 Francis Coillard the Missionary in Barotseland

François Coillard (17 July 1834 in Asnières-les-Bourges, Cher, France – 27 May 1904 in Lealui, Barotseland, Northern Rhodesia) was a missionary who worked for the Paris Evangelical Missionary Society in southern Africa. Coillard was the youngest of the seven children of François Coillard and his wife Madeleine. Both parents were of Huguenot descent. In 1836, Coillard's father died, leaving behind a nearly destitute widow. Coillard enrolled in the Protestant School at Asnières at the age of 15 and later attended Strasbourg University.

He offered himself in 1854 to the Paris Evangelical Missionary Society (PEMS or, in French, *Société des Missions Évangéliques de Paris*). He trained under Eugène Casalis, a veteran southern African missionary, and in 1857 was ordained at the Oratoire in Paris. His first posting was to the independent kingdom of Basutoland (present-day Lesotho), where the PEMS had been established since 1833.

When Coillard reached Cape Town on 6 November 1857, it was the eve of a war between Basutoland and the Boer republic of the Orange Free State; during the war, the French mission stations in Basutoland were destroyed. Coillard's first task was to open a new station at Leribe. On 26 February 1861 he married Christina Mackintosh in Cape Town, South Africa. She was the daughter of a Scottish Baptist minister and was five years older than her husband. Christina's enthusiasm for missions was kindled at the age of 14, after listening to the preaching of veteran southern African missionary *Robert Moffat*. She toiled as her husband's missionary co-worker, shared all the hardships of their travels throughout their marriage and they never had any children.

In 1865 Basutoland became involved in disputes with its neighboring Boer nations of Natal and the Orange Free State. Coillard assisted in fruitful negotiations between local Basotho chiefs and Theophilus Shepstone as Natal's missions' secretary for native affairs. In April 1866, Boer invaders from the Orange Free State forced the evacuation of Leribé mission. Coillard moved to Natal, where he assisted American missionaries. He occupied a vacant mission station there until Britain proclaimed a protectorate over Basutoland in 1868 and Coillard then returned to Leribé

Robert Moffat at Kuruman strongly encouraged Coillard to move north. Also, Basutoland churches proposed a mission by their own evangelists to people across the Limpopo River, who spoke Sotho-related languages. After the Boer government of Transvaal Republic turned back two Sotho expeditions, Coillard was asked to lead a third attempt.

The new team consisted of Christina Coillard, four Basotho evangelists, and Elise Coillard (a niece to Coillard). When they arrived in Pretoria in May 1877, they found that the British crown had annexed the Transvaal Republic, which was now ruled under the governorship of Theophilus Shepstone. After the missionaries crossed the Limpopo River, Shona chiefs would not welcome the group; instead, the team was forced to go to Bulawayo, the headquarters of King Lobengula of the Ndebele people.

Lobengula prohibited the missionaries from preaching in his domains, so Coillard led the group southwest to the territory of Khama III, a Christian Tswana ruler. Khama suggested that the group could try their luck with Barotseland (the Lozi kingdom),

north of the Zambezi River, where a Sotho-related language was spoken. Although the missionaries failed to arrange a meeting with the recently elected Lozi king, Coillard convinced the PEMS to support an attempt to plant mission stations in Barotseland. This plan was delayed by a trip Coillard made to Europe in 1880–82 and other complications in Basutoland.

Coillard finally mounted his expedition to Barotseland in 1884. The country was in turmoil with Lewanika, the former king, exiled and a usurper on the throne. Soon after Coillard established friendly relations with the usurper, another revolution brought Lewanika back to power. Coillard's credibility was compromised by his initial diplomacy with the usurper, and it was only in March 1886 that he was received by Lewanika at Lealui, the capital of the kingdom. From 1886 until 1891 Coillard worked to establish strong mission stations at various locations in Barotseland: Sesheke, Lealui, and Sefula.

In an attempt to strengthen his grip on the kingship, Lewanika enlisted Coillard's assistance in negotiating for a British protectorate to be declared over Barotseland, similar to the one that had recently been extended over neighboring Bechuanaland. The king and the missionary misunderstood the connections between the British crown and the British South Africa Company (BSAC) of Cecil Rhodes. Lewanika and Coillard were gradually entangled in a web of intrigue, which resulted in the signing of the Lochner Concession, which assigned the Lozi kingdom to the BSAC's domains on 27 June 1890.

During the first seven years after signing the Concession, the BSAC failed to make any of its promised annual payments of £2000 or to provide any of the educational assistance that it had pledged to Lewanika. Christina Coillard died on 28 October 1891 and the group of missionaries suffered a persistent high mortality rate, due primarily to tropical fevers.

Coillard's lively and moving letters to the PEM's offices in Paris made him a heroic figure to mission supporters in many countries. Many of these letters were published in 1889 as *Sur le Haut-Zambèze: voyages et travaux de mission*. His letters also appeared in an English translation by his niece; Catherine Winkworth Mackintosh

(*On the Threshold of Central Africa*, 1897). After experiencing serious illness in 1895, Coillard spent the period 1896-8 in Europe.

By February 1899 he was back at Leribé in Basutoland, on his way back to Barotseland. A large number of fatalities ensued among the missionary recruits of 1897 and onwards. Coillard was further shaken in 1903 by a breakaway movement of his converts, led by Willie Mokalapa. Coillard suffered a fatal attack of fever at Lealui in Northern Rhodesia and died on 27 May 1904; he was buried near his wife at Sefula.

3.3.3 Capuchin Franciscans and their Early Evangelization

After the Jesuits left, the Franciscan Capuchins from the Irish province, decided to send some of their increasing vocations to the mission territory. That mission direction enabled Capuchin missionaries to travel to mission territories such as California, Oregon, and The Republic of South Africa.

It was from the latter that missionaries would be directed to the Western Province of Zambia. In October, 1930, a letter was received from Archbishop Salotti, Secretary of Propaganda (the church's missionary supervisory body for the missions), stating: 'in accordance with the advice of the Apostolic Delegate of South Africa and Prefect Apostolic of Broken Hill, Rhodesia, the territory to be assigned to the Irish Capuchins would be all of the western part of the said prefecture in which there has been no mission whatever.'³⁵ The prefecture of Broken Hill (now Kabwe) extended some 700 kilometres west from Broken Hill (now called Kabwe) to as far as the Angolan border in the Western Province of Zambia, where no mission had been established.

The area which was committed to the care of the Irish Capuchins was about 202, 000 square kilometres, covering at least all the parts of North-western and Southern Provinces of Zambia. This vast area of savannah and forest had a population of perhaps 250, 000 people.³⁶ Since the last attempt by the Jesuits, no Catholic missionary group had been there, despite the fact that a small community of Catholics

³⁵ Roman Catholic Church opposition to slavery :(441AD 873:1102...) Pope Gregory XVI's 3 December 1839; In Supremo apostolatus, 'condemned slavery and the National Assembly in 1794 decreed the abolition of 'slavery'. Medicolegal.tripod.com/catholicslavery.htm-34k

had been there since the first time Fr. Depelchin celebrated mass in 1881. At that time only Fr. Depelchin's colleagues could participate in the worship celebration, as the local inhabitants were prevented from participating.

Historical records reveal that, when Litunga Yeta III, succeeded Lewanika in 1916, the Provincial Commissioner, Mr. Rennie, called on the Litunga at Lealui and suggested that it would be a good thing to invite Catholic missionaries into this country.³⁷ Apparently Yeta III was not impressed with the Commissioner's suggestion or keen about the 'Romans' coming into his territory. In November, the permission was granted and opened the door to what became a great missionary expansion in Zambian Christian history. It is inconclusive why the Litunga Yeta III changed his mind and reconsidered the application from the Capuchins.

The conversation and the subsequent responses via letters between Litunga Yeta, the Provincial Commissioner and the Irish Capuchins marked the renewal of the efforts by the Catholic Church in the area. This new and sustained effort of the Irish Capuchins occurred fifty years after the failed efforts of the Jesuits. The efforts of Fr. Depelchin and colleagues had paid off; despite the time it took to get permission from a willing Litunga. Following the granting of permission by the Litunga, the Capuchins arrived from Cape Town, in the Republic of South Africa. Shortly, after wards, Fathers Killian and Declan, who had been in South Africa since 1929, went to Livingstone in October of 1931.³⁸ Ministerial work continued among the Catholics in Livingstone through the efforts of Fr. Casimir and Fr. Kilian.

In Mongu, the Catholics in the police and army camps gathered in a hall each Sunday for prayers. Fr. Declan, at the same time, prepared to launch his visit into the heartland of Barotseland in an effort to locate new sites for new missions. This was a daunting task but Fr. Declan was a determined man and began his effort in December 1931. Declan moved from place to place as far away as Livingstone, to try and secure some proper site. It is reported that a location in the plains about four hundred kilometres from Livingstone called *Lingulyangulya*, was Declan's target.

³⁶ Ibid., 21

³⁷ O'Sullivan, Owen 1982. *Zambezi Mission. A History of the Capuchins in Zambia 1931-1981*. Dublin: Capuchin Publications. pp. 35

³⁸ O'Sullivan, Owen 1982. pp 37.

Unfortunately, in the discovery process, Declan fell ill and was admitted to the hospital.

No sooner had Fr. Declan recovered, he went to visit the Litunga in Lealui, hoping for an agreement. Unfortunately, the Litunga had gone hunting near the Angola border. Upon realizing the absence of the Litunga, Declan went to the Provincial Commissioner who told him the bad news about the targeted land, being given previously to protestant missionaries. Despite the many difficulties encountered in establishing the presence of Catholicism in the Western Province, it is recognized that the Irish Capuchins made heroic efforts to establish the missions.

The major missions established included: Sancta Maria (Lukulu); St. Fidelis (Sichili); St. Joseph, Mukunkiki (Mangango); Christ the King, Maramba (Livingstone); St. Patrick, Sihole (Kalabo); Holy Family (Caprivi); St. Francis (Malengwa); St. Anthony, (Sioma); Sacred Heart (Chinyingi); Our Lady of Fatima, (Zambezi); St. Lawrence, (Limulunga); St. Michaels, nalionwa (Kalabo); Holy Child (Makunka); St. John's Secondary School (Mongu); Maria Regina, Linda (Livingstone); St. Jude (Senanga); Our Lady of Lourdes (Mongu); St. Kizito (Sesheke); St. Martin De Porres, (Kaoma); Our Lady of the Angels, (Livingstone); Capuchin Friary Provincialate (Lusaka). Memories of the considerable works of the Irish Capuchins to establish the Church's presence in the southern, western and north-western areas of Zambia are abundant. Fr. O'Sullivan describes these missionary efforts succinctly;

‘As we look back to the past we give thanks to God who has given increase to the seed that was planted by His Grace; we give thanks to the countless people who by their prayers and sacrifices have made the work of the church possible- to the early missionaries who broke the ground for others to plant, to the workers in Ireland, provincials, mission secretaries and their helpers, to the generous lay people, the numberless Christians whose unspoken sacrifices are the power behind the work of the missionary in the field – to all, we say a hearty “God bless you.” As we look to the future we do so with confidence not because of any self-assurance but because of the hope that what God has begun He will bring to completion, even if it is not in our life- time. To Him be glory and praise forever.’³⁹

The Irish Franciscan Capuchins arrived in 1931 as it has been earlier mentioned and took responsibility for the Barotseland. The area committed to the care of the Irish Capuchins was about 200,000sq.km covering all the present Western Province of Zambia and Northern- Western and Southern Provinces. Livingstone was the only

³⁹ O'Sullivan, Owen, 1982. Zambezi Mission, pp.107

significant town and was on the very Southern edge of the territory assigned to the Capuchins.

A flourishing Christianity developed mainly, at first by establishing schools amidst innumerable difficulties, opposition, by education and in pastoral work was of great support came from the Holy Cross Sisters who joined the Capuchin Fathers in 1936. On the 25th May, 1936, Livingstone became the Apostolic Prefecture with, Killian Flynn, OFM Cap as its Prefect Apostolic and on the 10th March, 1950 it became a Vicariate Apostolic under Bishop Philem O'shea, OFM Cap. He retired on the 18th November 1979, when Bishop Adrian Mung'andu was appointed as Bishop of Livingstone. In 1984 Bishop Adrian was transferred to Lusaka as Archbishop, and then Bishop Raymond Mpezele was appointed as Bishop of Livingstone Diocese.

In the 1980s another missionary congregation arrived in Livingstone diocese and these were the Holy Ghost (Spiritans) and the Divine Word Missionaries (SVD). Since the diocese was too big, some parishes that belong to North – Western Province were given to Solwezi Diocese in 1996. And in 1997, Mongu which was part of Livingstone Diocese became a Diocese. The Diocese of Mongu was established on 14th June, 1997 with territory taken from the Diocese of Livingstone, comprising five districts of the Western Province: Kalabo, Kaoma, Lukulu, Mongu and Senanga. The Diocese encompasses 88, 000 square kilometres, which is three-fifths of the territory of the original Diocese of Livingstone. According to the 2004 statistics, the diocese has a population of 621, 492 people, of whom 56, 386 are Catholics. This number represents 9.1 percent of the population in the province.⁴⁰

There are apparently 2054 Catholics per priest! At its creation, the Diocese of Mongu had nine parishes served by two diocesan priests, four Missionary Oblates of Mary Immaculate, and five Capuchins. Since then, four new parishes have opened: St. Agatha (Kapulanga) run by diocesans; St. Gabriel's (Namushakende) run by Missionaries of Africa since 2002; St. Peter the Rock (Nalwei) run by an Irish Fidei Donum priest since 2004 and St. Mary's (Sitaka) run by diocesans since 2008. According to the 2009 Diocese of Mongu Directory, there are now 16 Diocesan

⁴⁰ Mongu Diocese. www.catholic-hierarchy.org/country/zm.html. (Accessed 15 May, 2010)

priests, 17 Religious priests and one Fidei Donum priest as well as 23 Diocesan Major Seminarians. The number of parishes has increased to fourteen and the graph below shows the parishes and mass centres or village churches: According to the latest diocesan statistics⁴¹, Mongu Diocese has a total of 13 parishes with several outstations as follows;

Table 3.1: Parishes of Mongu Diocese

PARISH	NUMBER OF MASS CENTERS
Our Lady of Lourdes Cathedral – Mongu	6
St. Agatha’s Parish – Mongu	4
St. John the Evangelist – Mongu	4
St. Michael’s – Kalabo	56
St. Martin De Porres – Kaoma	37
St. Lawrence of Brindisi – Limulunga (Mongu)	13
St. Francis – Malengwa (Mongu)	6
St. Joseph’s – Mangango	25
St. Peter The Rock – Nalwei (Mongu)	25
St. Gabriel’s – Namushakende (Mongu)	15
Holy Spirit – Sitaka (Mongu)	10
Sancta Maria - Lukulu	65
St. Jude – Senanga	27
Total parishes: 13	Total Mass Centres: 293

3.4 CHALLENGES OF MISSION IN WESTERN PROVINCE

The interior of Africa in the 17th century was a perilous enterprise. Africa still being regarded as a dark continent, there was little information available to the European missionary travellers on the actual situation on the ground. Three major challenges faced all travellers; firstly lack of proper roads especially in rainy conditions. This also necessarily entailed a lack of bridges across rivers such as the Zambezi for heavy cargo to cross such as ox-carts.

⁴¹ The statistics referred to are as of January 31st 2010

The second major challenge was the tropical diseases that the European was not immune to. Dr Livingstone eventually succumbed to malaria at Chitambo village. The third challenge was the hostility some people encountered who felt threatened by foreign presence in some mission fields except in Zambia where the situation was different. It is interesting to note that missionaries were not afraid of the dangers and difficulties of their pastoral work as Murphy puts it;

‘Many missionaries were unaware of the dangers of tropical disease, the difficulties of transportation, and the hostility of many leaders who benefited from the slave trade. There was little or no other European presence in Zambezi, and early missionaries were highly dependent on the interests of African chiefs, who usually saw missionaries as an alternative source of manufactured goods or as potential protection against the threat of attack from rival tribes.’⁴²

Western province had particular challenges in the three areas indicated above. The geographical challenge of the Barotse flood plains was a very serious challenge. Flood regions are prone to disease due to conditions of rapid breeding of organisms.

The diocese of Mongu is one of the most challenging areas in which to work. Due to rains and the resulting floods, the area is hard to access for about six months a year. The flooding renders it difficult for priests, sisters, and pastoral workers or lay collaborators to do ministry on a regular basis. As such it removes most of our Catholic population from daily or regular church services. The flood situation has also affected evangelization efforts in the area of catechesis.

Due to the vastness of the size of the diocese and the problems caused by flooding, most church missions in the area have found themselves at the periphery of effective evangelization. Most village churches⁴³ take a long time to reach, up to two to three hours in most cases. Inferior roads require that vehicles travel approximately twenty miles an hour. This makes it impossible to carry out the ministry of catechizing on a consistent and constant level.

⁴² Murphy, 24. (2003). *A History of the Jesuits in Zambia: A Mission Becomes A Province*, Pauline Publication Africa.

⁴³ “Village Churches” identifies those small, rural churches in a given area that are served by a main church within the region. For example Sancta Maria Catholic Church serves close to 78 “Village Churches” in Lukulu District.

Adding to the difficulties of evangelization and catechesis, most village churches do not have many trained catechists nor do catechists have appropriate or sufficient materials to use. These factors, the constant flooding, lack of priests and trained catechists and training materials, urged the Missionary Oblates of Mary Immaculate in Zambia to propose a pastoral response to the situation. This strategy was set forth at one of the Oblate's⁴⁴ annual assembly of 2000. It is at this same assembly that Oblates proposed to start a radio station in the Diocese of Mongu in 2004. The proposed radio station was to be a means for evangelizing and catechesis in bringing up the awareness of localization of Christianity in Barotseland.

Lozi people and culture also posed their particular challenge for each missionary movement as we shall note later. In fact the missionary activity in Zambia for a whole century had been too rigid: it was centred on the preaching of the Catholic Doctrine, the administration of the Sacraments, and the organisation of the visible Church.

3.4.1 Challenges of the P.E.M.S.

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. 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

⁴⁴ From now on I will refer to the Missionary Oblates of Mary Immaculate throughout this paper as simply Oblates. The Oblate came to Barotseland or Western Province in 1988. Barotseland is the

schools had a major impact on Catholic missionary endeavour. It was an effective, culturally mediated pastoral response to culturally mediated human needs.

Here is found a missionary praxis that was carried out in an area those cultural traits were fully centred on their king being 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. 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 (Zorn, 2004:75).

The evangelisation carried by missionaries needs the valitality of language to be used in dialogue that is a key element in making culture and faith compatible. Powell cautions the missionary approach in any evangelisation, it is important 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 (Powell, 1971:212).

Powell points at the core of missionary spirituality of making Christ fully manifested to the lives of people who have not fully received or inculcated the word in their lifestyles. The belief that the Holy Spirit is at work in the heart of everybody and in the midst of people (Powell, 1971:211) 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.

PEMS established alongside 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. 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 (Carmody, 2003:137). This provision of social service in form

territory where the Diocese of Mongu is located and belongs to the Lozi people.

of education meant an Africa's readiness to embrace the European Culture and especially Christianity whose faith had western classic- philosophical teachings.

A systematic missionary approach to local evangelisation seemed unclearly defined. The missionaries often regarded the local culture 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. 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 (Murphy, 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.

The Litunga's influence on his subjects meant acceptance of the protestant faith in high numeral degree centered on their mission schools. These were areas of conversion with the emphasis on the High God typical to Lozi belief. PEMS 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 (Horton 1971:85-108)

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

'missiologist often introduce the issue of conversion 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 (Saayman, 1992:208)'

As a matter of concern, equating missionary evangelisation success because of many Christians converts needs much analysis. Real evangelisation seeks the liberating factor and converts needs to be challenged by the gospel truth to change their 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 them. 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 (O'Sullivan 1982:12).

A radical approach to the already evangelised group requires an equally radical approach to determine the focus on who 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 (O'Sullivan, 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.

Witchcraft was regarded as anti-life and the Lozi treasure life as just any African community. All such forces were to be exorcised from the surroundings paving way for a peaceful and harmonious atmosphere. The 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 and 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(O'Sullivan 1982:12).

As such any embrace of the gospel to such a believing people comes with no change. 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. The fact that it needs to be presented in a way those appeals to the people. Such religion should take into consideration the positive aspects of the Lozi people's culture is a challenge that the Capuchins and PEMS faced in their early evangelisation of mission.

3.4.2. Challenges of Capuchin Franciscans

The Capuchins Franciscans mission started in 1931; most of their work was done on mission stations which serve the large and poor area of western Zambia and the Caprivi Strip in Namibia. In their missionary work they had to face the traditional beliefs of the Lozi people (O'Sullivan 1982:13).

In Barotseland, long before any Christian missionary ever set foot in Africa, the Lozi people already believed in God. They, like many of the tribes in Zambia, believed in one God, the all-powerful maker of heaven and earth and everything that exists, the seen and the unseen. They also believed in and honoured the spirits of their ancestors in much the same way as Catholics honoured the saints. They also believed in the existence of devils and evil spirits (O'Sullivan 1982: 13).

Every misfortune is attributed to evil spirits; just as everything good is attributed to God. So at a level of belief it was not so difficult for most of the tribes in Zambia to accept the teachings of Christian missionaries. The main obstacle to Christianity which was a challenge to the early Capuchins Franciscans was traditional healing and witchcraft. Like people the world over, health is something that is treasured by the people of Africa (O'Sullivan 1982:14).

Sickness is a threat to life and so it is greatly feared and dreaded. It is important to realize that one does not find in Africa the clear-cut demarcation that exist in Europe between the medical doctor, the surgeon, the psychiatrist, the chemist, homeopaths, the faith-healer, the exorcist etc. The common belief that what is good comes from

God and what is not good is caused by evil spirits, there is a deep-seated tendency among most African people to attribute sickness and all other misfortunes to evil spirits (O'Sullivan 1982: 15).

It is commonly believed that it is only the very old who die from natural causes. So if anyone else dies, there is the immediate tendency to believe that they died or got sick because they had been bewitched. In other words, the real reason why the person got sick and died was because someone had put a spell on them. European medicine and hospitals have as everyone knows, their limitations. So if a patient in hospital is not recovering, or if a person is living in a remote area where there is no hospital, then there is a strong tendency to have recourse to one or other of the various types of traditional healers (O'Sullivan 1982:15).

Some of these traditional healers may well be simple herbalists; they may also dabble in the occult. They may well be diviners and if they are, they proceed to use the magical powers, which they are believed to possess, to point the finger at some poor unfortunate individual, who will immediately be branded as a witch or wizard and hence the one who is responsible for the sick person's illness or death.

It is this deep-seated and widespread belief in witchcraft and sorcery, which is the main obstacle to the growth of Christianity in Zambia. Apart from other considerations, it is because this belief is so invidious and divisive, sowing, as it does, unfounded doubts and suspicions within the community, that it is, quite patently, diametrically opposed to Christianity. The work of Capuchin missionaries caught not taught Christianity is a way of life, a way of living or more accurately still, a way of loving (O'Sullivan 1982:15-18).

So it is communicated more by example than by word. The early missionaries in most parts of Africa built hospitals and leprosariums, where they showed compassion for the sick and suffering. In their schools they helped to enlighten and develop the uneducated. In this way they were able to communicate love and compassion in a way that could not be expressed in mere words (O'Sullivan 1982: 15-18).

By inculcating the good news of Christ's love in this way they were able to get round the otherwise insurmountable difficulty that is caused by the multiplicity of local languages. Love is a language that is universal. What people came to sense by experience was later confirmed and made clearer for them when they heard or read

the Scriptures. Most Zambians today are devoted and avid readers of the bible. The bible is much closer to their culture and way of life than it is to the more sophisticated European. The Zambian people welcomed the Good News of Christ with joy.

It was the great African saint, St Augustine when giving advice as to how to instruct people, pointed out that the main reason why the greatest missionary, Christ Himself, was sent on a mission to earth was; "so that man might know how much God loves him"(cf. Jn. 3.16). So the work of every missionary is just the same (O'Sullivan 1982:18).

He or she must make God's love known, especially for the poor and underprivileged. The Capuchin missionaries in Zambia strive to make God's love and concern for the wellbeing of the African people tangible by the hospitals and the leprosariums that they set up to alleviate the sufferings of the sick and the afflicted. By setting up schools they help them to develop their minds. So it is by preaching by word and deed that the friars help to make God know it in Zambia (O'Sullivan 1982:18).

The aim of preaching the gospel, is it not to lift up the people towards Christ in his mystery of death and resurrection? Is it not to bring Christians and non-Christians together in this mystery in the hard reality of their daily life? Witchcraft and the beliefs attached hereto are a mystery of suffering and death. Why not bring the people face to face with the death and resurrection of Christ against the background of witchcraft? Against this background faith is no longer submission to authority and unconditional acceptance of a doctrine, but immersion (baptism) in Christ's death, the source of life. The Church's teaching and authority, whether they are personified in the priest, in the catechist, or in lay people with a position of responsibility are no longer sufficient to convince people. The people must be sensitized deep down in their mentality (Shiju 2008:13).

3.4.3 Modern Evangelization and Challenges

The Catholic Church in Zambia dates back to 100 years and since then it has grown into Zambian identity with many Zambian Bishops. The Roman Catholic Church in Zambia is composed of two ecclesiastical provinces and 9 suffrages dioceses. The Ecclesiastical Province of Kasama comprises of Archdiocese of Kasama and its suffrages dioceses of Diocese of Mansa , Diocese of Mpika.

While the Ecclesiastical Province of Lusaka has the Archdiocese of Lusaka and suffrage dioceses namely Diocese of Chipata , Diocese of Kabwe , Diocese of Livingstone , Diocese of Mongu, Diocese of Monze, Diocese of Ndola and Diocese of Solwezi. Since the establishment of these Catholic Church dioceses and in shaping Zambia's Christianity, it is important that the influence of the Catholic Church is noted. The, 'Catholic Church is by far the most influential denomination' (Gifford, 1998:26-30) in the nation. Catholic missionaries first established a mission in 1895 among the Bemba tribe.

The Bemba tribe had traditionally been hostile to church activity, partly due to the resistance to settlement by Europeans, because their presence strengthened the resolve of rival ethnic groups to resist the Bemba. With the death of the Bemba king Chitimukulu Sampa Kapalakasha and his replacement by a less antagonistic king the way was open for the Catholic White Fathers to establish the mission in the area that was to become the Copperbelt Province of Northern Zambia. In Southern Zambia the Catholic mission activity was undertaken by Jesuit Fathers in the early years of the twentieth century (Participatory Assessment Group: 2000), along with the Franciscan friars.

Zambia still retains the historical divisions of this early Catholic mission activity; the county is still divided into diocese administered by each of these groups. Despite having gained the Zambian identity the Catholic Church in Zambia continues to face many challenges among is gender based violence within the context of HIV/AIDS and moreover the thematic challenge is how to pastorally response to this situation. Women and girls' dignity is dehumanised and also the challenge of discovering that Christianity is not yet fully adapted to the Zambian situation.

3.5 CONCLUSION

As we conclude the chapter on missionary development toward the localization of the Church in Barotseland, we can generally say that, from the time when the first missionaries entered into Barotseland for evangelization, the challenge is that, we still have many aspects that need to be considered when talking of inculturation of Christian life in Barotseland and the country at large.

Certainly evangelization in this case calls for the whole person in his or her entire totality to be transformed, so should inculturation. We need to ask ourselves as Christians seeking to express our faith in identifiable ways to Barotseland, what really is the deeper layer in these traditional rituals which speak to the hearts of men and women, children included.

What is it that transforms the Lozi people in traditional and cultural rituals, and do they really get transformed? If the answer is yes, which for me it is, then we have to pay attention to these rituals and dialogue with them from a Christian perspective. These are usually spirited and revered rituals or traditional religious ceremonies. Some of these ceremonies or rituals would be in line with Church teaching although some would not. There is always this tension among most Lozi's of making sure the traditional rituals are fulfilled and rituals almost side by side as though one did not fully satisfy the situation called for is a reality of Western Province today for many Christians.

Such practices are widespread in rural areas where people are still holding on to most of the culture values but even the urban people who are in a time of transition hence new culture reality, still fall in such a lifestyle that raise at times a dualistic lifestyle. All phenomenon of traditional Lozi culture that expresses human experiences, although certain forms might change or disappear, based on experiences like love, suffering, death, birth, adolescence, friendship, conflicts, achievements and failures remain vital.

The approach of looking through the visible forms of rituals to the invisible human experiences expressed in them, corresponding with the Christian way of looking deeper at the real motives of human activity and the soul of each individual. It is this deeper layer of culture which serves as partner for inculturation, identifiable and challenging beyond the confines of a pure material and visible culture of rites, and ceremonies. The Lozi people don't have to lose their discerning characters, which is an ingredient of localization of Christianity.

CHAPTER 4

THE LOZI CULTURE, TRADITIONAL VALUES AND RELIGION AND THEIR SIGNIFICANCE FOR LOCALIZATION OF THE CHRISTIAN CHURCH

4.0 INTRODUCTION

The concept of tradition is key in this study, and also a controversial one. In defining the concept, Rasing (2001) notes that, tradition is a construction of the interaction of individuals through language and experiences which in turn form its complex identity mark. While traditions are a construction of the members of a given society there could be an element of the corpus of inherited culture characteristics that continues despite changes taking place.

It is this core of inherited culture that the Lozi tribes under study could be called traditions, and in this study I will refer to Lozi traditions as cultural traditions. The secondary objective of this chapter is to come with a structure that will enhance the localization of the Christian Church among the Lozi people of western province in Zambia as far as culture and religion is concerned.

The Lozi's religion is part of their culture and any changes in their belief system will inevitable affect their cultural perspective. The Lozi belief system can be described as 'what is true' and cultural values are based on cultural beliefs. These are those underlying convictions about what is right and wrong. It is these beliefs that dictate values and at the core of culture is worldview. If we (missionaries) are to be effective in mission to a cultural group we must become aware of the way in which they view the world or reality. The significance of worldview lies in the fact that its perceptions are largely subconscious and are often more apparent to those outside of the Lozi culture than those within it.

4.1 A DESCRIPTION OF THE LOZI CULTURE

The Lozi way of life can be described as a communal life along the lines of the African philosophy of socialism.⁴⁵ Niwagila (1991:36) believes that a person does not stand alone but with other people; (*mutu ki mutu bakenisa Batu*) 'I am because we are and we are because I am.' There is always a tendency to discourage the 'I' of individualism.

From childhood the individual is taught to think about himself/herself in terms of others, with a 'WE' emphasis. The Lozi realized that, communal life is the matrix of life and ensures the unity of society; hence individualism and isolation were unacceptable in the community.

'One of the sayings in our country is Ubuntu - the essence of being human. Ubuntu speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself, and when you have this quality - Ubuntu - you are known for your generosity. We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity.'

In another development, Taylor, praises African communalism by affirming that;

'A person is a family. This living chain of humanity, in which the tides of world- energy ebb and flow most strongly, stands at the heart of great totality of being...the underlying conviction remains that the individual who is cut off from the communal organism is nothing...As a glow of coal depends upon its remaining in the fire, so the vitality, the psychic security, the very humanity of man, depends on his integration into the family...There are many who feel that the spiritual sickness of the West, which reveals itself in the divorce of the sacred from the secular...and the loneliness and homelessness of individualism, may be healed through a recovery of the wisdom which Africa has not yet thrown away.'(Taylor 1965:20-28).

The Lozi practiced a communal life in various respects; they ate together (*hamuho*) and women brought food⁴⁶ from their houses; men and boys ate together while women ate with girls in a different location. That was to make sure that not one of them went hungry while others had plenty to eat. This was the example set by the first Church as Luke narrates it in the book of *Acts 4:32* 'The group of believers was one in mind and heart. Not one of them said that any of their belongings were their own,

⁴⁵Julius Nyerere was a social engineer who brought his own vision of "African socialism." He called it 'ujamaa,' and advocated it in his country of Tanzania. Peasants were regrouped into collective villages; factories and plantations were nationalized; state-run corporations were established; egalitarianism was encouraged; great investments were made in literacy, the accumulation of private wealth was discouraged (<http://www.nytimes.com>, 24/02/2014).

⁴⁶The main diet is composed of starchy foods such as rice, maize, sweet potatoes and cassava meal. These are usually accompanied by beans, vegetables, meat, fish and sour milk.

but they all shared with one another everything they had' (*Good News Bible*). Agricultural activities were also done together whereby a person planted crops and invited his friends to work in his/her farm (*masimu*). During harvest time especially of rice (*kutulo*), women invited each other to harvest the rice. Making the fences our reeds (*lapa*) was also done communally by men (Interview with Kelvin Sikuka, 24/02/2014, Limulunga).

It is evident that the Lozi people are socially rooted in the traditional value of community life but globalization and industrialization have brought great economical change. The higher salaries for skilled people have increased the gap between the poor and the rich. The communal life style where sharing was the mode of life has died in most clans of Barotseland and the Lozi spirit of sharing food that was brought and shared among the community members is no longer practiced. Those who have a good income can no longer tolerate sharing with those who have little or nothing, and individualism and greed have escalated in the lives of people.

The typical Lozi families are extended families, since the whole tribe is matrilineal, the parents share the responsibility of bringing up children who all bear the rights of the mother' clan. In the Lozi society the extended family includes husband and wife, children and grand-children, parents and grandparents, uncles and aunts, as well as all the relatives both living and dead (Niwagila, 1991:36). Traditionally, even very close friends (*Balikanyi*) are also entitled to belong to the family by virtue of being close to the family which they are relating to.

The Lozi live in smaller scattered villages consisting of several lineages (family groups). Villages are always located in the Zambezi plains. Traditional Lozi houses are made with elephant grass (*mashasha*), and grass-thatched roof. There are rectangular houses with walls of wattle (interwoven sticks) and mud. Nowadays, most of these houses are modeled commonly with cement walls and floor and corrugated metal roofs.

In fact, polygamy⁴⁷ according to the interview with Mary Nasilele has been widely practiced by the Lozi. 'A man traditionally married as many women as he could support and fathered as many children as possible.' Each (Lozi) man sought to marry as many wives as he could support, to beget as many children as possible, and to keep his dependents secure from illness, enemies and hunger.' A Lozi wife was responsible for daily farm work while her husband was responsible for increasing his wealth (*Mali*) through the acquisition of goats, cattle and sheep. A person increased his status and standing in the community by lending out his livestock. This enabled him to build a network of supporters who could help in times of need (Interview with Mary Nasilele, 27/02/2014, Limulunga).

The Lozi have maintained their cultural heritage for generations as the basic element contributing to the sense of unity, pride and identity of their traditions. The late president of the Republic of Tanzania, Julius Nyerere writes;

'I believe that culture is the essence and spirit of any nation. A country which lacks its own culture is no more than a collection of people without the spirit which makes them a nation. Of all the crimes of colonialism, there is none worse than the attempts to make us believe we had no indigenous culture of our own; or what we did have was worthless- something we should be ashamed of rather than a source of pride. Some of us, particularly those of us who have acquired a European type of education, set ourselves out to prove to our colonial rulers that we had become 'civilized.' that we meant that we had abandoned everything connected with our own past and learnt to imitate only European ways. At one time it was a compliment rather than an insult to call a man who imitated the Europeans a 'black-European' (Nyerere 1974:16).'

The Lozi have a rich cultural heritage of songs and dances. Songs are used to teach younger people their history and expected behaviour in the community. Drums were traditionally used to transmit messages of approaching danger as well as important news such as the death of important people in the community like the king. Story telling by elders is a popular evening pastime with children⁴⁸. However, due to globalization a wide variety of modern music is popular among the younger generation who prefer to listen and dance to western music including, reggae, pop and rap rather than traditional music.

⁴⁷Technically the term 'polygamy' should mean what its Greek components imply, and that is, marrying 'many' (wives or husbands). But in popular usage it is applied to mean the state of marriage in which there is one husband and two or more wives. This should be referred to as 'Polygyny'; and where one wife has two or more husbands this is 'polyandry' (Mbiti 1990:138). However, this dissertation shall use 'polygamy' in the popular sense, even though linguistically that is only partly correct. The topic of polygamy will be discussed in later sections.

⁴⁸[Http://www.everyuculture.com](http://www.everyuculture.com), 24/02/2014.

As Keshomshahara (2008:36) believes, the Lozi values of life have been shaken and undermined by modern changes although they have not yet been overthrown. Lozi people are still subconsciously influenced by the Lozi religion even in the context of the influence of the modern world. Their annual traditional ceremony called *Kuomboka* still remains strong and celebrated with lots of festivities.

According to Prince Kusiyo Mbikusita, his people the Lozi are usually referred to as the plains people. The plains people's way of living has been greatly influenced by the flooding regime of the Zambezi River. The local people together with their livestock annually move from the wetlands of the Zambezi flood plain to higher upland. This movement is known as *Kuomboka* (to come out of water). The migration from the plain to high land releases pressure on consumption of natural resources (Mbikusita, 2005:10).

The researcher in his Master thesis points out that 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 (Chishimba 2007:54-70).

The general understanding of traditional leadership is monolithic and dictatorial which is common to most of the African cultures and Lozi in particular. Power belongs to the chief's clan, and is seen as hereditary. In the kingdom where there are many tribes, only one clan or one tribe rules and this is the case with the Lozi in Mongu. Power belongs to the Lozi where there are twenty-eight other tribes living in the province.⁴⁹

In many cultures in Africa the king has lost his authority and not accorded the honor associated with that office as in the past. The king is no longer seen as a protector or

the provider, but they believe in God's power which governs the universe.⁵⁰ This is one of the good changes brought by the Christian religion in Africa because Jesus encourages Christians 'to honour only one Lord, God the Father' (Mt 4:10). Christians now have scripture to support their belief that salvation comes from God alone.

Many would even rather die than give the kind of honor to a chief, a mere human being, in a way that would deny their faith. We have the example of the martyrs of Uganda, a group of thirty-one Christians (Catholic and Protestant) in 1886 who chose death rather than follow the orders of the chief who asked them to deny their faith. 'No more than twelve days later, 3 June, 31 Christians—both Catholic and Protestant—were burnt together in a great holocaust at *Namugongo*. Others were thrown down and hacked to pieces or left to die in agony by the roadside.'⁵¹

In Lozi culture, the King is still highly respected and honoured like a god. This raises some difficulties for a good Christian, for example, if the king passes by in a car, all the people on the roadside have to kneel down. When visiting the king one has to kneel down three times before greeting him. One cannot visit the king without bringing him a present. The king, very seldom if ever, goes out of his palace so; a visitor, as well as the people, has to see to his nutritional needs. A person, who visits the king for the first time, has to practice the accepted ritual before even taking the first step. Three times the person has to kneel in the presence of the king and has to clap his hands three times. Again he has to clap three times before shaking hands with the king, and then only if the king extends his hand. After that, a gift is presented to the king before any dialogue can begin (Chishimba 2007:50-70).

Other cultural differences arise from the fact that the king almost never goes out in public so the people cannot see him. Some elite men from among the tribe guard him

⁴⁹ As previously noted, twenty-eight tribes are based in the kingdom of Barotseland. They are all represented by one major tribe called Lozi from which the chief or king comes.

⁵⁰ For John S. Mbiti, 'there is a mystical order governing the universe. The belief in this order is shown clearly in the practice of traditional medicine, magic, witchcraft and society. It is held in all African societies that there is power in the universe, and that it comes from God, the Creator of the universe who is outside and beyond it.' 41-43.

⁵¹ Adrian Hastings, *The Church in Africa 1450-1950*, (Philadelphia: SCM Press, Trinity Press International, 1989), 379.

day and night outside his palace. Both the king and these elite members have many wives and bear many children. This kind of power raises questions in this day and age. This kind of power is no longer seen as acceptable by many of the younger Christian generation (Chishimba 2007: 50-70).

In some existing cultures in Africa the father of a family is still looked upon as a king or chief. The wife and the children have to kneel down in order to talk to him or to give him anything. The same power is delegated to the elders in society. If an elder says something, the young have to obey, they cannot object or refuse. This kind of monolithic and dictatorial power makes it very difficult for some African leaders to change their mentality. Consequently, civil wars are still prevalent in most countries in Africa. After independence from the colonial powers, almost always a single political party took over the government and perpetuated the kind of leadership where the president is the only chief;

‘In practice each country is controlled through a single dominant party which may or may not make use of parliamentary forms, while alternative parties have either been banned by law or rendered ineffectual. If South Africa and Rhodesia [Zimbabwe] retain the elements of a western multi-party system, it is still true that the Nationalists in the one (after more than twenty-five years unbroken rule) and the Rhodesia Front in the other occupy a position not dissimilar to that of UNIP in Zambia or the MPR in Zaire. And each is very strongly tied to the policy and personality of its leader.’⁵²

A good majority of people in Zambia embrace the Christian faith. The traditional concept of leadership, however, is in tension with Christian leadership. Some practices⁵³ which seem to be against the gospel are considered sinful and not acceptable to a good believer. Good practices in Lozi culture are integrated in our liturgy today in Mongu, for example, carrying the gospel in the canoe as they do with the king, sitting during the gospel reading as it is a sign of respect to sit down when listening to the king. Francis Coillard, leader of the PEMS missionary believed that the Lozi idea of Kingship was the biggest obstacle to the spread of the gospel; the

⁵² Hastings, Adrian 1989. *African Catholicism* Essay in Discovery. London: Philadelphia SCM Press 80.

⁵³ For example, in the Congo when Mobutu was in power, before work or school started people were allowed to dance and sing for him. One of the most serious injustices that affected widows was the inheritance ritual. Under the pretext of custom and tradition, the family of a deceased person gave itself the rights to a man's property and savings. It was the same with Eyadema in Togo and Kaunda in Zambia. The ideology was that ‘God is in heaven and on earth we have the president’ that we have to honor daily. Women suffered a lot of injustices related to the traditional practices. ‘One and his pension.’ Hinfelaar, H.F 2004. *History of the Catholic Church in Zambia 1895-1995* Lusaka: Bookworld. pp 369.

people could not grasp that the gospel was for everyone, without regard to his social status (Mainga, 1973:121).

This is a Kairos point of inculturation though it remains a pastoral challenge which needs to establish a critical dialogue with Barotse royal establishment (BRE). Countering this challenge in the same cultural context under review the researcher when used to be the parish priest or rector of St Lawrence of Brindish Parish within the vicinity of Limulunga the winter place, the researcher put a miniature of the Nalikwanda barge in St. Lawrence of Brindisi Parish as symbol of enculturation to the parishioners.

Musonda in *L'Osservatore Romano* Newspaper asserts that, inculturation has to make the gospel incarnate in different cultures, and their own community (The Holy Father's Pastoral Visit 1995). The acceptance of any cultural value connected with a group that have influence widely like the barge would eventually influence a progressive maturity in the faith of the whole people. In the same vain, 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?

There lay 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.

4.2 TRADITIONAL VALUES OF THE LOZI CULTURE

The Lozi people possess no unilinear kin groups. Despite a slight patrilineal bias, kinship is reckoned bilaterally, with relations traced as widely as possible through both consanguineal and affinal ties. They have eight noncorporate name groups called *mishiku* (sing. *mushiku*), and a man can claim membership in any or all of them, provided that he is a direct descendant in any line of a person who was a member (Summy, 2008:10-12). Marriages were and are legitimated by the payment of a small

bride-price. The practice of bride-service has fallen out of use, and post marital residence is usually in the community of the groom.

Polygyny is common, but the Lozi do not practice polyandry. Co-wives are accorded relatively equal status, although they are ranked according to order of marriage. The senior wife has a few privileges, such as first consideration in the distribution of food produced by the husband, but she has no authority over her co-wives. Neither levirate nor surrogate is practiced. Summy points further that, 'divorce rates are high and an individual Lozi may have had several partners during his or her lifetime' (Summy, 2008:12).

Marriages between close relatives, extending to third cousins, are prohibited; some cousin marriages occur despite this prohibition, but with the proviso that they may not be dissolved by divorce. The nuclear family constitutes the basic economic unit of Lozi society. In polygynous marriages, each wife has a separate dwelling and her own gardens and animals to tend. She has the rights of disposition of her own produce and receives a share of the husband's produce. Cooperation in production and consumption between co-wives is highly variable.

The traditional ideal is that each wife produces only for her husband and her own children, but it appears that there has been an increased tendency away from this ideal of separateness. In the past it was common for one wife to prepare food for the whole polygynous unit (Summy, 2008:10). In terms of social organization during the days of the Lozi Kingdom, there was no higher territorially based organization than the village, except for the kingdom as a whole.

Beginning with British rule, territorial organization was introduced, with villages organized into districts, districts organized into Barotse Province, and the province, in turn, forming a part of a larger political unit or state. In contrast, the Lozi Kingdom was hierarchically organized into a system of non-territorial political sectors. Members of a sector owed allegiance to the sector head, a man who held a senior title in the Lozi court (Summy, 2008:10).

These sectors were dispersed throughout the kingdom and served as judicial, military, and administrative units. The Lozi Kingdom was highly stratified socially. At the top was the royalty (*linabi* and *bana bamulena*), composed of all those who could trace their descent from a king bilaterally within four to five generations (Summy, 2008:10).

Husbands of princesses and commoners related to royalty were also of high status, below them were the ordinary commoners, slaves, serfs formed the lowest strata and the king was the ultimate authority. In earlier times, a chief princess held almost equivalent power over the southern portion of the kingdom, but British rule eroded her powers (Summy, 2008:10).

In addition, the Lozi courts had a number of stewards, councillors, and members of royalty, all of whom participated in decision making. The most important office next to that of the king was that of *ngambela*, chief councillor, sometimes referred to as the 'imperial chancellor,' a commoner who represented the commoners' interests in the court. Allocation of power within the Lozi power structure was highly complex and dichotomized. Commoner interests were balanced against royal interests from the top down (Summy, 2008:10).

The prerogatives and functions of the king and his courts have undergone steady erosion since the beginning of British colonial rule. As part of a larger political unit, the king was no longer the ultimate power. Power in judicial matters was first limited to minor legal cases and later placed completely within the Zambian judicial system. Similarly, the right to collect tribute was taken from the king. By 1965, most of the governance of the Lozi was through Zambian national agencies, and the right to distribute land rights was virtually the only power that the king could still exercise (Summy, 2008:10).

However, Lewanika (1988) eludes that, sanctions maintaining relationships among the Lozi are general and diffuse; breaches of their rules lead to far more serious consequences than a lawsuit in court. Penalties applied to kinsman may range not only from loss of rights to cattle and land, but also the loss of support from fellow kinsmen in various economic endeavours (Lewanika 1988:5).

Conscience and sentiments are major factors in inducing conformity and in making redress for wrongs. Generally, the settlement of everyday problems and the administration of justice are handled at the village level. Should the verdict not satisfy the parties involved, the case is passed along to the next level in a hierarchical court system, until satisfaction is obtained?

As far as administration is concerned in the Lozi traditions, elders continue to act as special advisors to the chiefs in matters of administration, land, family ties, developmental projects and safeguarding or defending the Lozi land popularly known as the *Baloziland*. Generally the Lozi chief, on the day of enthronement, is subject to customary rituals. One such ritual is the lighting of a new fire which he/she brings to the capital. The old fire is extinguished and all the people in the capital are expected to light their fire from the new one brought by the chief, just as Catholics do during the Easter Vigil (Lewanika 1988:5).

David Liwena on a personal interview said, ‘if anyone does not follow this ritual he/she is severely penalized. The chief must execute his/her duties in line with Lozi beliefs and practices. All the affairs of subordinates must be subject to the norms and values of the local society.’ ‘In becoming a leader, the chief and subordinates are expected to provide a sound service for the well-being and betterment of the community. Failure to do so will result in grave difficulties (Interview with David Liwena, 28/02/2014).

The chief’s daily livelihood depends on the provisions and various gifts of the people. Those who fail to provide their chief with some form of upkeep are penalized. In other words, though the chief is the leader of the people, he/she is at the same time their child, and the chief’s smooth reign will depend on the various services and gifts brought by the subordinates.⁵⁴ Historical and cultural practices persist and remain different from the model of Christian leadership based totally in service. An additional challenge exists even now because some priests feel pressured to honor the king because they work in the leader’s kingdom.

⁵⁴ David Liwena. Interview by Celestino Chishimba, at Limulunga St. Lawrence, February.2014. Liwena is a member of the pastoral team and the Parish Council.

Another traditional practice challenges Christian values. The Lozi, like most Africans, believe in ancestral spirits as well as the spirits of the recent dead. This belief is always associated with good relations concerning those who had a good reputation when they were still alive, a cardinal notion in both the family and the royals (David, Liwena 2014: Interview in Limulunga).

Any bad omens such as drought, famine, illness or death are always associated with these spiritual beings that they believe to be unhappy with their families. As a result, when such calamities occur, the elders will associate it with these dead relatives who are not happy with the family circumstances. When such problems arise, elders, who are responsible for maintaining shrines, meet and some of them act as spiritual leaders who lead their families to their ancestors' graves where rituals are performed (David, Liwena 2014: Interview in Limulunga).

In the case of the Lozi chiefs, they are buried in special places that they chose while they were still alive. When they die, their graves become holy places or shrines and official villages for the dead chief⁵⁵ a man or a woman is appointed to take care of this new village or shrine, and consequently becomes a spiritual leader and advisor, who assumes the role of village headman/headwoman.

The duties of this leader pertain to all matters related to the shrine, and he/she must be consulted before any ritual is performed, since he/she knows more about the life of that dead chief or leader. At the same time this leader must be a custodian of the Lozi beliefs and traditions, and should be a true Lozi who is able to explain clearly and correctly to the people why such calamities are happening (Kelvin, Sikuka 2014:28/February, Interview by Mary Nasilele).

These spiritual leaders are highly respected in the community since they act as intermediaries between the ancestral spirits and the community and form a bridge

⁵⁵ Kelvin Sikuka. Interview by Mary Nasilele: Limulunga, February. 2014. For example, Lubosi Lewanika is buried at 'Na nike ako' which has become a prominent village shrine, and, up to now, spiritual leaders have been taking care of it in succession. These shrines have some taboos, which, if not followed, the dead chiefs or spirits become annoyed. This calls for some rituals to be performed. By spiritual leaders from a team of elders who meet at the shrine (grave). At the shrine a special day is chosen and the premises surrounding the shrine are cleared. A festival is arranged where beer is brewed, animals are slaughtered, and other food is prepared. All these will be consumed after having communicated with the dead chief and takes into consideration the principles which guided his reign while he was alive.

between the communities and the lesser spirits 'who are the ancestor guardians of the community'⁵⁶ There is among the Lozi the tradition of recognizing spiritual leaders and accepting them as mediators with transcending forces in the community life. The funeral rites for a king are far more elaborate. Before his death, each king selects or builds a village in which he will be buried, populating it with councillors, priests, and other personnel (Kelvin, Sikuka 2014:28/February, Interview by Mary Nasilele).

At his death, the king is buried in a huge grave at this site. This is then surrounded by a fence of pointed stakes and the markings of royalty erected around the location. Trees, obtained from the bush, are planted at the royal grave so that from a distance the site stands out distinctly on the flat plain. The Lozi believe that these royal graves are infused with great supernatural power, affecting the lives not only of the royal heirs but of all the inhabitants of Loziland. Each grave has its resident priest, who makes offerings at the site. The royal ancestors are believed to act as intermediaries between Nyambe (The Supreme God) and man (Kelvin, Sikuka 2014:28/February, with Mary Nasilele).

At death, the spirit of the deceased goes to a 'halfway house' on the way to the spirit world. Here the deceased, if a man who has the appropriate tribal marks (*matumbekela*) on his arms and holes in his ears, is received by Nyambe, or if a woman, by Nasilele (Nyambe's wife), and then placed on the road to the spirit world proper. If *matumbekela* and holes through the ears were lacking, the man was given flies for food and not welcomed; he was put on a road that meandered and became narrower and narrower until it ended in a desert where the man would die of hunger and thirst (Interview, Mary Nasilele 2014:28/02)

4.2.1 Data Collected from the Field Work.

The data collection here did not just involve written text. A visitation took place in about five selected parishes which are within the district of Mongu, (Mongu being the center of Buluzi culture and tradition) to determine what constitute the traditional values of the Lozi culture. This exercise was to help the researcher to have a better

⁵⁶ 'According to traditional beliefs, the spirit of life comes from God through the ancestors to living persons, who in turn keep the flow going by reproducing themselves.' Jassy Marie-France Perrin, *Leadership*, AMECEA (Kenya: Gaba Publications, 1974), 61.

understanding of the Lozi people so as to move towards an authentic local church among the Lozi people.

In the beginning of this project I presented my proposal on 'Towards an Authentic Local Church among The Lozi People of Western Province in Western Province, Zambia. This proposal was eagerly received, especially for those parishes that are from Mongu area the centre of Buluzi Tradition and Culture. Data collection also involved discovering materials, including local culture, values and traditions. The purpose being that, the local value was adopted to suit the faith presentation of my research in the efforts of localization of Christian Sacraments and values.

The local parishioners, members of the Royal Establishment and Pastoral coordinators, helped to provide instrumentation so as to craft values and tradition used in the Lozi culture in order to come up with and inculturated local Church and the Lozi people. The Parishioners included Mr. Muyangwa Ngula of Chief Libumbu of Mongu, Mrs. Mary Nasilele a former Pastoral Coordinator of St. Lawrence Parish in Limulunga, Mrs. Maimbolwa Mungole, Mr. Brian Mubita, Mrs. Elizabeth Kangwa, Patrick Zygambo (Diocesan Director of Catechesis) of St. Francis Malengwa Parish, Mr. David Liwena of St. Lawrence Parish, Mr. Moses of St. Gabriel Namushakende Parish and Grace Sinjwala, Prince Mbikusita Lewanika of Our Lady of Lourdes.

And from the Religious Persons; the following were interviewed; Revd. Dr. Freebon Kibombwe, OMI (The current Superior of the Missionary Oblates of Mary Immaculate; one of the biggest missionary group working in Barotseland), Rt. Rev. Bishop Evans Chinyemba, OMI (current Bishop of Mongu and my former classmate), Fr. Ignatius Muyunda (current Parish Priest of St. Lawrence, the Parish in which I served as a former Catholic priest for 3 years). The researcher worked with mentioned people from St. Lawrence parish in Mongu to do the recordings.

The recordings were done over a period of three weeks as there were a lot of expenses to get people together. I was also assisted by an expert in the issue of catechetics and inculturation Mr. Patrick Zygambo, and Brother Felix Chilufya an experienced pastoral worker, teacher and research assistant. The findings were noticed that, most

of the answers were similar to one another. Moreover, the term group interview was used interchangeably with focus group interview in this research.

Kritzing defines focus groups as: 'Group discussions organised to explore a specific set of issues such as people's views and experiences of contraception' (Kritzing, 2004:269). The focus of the group was discussing the set of questions (research instrument) provided by the interviewer. Jorgensen states that focus group interviews are 'supplementary means of gathering data during participant observation' (Jorgensen, 1989:90).

The interview has been used to confirm what has been observed, check or clarify certain aspects of the information. The relations and rapport created during participant observation enabled me to select informants. The participants were purposely selected for their knowledge of the information regarding the project, here the researcher has used his experience of the people he knew and worked with (Jorgensen 1989:90).

The questions were flexibly applied through in-depth interviews. Jorgensen argues that in-depth interviews seek to 'explore particular interest elaborately and comprehensively' (Jorgensen, 1989:91). With a sample that had been selected for their knowledge about the topic, the respondents were able to participate willingly, by talking intensively about their own ideas, insights, expectations and attitudes (Jorgensen, 1989:91) I had to be skilful in prompting sensitively, rephrasing the questions where necessary, and repeating what had been said. This called for control because some respondents seemed to want to assume control of the whole interview (Oppenheim, 1992).

Jorgensen encourages the technique of replicating 'descriptions and experiences' because that helps to set right the wrong ideas and ensure the reliability of the facts given (Jorgensen, 1989:87). The presence of my research assistant (Mr. Patrick Zygambo) was an added advantage because we asked questions alternately. Although the interviews were recorded, we both took notes that we compared with the recorded information. This is recommended by Wellington as a means of collecting valuable data. This further helped to eliminate biases and strengthened the data (Wellington, 2000; Baszanger and Dodier, 2004).

I had to 'put off' my priestly personality and attitude by allowing the respondents to freely talk uninterrupted in an effort to eliminate biases and minimize leading the respondents as recommended by Oppenheim (1992). After each interview, Patrick Zygambo and I one-to one follow-ups for an in-depth Interview with some individuals depending upon their responses where I had to replay the tape to help them remember what they had said. This enabled me to correct, reinforce, interpret and clarify information.

Much more, narratives of experiences were more coherent in one-to-one interaction without interjections as in focus group interviews the respondents are able to speak from their experiences in narratives providing important information (Schensul et al., 1999). In the current research the respondents were able to narrate their experiences as initiates, and the lessons learnt. The tape was also re-played immediately after the focus group interview to the group. This technique helped me confirm and validate what had been said (Jorgensen, 1989:87).

Secondly, this research sought to collect detailed data that described the phenomena under study. So I chose to use a small, manageable population to collect this data from over a relatively prolonged period of time. Thirdly the capacity and resources could not have allowed me to study more people; there were only two of us (my research assistant and myself). I conducted the interviews in all the Parishes of Mongu area in order to accommodate the respondents and provide a private quiet and relaxed setting (Oppenheim, 1992).

It was an advantage also to get a completely quiet free spaces in the parishes I visited, (Schensul et al., 1999) but note taking together with my research assistant and we had to come with more detailed results complemented this. Some interviews took place in the respondent's homes, like in the case of Mary Nasilele, David Liwena and in offices like the case of Prince Kusiyo Mbikusita Lewanika, and in the plains in the situation of Mr. Muyangwa, these were key informants chosen for their knowledge of the topic and the society. Key informants are critical gatekeepers to other informants because they can open avenues to others or restrict them altogether making it difficult to collect information (Cohen et al., 2000).

Having worked in Barotseland before as priest, I would say that, I had good relations with the people who were to be interviewed basing on their knowledge on the issue of localization of the Christian Church in Barotseland, this enabled me to follow up people who demonstrated knowledge of the topic for further interviews to establish my assumptions and what they had said during the focus group interview. Such a move enabled me to capture accurate information and accurate representation of what was observed. This enabled me not to fall into the danger of ‘superficial coding, decontextualisation, missing what came before and after the respondents account and missing what the larger conversation was about’ (Gibbs, 2007:11).

In presenting this data, the researcher hoped for a descriptive presentation collected from the created research instrument which carried questions about the following aspects; the extended family, the concepts of community, hospitality, and respect of elders and sacredness of life, the concept of birth, death and after- life. From what is reported below are the exact words and sentences obtained from those who were interviewed as well as those who answered the questions from the designed research instrument, so as to come up with the description of the Lozi traditional values and culture.

4.2.1 The Extended Family System

4.2.1.1.1 What comprises an extended family in Lozi culture?

In Lozi culture an extended family has literary has no boundary. They can trace their origins from a great-great grandfather/mother. ‘Lukopanela ku bokuku ba bukuku bababasali/banana’ We originate from our great-great parents on my mother’s/father’s side.

4.2.1.1.2 What importance is attached to an extended family?

Family unit is a priority among the Lozi people and each child is taught to know that he has two clans; from the mother’s side and from the father’s side. One is free to choose where to live between the two clans and is welcome. The extended family has

points in common with the Christian family. These points we must take and deepen while on the other hand avoiding the less desirable aspects of the system.

The Christian family could well take as its foundation the spirit of cooperation and mutual service that exists within the traditional family, since it broadens the horizon of the individual from the narrow limits of his immediate family to include all men. Christ commanded that his followers must feel concern and love for all humanity.

The obligation of educating the children is shared between parent's grandparents and uncles. With the upbringing divided in such a way, psychological tension can be reduced. On the other hand this can lead to abuses when other members of the family interfere beyond their limits. If this interference goes too far, it could have a bad influence on the children. Co-responsibility in the upbringing of the children means that the child is educated by the community for the community, and in this way different aspects of social life are catered for in the education.

4.2.1.1.3 What major activities do extended families cooperate in?

Activities could be a very general term to help describe what incorporate the Lozi extended family ties. The Lozi people are somehow described as a patriarchal society, but they also accommodate a large portion of a matriarchal aspect. This is why a Lozi person will not hesitate to embrace relatives from both sides of the origins of one's parents in his/her family.

4.2.1.1.4 If compared to 50 years ago, how strong is the extended family today?

Probably with the influence of modern societies the extended family has somehow cut down on the origins to just a grandparent level to either side of one's parents. Up to this point, the probability of a nuclear family may be practiced with the Lozi in employment in the cities or abroad 'Town Lozi, as for a 'village Lozi' the ties described above still hold.

4.2.1.1 Concept of Community Life

4.2.1.2.1 What comprises community in Lozi culture?

As explained above, the Lozi Village Community will comprise of relatives from both the father's and the mother's side of the people in the village. The community may begin with one nuclear family, but depending on what reputation they have created, they will receive relatives ('settlers') from both their parent's side to live with them. The community will comprise of relatives from the two important sides which may include their cousins, nieces, nephews, brothers and sisters, uncles, aunts and grandparents.

4.2.1.2.2 Who are community leaders?

In the concept of village community, as per the example given above, the "owner" of the village will automatically be the community leader. In case of death, one of his children who have the qualities will succeed him. At times when there is no suitable among his children, they will look elsewhere within the village to lead the community.

4.2.1.2.3 In what activities do community members cooperate?

Most villages are comprised of peasant farmers. The first settlers are given a large portion of land and as he receives those that join him, he will distribute the land accordingly so that the people can grow their own food. At many times the village leader will assist with the initial seed. Socially there are many activities like marriage ceremonies, initiations of young women and at times installations of a leader. These activities enhance cooperation in the community. Where they experience differences, they will always find a council to resolve that.

Mary Nasilele a respondent from St. Lawrence in Limulunga mentioned that, 'family and Christian community under content because of liturgical celebrations, the family and community were places we practised what we learnt.' She further gives an example that, 'as Christian families we expected to celebrate morning and evening prayers every day and prayers before and after meals together. Prayers in the family were often led by parents, and anybody else who knew them well, and in a community family all children aspired to lead these prayers someday((Interview on 28/02/2014).

For example by the time I was taught morning and evening prayers, during communion instructions, I was already leading these very prayers at home. In families we also learnt devotions for example the Rosary, and hymns, which we sung either before or after prayers. It did not matter whether a hymn was for communion or offertory, what counts, is that it is a church hymn' (Mary, Nasilele 28/02/2014). When she reflect on the confirmation instruction we had said Mary Nasilele (28/02/2014), 'I see that they were intended to deepen one's understanding of what one has been practising. Just like being born in the family is important but not enough to make a child a responsible adult in the family, therefore, confirmation has some similarities, of course with differences with Lozi traditional initiation in terms of rituals and meaning'. 'For example, just as after Lozi initiation, the initiated are expected to be responsible adult, the Christian's attitude to the confirmed in terms of expectations transforms one's life expressions into an adult Christian.'

Fr. Allan Moss points out two things we can draw from Nasilele' experienced. The first one is what he calls family and community catechises (FCC) (Moss, 1997:40). The second point that moss made, closely related to the first one is the significance of the Small Christian Communities. Although she indicated that she has her confirmation instructions at the Parish, but registration and the lived life took place in our Small Christian Communities.

The Church in Barotseland has to begin with Christian Communities '*Utubungwe or Katengo*' which then combined make up a Sub Parish '*silalanda*' and then a Parish. A small family community corresponds to the image of the extended family, just as a number of families are joined together into one big family by either blood or a clan, so are Christian families joined together by faith into one big family namely, a small Christian community, Christians are expected to act in service of each other, in a manner they would, to a blood or clan family.

After being informed by the study of liturgy, sacraments and Christian education can raise few challenges to religious instructions for confirmation during school. Firstly it can be seen as a programme to be completed at the end of the year rather than a gradual process of growth of faith. Instead of being the beginning, confirmation was seen as a completion and end of any religious instructions, and active participation in church activities and worship.

Secondly, the question and answer catechism was shallow in that it made small children and those who were incorporated in the church already to learn the faith of the church, with neither meanings nor explanations, but with only statements. Thirdly, the doctrine we learnt by heart as children from the question and answer Catechism without explanations and Nasilele, thinks that the reason is that the questions this catechism tried to answer were really not our questions and major concerns as children beginning to learn our faith. The language was too defensive and theological beyond people' comprehension; hence, the presentation of the Christian message has to involve a two-pronged approach. Starting with Traditional Lozi Culture we must look for authentic Lozi values and see how far they are Christian values, or can be developed into Christian values.

For example, the traditional idea of God has to be given an entirely new horizon. At the same time the complete picture of the Christian message must be proclaimed, if baptism is the birth into the community of Christians which we call the Church. This new life implanted in the individual is like a seed that has to be cultivated. The word 'cultivate' is important. One cannot normally expect to harvest a crop if seed is merely thrown on the ground. There is first the preparation of the soil by digging or ploughing before the seeds are sown. During growth the soil must be weeded, perhaps watered if rain is scarce, and especially in the early stages of growth it has to be protected from too much sun (Muchabaiwa 1973:10-15).

Fourthly, this kind of teaching lacked the right methodology of catechesis, namely trying to keep a balance between doctrine, bible, liturgy and tradition, and considering the development stages of a child. This remains a challenge even to us today, while we prepare to teach religious instructions to the children and to the converts and as well as we embark on the urgency of localization in our Lozi society, there need to teach theological statements in simple and understandable language to the simple minds like those of children hence the need of developing socially and communal value based society.

4.2.1.2.4 What social values are held communally?

Community life is their way of life. A child in a typical Lozi Village would not sleep with hunger because if he differs with his parent, the grandparents will embrace him.

They do not tolerate misconducts or unaccepted behaviour despite their embracing a naughty child. Councils can be created to bring harmony in the village. They like celebrations that bind them as alluded above. Marriage is a binding factor as it is actually an indicator of a good community. And they also respect leaders of the area who is in charge of a number of villages. Community is therefore a group of persons have love and concern for each other. In the traditional Lozi community there was concern for the individual; in the Christian community this concern has to be given new wider dimension. The purpose of the Christian community is to help each person find the unique reflect the Spirit of Jesus. Throughout human history man has been trying to free himself of anything that prevent his growth as a person: hatred, injustices, poverty, ignorance and prejudice.

Living in love and working creatively it will be possible to break these barriers that separate us from one another. Complete freedom is enjoyed when man gives himself freely to God. Let us conclude with Mbiti's words: 'The community must therefore produce the individual, for the individual depends on the corporate group.' (Mbiti, 1969: 108).

Father Ignatius Muyunda current Parish Priest at St. Lawrence indicates that, 'each member of the Christian community has his or her particular talents' (Interviewed on 03/02/2014). 'That, community must provide opportunities for these talents to be developed in group. Some of you are leaders, others teachers, catechist. Whatever your role your role you must be united with each other and be responsible for the other.

Those in authority will exercise it-in a spirit of service.' Decision making is by consensus, involving leaders and members. Joined together in love, sharing your lives, each member contributes to the building up of the community. Following Christ, the Christian community must show humility, poverty, and a spirit of service. The church is on the move and points out to her members the values of God. Just as initiants in traditional Lozi society mirror the values of that society, so you are called to mirror the values of the kingdom of God.

We have to witness communities that are inserted into Lozi loyal society in traditional life that shares the life of the Lozi nation, and likewise the Christian community

shares the joys, troubles and sorrow of those around them, not only share but feel concerned. The will of the Christian community must not be a church building, but a community whose charity is a witness to the love of God. Christ exhorts his followers to be *'the light of the world'*. (Mt. 5:13).

4.2.1.2. Concept of Sacredness of Life

4.2.1.3.1 What value is attached to life in Lozi culture?

From birth a child is respected because life among the Lozi is sacred. It is a symbol of growth. Taking life in any form is not accepted in the Lozi community. Taking an example of a new life in the community; first the naming of the child will symbolise the coming back to the village of the ancestors. The name given to the child will thus help recall on the good ancestor/parent and will continue to bind the village/family. At times it is believed that if you forget or delay to name a child after one of the ancestors, he will remind the community through troubling the newly born child. Often they consult and the issue is resolved by appeasing the spirits and giving a suitable name.

4.2.1.3.2 Who is considered custodian of life?

In the concept of sacredness, the first to be considered custodian of life are the family ancestors. They are appeased and the new family member is introduced and their protection is sought. In the case where the 'town Lozi' is visiting his village and he comes along with a child born outside the village. The child will be considered as a newly born child. It will be presented to the ancestral spirits and blessings will be sought. Above the ancestors is *Nyambe*; the owner of life '*Muñabupilo*' and the entire universe.

He who is above all things '*Nyambangula*' The aim of this question was to show that God alone who is the foundation of life has absolute power over it and we, human beings are called to respect it and nurture it according to his divine plan. All these ideas are elucidated in the section carries this kind of thought, respondents have agreed about the origin and source of life.

God is the only origin and source of life. He (Nyambe) created man (Kamunu) out of clay and blew the breath of life into his nostrils. This means that the life that Kamunu has is from God. It is the life of God; hence, this is also presented in the biblical view of life in the Old Testament as well as the New Testament. According to the Scripture life is sacred and it is a gift from God who is its Lord (*Deut, 5:6.*). The position of the Tradition and the Magisterium of the church is also acknowledged. As part of its apostolic duty, the hierarchy of the Christian church speaks out by all means to defend life. As far as the Lozi culture is concern, life is basic to everything and is thus sacred.

The teaching of Pope John Paul II on the dignity of human life as he expounded it in his Encyclical '*the gospel of life*', the worthiness of the human person is incomparable to any creature on earth because he/she is the only creature God created and wished for himself. Human life is inviolable, it is the responsibility of humanity and the society at large to safeguard, respect and all nurture it well. The responsibility to be in control over and care for the earth and all on it was entrusted to us by God after creation.

Life has fundamental values. Human life is the basis of all goods. All other rights depend on it. This is the content of the root of this question. Life is really the gift of God's love for us. It is the gift that gave to Kamunu with a plan. No one has the right to take his own life or that of others. God created man to participate in his divine life. The purpose of man's life is to serve God and share in life now and in the hereafter.

4.2.1.3.3 What practices indicate the value attached to life?

There are many activities that point to the value of life as alleged in points already mentioned above. These activities indicate that the ancestors of the living parents of the village may be dead physically but they spiritually live on. They are actually appeased in the family as '*paillela*' and when the area members are involved it becomes to be known as '*Kusheya*' the difference comes in the appeasement of family spirits and that of appeasing the area leader's spirits respectively. David Liwena one of my respondents argues that, 'the church has not been fully localized' (Interview on 28/02/2014).

His main concern is that the church will never be incarnated in Barotseland as long as she continues to use foreign symbols, imagery, sign etc... He believes that Lozi custom no matter how repulsive it may be to modern person; it once played or even now plays a role in the social life of the people. However, what David identifies here are some points of divergence between Christianity and traditional African cultures, namely reigns of terror by some chiefs, initiation ceremonies which include circumcision, the Kuomboka and other ceremonies. In spite of divergence David also identified some notable convergence namely: godliness in Lozi traditional cultures, he argues that a person's religious practice permeates every aspect of one's life before birth and beyond grave. Traditional cultures promote the value of charity that belongs to one clansman belongs to another, just like the early Christian community. He also compares the veneration of gods and ancestors to the Christian cult of angels and saints. African traditional cultures also promote the value of respect, honour, hospitality, magnanimity, purity, truth and hard work.

4.2.1.3 Concept of Birth, Death and After -life

4.2.1.4.1 What practice is done on the birth of a child in Lozi culture?

Under certain circumstance taken as normal, a Lozi child born in the village brings great joy, not only to the family, but all members of the community. One more ancestor is resurrected through the birth of a child. Special time will be spent to consider a suitable name, knowing that a wrong name may endanger the child. So *Kupailela* becomes essential, especially at the naming celebration hence, in Barotseland, God's greatest gift is life. Life means not only existing about, rather, living relationships. When a Mulozi prays to God for life it is not just to possess it but to transmit it. Unless one has this capacity of procreate, he/she is considered a dead person.

Life that can be generated, that is a most valued possession. The Lozi people earnestly pray for children. Life for them as Father Freeborn Kibombwe asserts during the interview (04/03/2014), is to be in community with the ancestors through the continuation of the family, most societies, says Mbiti, 'even life after death, but not a better life'(Mbiti, 1969:115).

To live here and now is the chief concern of the Lozi people. One has to live in harmony with all the people that are the living, the ancestors and those yet to come. Each Mulozi is part-of that whole group, the family, the tribe or the wider community; each member must make every effort to intensify, protect and increase life. The life in Barotseland abounds in ceremonies connected with birth and the introduction of the child into the fuller life of community. The admittance into the community begins at birth and continues through life. Mbiti has written;

‘When a child has been born physically, it must also be born ritually or religiously in order to make the social member of the community. At a later age it will go through a series of initiation rites’ (Mbiti, 1969: 115).

Sister Frances Boston asserts that, ‘It is not just a single event that can be recorded on a particular day. Nature brings the child into the world, but the community moulds and shapes it into a human person. The community is responsible for the protection, sustenance, support, education and incorporation of the child into itself, Children are the seeds of the society, and every birth is the coming to flower of a new seed, when life of ancestors bursts forth and society grows and thrives. The birth of a child is the concern not only parents, but of the whole clan both living and dead.

The child is not just ‘my child’, but ‘our child’ (Boston, 1973:27). Every birth is time of great rejoicing and festivity. During pregnancy the mother is isolated and selected from society, and subjected to many taboos and regulations. Following the birth of her child, the mother is reintegrated into society once more. The child is presented to the community with special ceremonies which symbolize its membership of that community. The seclusion of the mother is a transitional period, and the child is regarded as being still in the womb until it is brought out of the seclusion of the house of these ceremonies.

The whole community is renewed through the birth and the rite of naming the child is rite of membership into the family. This naming is a special occasion, and is usually celebrated with particular ceremonies all these rites are designed to bring the child into full life with its people, but there still remain many steps before this is completely realized. Slowly the child will grow from childhood and enter into adulthood (Boston, 1973:27).

4.2.1.4.2 *Who is considered the source of the new birth?*

Though we may say that physically the couple is responsible, but when it comes to the spiritual aspect, the ancestors are responsible because they are appeased and blessings are sought from them. The connotation here is that the ancestors watch over life. For the Lozi people, life does not end with death. Death is a passage from, material and temporally world to the *spiritual and permanent home*. For them to a person does not die, he or she passes away, he or she goes home. From the moment of the death to burial, rituals are done to assure his or her passage to the land of the ancestors. They believed that if these rituals were not done properly, the spirit of the deceased would haunt them. The dead live in the village in the same manner of life they used to lead. They live the same kind of social organization under the leadership of ancient chiefs (This belief is still strong in the Lozi people, their Kings and chiefs are buried in the middle of the village, because they are believed to be ruler and pursue the same occupation).

That is why the relatives of the deceased places the tomb, seeds, tobacco and certain tools which could be of some importance to him or her in the next life. Among the Lozi people the ancestors are respected and are called upon for variety of purpose of major concern to individuals or family, for example, if one is going for a long journey or for work. The ancestors in this case are believed to protect the members of their lineage. In most cases, the ancestors are invoked for help and providence in times of drought, famine and misfortune such as sudden deaths and diseases. I agree with Benezet Bujo when he points out that;

‘Fullness of life is available only to the person who looks to their ancestors for guidance and inspiration. In varying circumstance of life, the essential thing is to go over life story of the ancestor, for therein alone can salvation can be found’ (Bujo, 1992:29).

The ancestors also have a role of maintaining discipline and punish the members of their lineage. If members are misbehaving or not following the moral laws of their family or clan or tribe, ancestors can inflict trouble and misfortunes to express their anger or displeasure.

‘The spirits of the dead relative are believed also to punish the living relatives. They neglect the dead person one of the relatives who is sick, old, disabled or poor’ (Kyeyune, 1974:42).

Those who go hunting animals are expected to invoke and ask the blessing from the god of the hunters called *Mulimu wa Mushitu* who is believed to be in charge of all

animals of the field. He is also the one who mediates between 'Nyambe' the Supreme Being and the hunters.

This *Mulimu wa Mushitu* is supposed to protect them during the hunting so that they are not attacked or killed by the wild animals. When they kill an animal they are supposed to pour the blood on the ground for *Mulimu wa Mushitu* as a sign of appreciation and sharing. In case of failure, it is because they did not fulfil well the requirements. 'Hunting ceremonies have an expedition'. God and the ancestors are invoked to ensure a successful outcome; after a good hunt, they are thanked' (Bujo, 1992:26).

The same is done with farming; the farmers have to invoke the ancestors for a successful harvest. If the harvest is good it is because the ancestors are happy with the people. If the harvest is poor it is because the ancestors are angry with them. Then they have to ask for a blessing to have abundance yield for the next season. At the sowing and harvest time, during famine and drought, prayers are offered to the ancestors. This is also affirmed more by Benezet Bujo when he says; 'people are conscious of the presence of the ancestors whenever they enjoy fullness of life. Good health, numerous progeny, and health cattle abundant crops: all these are signs of the ancestral blessings' (Bujo, 1992:25).

Ancestors bless marriage, during the engagement and wedding ceremony. The ancestors of the couple, blesses them so that they can have children and good marriage life; therefore, some bit of local beer is put in the corners of the house for the ancestors to drink. Songs are sung to invoke them and to be with them. In the case of failure to have children it's because the ancestors are not happy with marriage. 'It would be impossible for a marriage contract to be concluded when the engaged couple has not been presented to the ancestors for a blessing' (Bujo, 1992:26). In this respect, it is important to note that the ancestors are regarded as intermediaries between the people and the supreme god '*Nyambe*'.

Ancestors are considered to be the guardians, protectors and the conscious of the community. If the departed are not remembered the living people feel very uncomfortable. Nelson Mandela speaking of his childhood says: 'I also learned that to

neglect one's ancestors would bring ill-fortune and failure in life. If you dishonour ancestors in some way, the only way to atone for that lapse is to consult a traditional healer or tribal elder, who communicates with the ancestors and convey profound apologies' (Mandela, 1995:11).

All of these beliefs are considered to be perfectly natural while on the other hand the ancestors' concern is that their progeny is also in good terms not only with each other but also with the rest of society and creation. As a result they are expected and are interceded to remedy problematic areas.

Sawyerr enlists the following: 1) the oppressions and anxieties that originate from day to day problems of life. They may be as a result of the weather, like drought, flood, or wild beast and poisonous snakes, hunger and poverty and subsequent death of children, lack of fertility, illness, premature death and the like 2) Anxieties born out of the fear of evil spirits and malicious persons, especially witches and sorcerers. 3) The possibility of loss of 'vital power' (Sawyerr, 1973: 126-128).

In Lozi this power is called '*Mataa*' and it does not refer only to power or the command for human respect which one has over other people but also something intimately related to one's clan for example when a woman is married she goes to her husband's family with her clan's '*Mataa*'. As a result she continues to be called by her own surname.

To sum up one could say that the role of the ancestors is to guarantee that their progeny remains in harmony with creation or nature, with each other and with the rest of the society. It is on account of this that the rites used for interceding to the ancestors are closely linked with healing and the use of medicine.

Maimela in *Missionalia* journal, puts it this way: 'In order to help save people from anxieties that are experienced due to life's contingencies, from the vagaries of nature, from the potential impotency, from bad luck and from malevolent spirits, witches and sorcerers the African Traditional Religions have designed a variety of protective rites and rituals whose function is to immunize potential victims against witchcraft, thieves, evil spirits, barrenness' (Maimela, 1985:69-70).

4.2.1.4.3 What is considered the source of death in Lozi culture?

Death in the Lozi culture and tradition does not just happen but that it is caused. Usually the poor die because the rich people's rituals. At times the well-to-do are suspected to obtain their wealth through some rituals. Death at many times rests on them. The aged too are victims to suspected witches and wizards. When they lose teeth in old age they are suspected to be witches or wizards and that their teeth finish because they have become cannibals on human flesh. At many times this has attributed to witch hunting and accusations. When the aged die they are actually pleased because one witch or wizard is at last gone.

4.2.1.4.4 What practices are done during the death of a person?

The Lozi people have a custom and tradition to separate their funerals according to age! When a child dies, there are many things to consider rather than when an adult dies. For example, when a child under the age of 5 dies, the burial is done quickly, silently and in a shallow grave. The implication is that the mother should not be barred to bare another child soon. For an adult the funeral may take longer and the normal grave is dug. Wailing and mourning is allowed unlike for a child.

4.2.1.4.5 Where does the spirit of the dead go according to Lozi culture?

There is a place they call '*Litooma*' that is believed to be *Nyambe's village*. *Nyambe* takes '*Kamunu*' back to his village after he is dead. There is also a belief that the 'bad' people are punished because they will live with rotten bodies that breed maggots and the good people will be retain in good health bodies. A ritual called '*matumbekela*' used to be done to prevent one from being declared as a 'bad' one. The ritual was like baptism and that it brought 'salvation' or 'passage' into '*Litooma*'

4.2.1.4.6 Is there communication between the living and the dead?

The Lozi people are religious people and they have family ancestors and territorial ancestors. The family ancestors are the good parents that come to live with them in the village. They are 'the living dead' who will listen to their cries and they are appeased by family members in what we have already termed as '*kupailela*'. The communicant is one of the parents, especially the elderly parent. The territorial Spirits

are spirits of the dead ‘good’ chiefs. These Spirits are appeased when there is a territorial problem like drought or an epidemic. A chosen person called a ‘*Nomboti*’ is assigned to take care of the chief’s grave. When such a crisis happens he acts like a priest and communicates with the Spirits in a ritual called ‘*kusheya*’

4.2.1.4.7 What rituals are done in this communication of living and dead?

As eluded earlier, *kupailela* and *kusheya* are the two common rituals that are used to communicate with family or territorial spirits. The Lozi believes that, ancestors are endowed with superhuman power that they can mediate between them (Lozi) and Supreme Being ‘*Nyambe*’. This is the same understanding in Christianity, that Christ has supernatural powers to mediate between Christians and God (Respondent 2014). The Lozi believes that, they are in communication with the ancestors through prayers, ritual offering and sacrifices. They have sacrificial meals at which each member of the community shares communion as people born from the same ancestor.

This is the symbol of friendship, love and unity. If people have quarrelled they must reconcile before they take part in the meal. The same value is found in Christian faith, where there is communion with God through prayers and devotions like novenas. This is more evident through the ritual sacrifice of communion of the Eucharist where we celebrate unity among ourselves and with God. It is a symbol of charity and fraternity. On this point allow to use the thoughts of Sempungu is of the view that;

‘We see an important point about the need for reconciliation before the Eucharist can be celebrated. The understanding of this will help us to see the love of another that we see through the Holy Communion. Therefore, a special emphasis is needed on the intimate relation between the sacrament and charity; unity with Christ and unity among Christian members. The bread makes us one body, though we are many in number, the same bread is shared by all (Cor 10, 17)’ (Sempungu, 1985:127).

This is the point of remembering the ancestors in the Eucharistic celebration, because being the symbol of unity and communion; it calls to find our culture (in this case Lozi culture) and can throw more light on the doctrinal notion of the sacraments. However, the celebration of the Eucharist is the celebration of death and resurrection of our Lord Jesus, hence the Eucharist connects us yet to another aspect in the belief of life after death.

The Lozi people believe so much in a close contact with the dead members of the family or clans. This idea is very consoling and comforting to the family members. Christianity teaches our life is not destroyed by death but it is just a change because Christ has already conquered death for us through his death and resurrection.

‘We Christians believe that our life is not destroyed by death but rather it is changed. A dead person is only visibly separated from us but remains in contact with the family relatives in spirit’, (Kyeyune, 1974:43).

The remembrance of the dead is also very important among the Lozi people. The rites that are carried out during funeral rites include cleaning the graveyard and installation of the heir. This has to be inculturated in such a way that the church celebrates the feast of All Souls on the 2nd November which is the official and liturgical day for this celebration. Marc-Ela agrees with this point when he says,

‘surely it will be appropriate for Christians to celebrate two commemorative feasts a year; one required by the official Church calendar and the other one which takes part within the framework of traditional life but at the same time referring that to the participation of Jesus. Perhaps we should canonize the traditional ritual of commemoration of the departed’ (Ela, 1977:460).

It will be meaningful if local saints and pioneers who have made a mark in the development of the Lozi Christian church are also celebrated together in the church. In addition to that, there also the devotion to the Saints as our juridical advocate before God whom we call patron/matron Saints who plead for us before God. To inculturate this in Lozi culture we have to look at the ancestors who lived good lives on earth as belonging to the communion of Saints to plead for us before God ‘Nyambe’. It will be meaningful if the Lozi Christians can look at the Saints not only as their legal advocates who plead for them into good sons and daughters of God.

4.2.1.4 Concept of Hospitality

4.2.1.5.1 What tenants of hospitality exist in the Lozi culture?

Hospitality among the Lozi people is a virtue. They uphold this virtue at different levels with those that visit them. They accord this virtue according to the nature of the visitor, whether they come for a short visit, they are sleeping, passing or have come to stay. There is also the aspect of relationship and the family visitors, just strangers will be accorded different hospitality.

4.2.1.5.2 What gestures of honour are accorded to guests?

The first gesture to receiving a visitor is to offer a sit. While the visitor is seated an assessment will be being made as to what could be done. The greetings aspect will confirm the assessment. During the greeting time, they will interrogate the visitor and know who he is and why he has come. Feeding the visitor is another gesture and they actually term the food given to a visitor as '*mayumbo*'.

4.2.1.5.3 Which guests are highly honoured?

It is difficult to qualify "highly honoured" because of the nature of hospitality that will be offered. A visitor in transit who passes by in the village may feel greatly honoured when he is offered food, a bath and a bed. A chief who is visiting could be honoured differently. At many times when a chicken is slaughtered for a visitor, he will feel greatly honoured.

4.2.1.5.4 How is it considered if guests are not honoured?

We cannot dispute that fact that a suspected visitor may be rejected and asked to seek help somewhere else for security reasons and he may feel dishonoured. A relative who expected a chicken may feel not honoured when it is not slaughtered for him. It again comes to a relative solution because of the variation in the visitors.

4.2.1.5 Concept of Respect of Elders

4.2.1.6.1 Who are considered as elders in the Lozi culture?

'Elders' is a relative term among the Lozi people. Any elderly person in a group and in a given situation could be an 'elder' (*munamuhulu/musalimuhulu depending on the roles*) they are playing. '*Indunas*', parents, village headmen/women are at many times considered as elders' (respondent 2014). Lozi have a deep sense of respect for the aged, authority, the sacred, mysterious or the spiritual. Everywhere in Barotseland a person in authority is considered in some way sacred. It is believed he derives his/her powers are from the ancestors and the powers that be.

During the initiation rites the adolescent must listen to his/her instructors and do what he is told to do without complaint. He/she is introduced into the world of spiritual and cultural values. Old age is sacred, as the person is thought to be in closer proximity to the ancestors, and because of the wisdom he has acquired over the years. There is a Lozi proverb which says: 'the mouth of the adult is as sharp as a razor' and not to listen to an old person can lead to trouble. Those in authority and old people are expected to punish a person who is disrespectful in anyway and failure to do so is seen as weakness. Also, the sacred and the spiritual must be treated with respect, as this will affect the relationship with the ancestors to whom the young adult can now pray and communicate (respondent, 2014).

4.2.1.6.2 What key roles do elders play in the community?

Usually the elders are the counsellors of the community. All examples given in the above qualify because they take advisory or leadership roles.

4.2.1.6.3 How are elders honoured in Lozi culture?

The elders are expected to be respected people in any society. They feel greatly honoured if offered this respect due to them be it at home or on the street.

4.2.1.6.4 What social sanction befalls those who fail to honour elders?

Unless it is severe, the disrespect of the elders carries no grievous punishment. A person, who shows no respect to the village leader, may actually be chased from the village. Having obtained different answers on extended family system among the Lozi people, their concepts of community life, Sacredness of life, hospitality, respect of elders and the concept of birth, death and after life, let us look at the Lozi understanding of *religion* from the point of view of those who have been interviewed.

4.3 UNDERSTANDING OF RELIGION

The question raised by Shemusanga (2009:219), can be our stepping stone in this segment of our studies when he asks; ‘In what ways do traditional beliefs help African people to understand the truth of God and in what ways do they lead people away from the truth of God?’ Unquestionably, a study of Lozi religious life includes religious beliefs, religious affiliation, Lozi traditional religion and the worship of Deity (*Nyambe*).

Traditionally God, through the community, provides life and immortality for individual people, the community and its collective members, either the living or the departed living dead. Twesigye, (1996:240) believes that, ‘All the people that ever lived and who are still remembered are considered real social members of the community. The ancestral spirits are part of the living community and act as guardian angels and mediators between the living and their transcendent God in heaven.’

Before the advent of the Christian missionaries, the Lozi had their religion which was the heart and soul of their entire life consisting of traditional beliefs, myths, symbols, rituals and rites. They believed in the Supreme Being called ‘Nyambe’⁵⁷ the creator of the universe and all therein, who is the almighty, guider, provider, controller and sustainers’ of the universe. Along with a belief in the Supreme Being, the Lozi also had beliefs about spirits and ancestors who were highly respected as ministers of God among humans. In the Lozi mythology Nyambe is the creator of all things and lived on earth with his wife Nasilele (Jalla, 1928:144-145).

Nyambe was polygamous and lived like an African king. God had two chief counselors Sashisho the messenger and Kang’ombe the lechwe. The two served as intermediaries between God and man Nyambe made the forests, river and the plain and all the animals, birds and fishes therein. He made man, Kamunu and his wife too. In time Kamunu’s ways trouble God. Kamunu learnt the carpenter and smith’s crafts (Jalla, 1928:144-145).

Kamunu proceeded to kill numerous animal species. Afraid that similar fate would fall on him Nyambe fled to an island however man followed him on a canoe. God worried about man's persistent pestering took Nasilele and Sashisho with him across the great river and went up to Litooma his heavenly village on a spider's web. The spider, which had acted as a guide, was blinded so as to deter man from following. Man tried to reach God by building a platform, unfortunately it collapsed. Henceforth Kamunu has given up on his attempts to follow Nyambe (Jalla, 1928:1, 2), (Mainga, 1973:96).

The early Lozi will be referred to as Luyi and the flood plain by the name it is known now, Buluzi, mythological history Lozi people narrate legends regarding their origins (Jalla, 1928:8). According to mythological history in the beginning God created different kinds of wives for himself. With them, He procreated different nations. One of the wives Mwambwa, the Lozi ancestress, bore Mbuyamwambwa. Mbuyamwambwa also bore children by God. She later made journeys to the north ending up in the Lunda country. However, she was not happy there and she decided to return to Buluzi flood plains. Lozi mythological history lacks historical evidence. It appears to be a fusion of oral traditions belonging to the earlier tribes and fabrications aimed at placing royalty above scrutiny (Jalla, 1928:8).

In Barotseland *Lingaka*⁵⁸ play many different social and political roles in the community: such as divination, healing, directing rituals, finding lost cattle, protecting warriors, counteracting witchcraft and narrating the history, cosmology, and myths of their tradition. They are highly revered and respected in their society, where illness is thought to be caused by witchcraft pollution (contact with impure objects or occurrences) or by the ancestors themselves, either malevolently, or through neglect if they are not respected, or to show an individual her calling to be a *Lingaka*. For harmony between the living and the dead, vital for a trouble-free life, the ancestors must be shown respect through ritual and animal sacrifice (Jalla 1928:10).

⁵⁷ Nyambe is a Lozi name for the Supreme Being. The PEMS, Capuchin Franciscans adopted this word to the Christian God in the propagation of the Gospel to the Lozi and in translating The Bible in Silozi.

⁵⁸ *Lingaka* are the traditional healers in the Lozi traditions in Barotseland. They perform a holistic and Symbolic form of healing, embedded in the beliefs of their culture that ancestors in the afterlife guide and protect the living. *Lingaka* are called to heal, and through them ancestors from the spirit world can give Instruction and advice to heal illness, social disharmony and spiritual difficulties.

The Lozi had their particular religious beliefs which they believed and lived out and which became part and parcel of their religious life. These religious beliefs are based on the most significant ritual⁵⁹ obligations to the ancestors of the lineage. The deities are divided into two main groups, those spirits associated with the ancestors and those associated with nature. Spirits preside over healing ceremonies, purification rites, and the settlement of disputes, and rain making ceremonies. They provide the living with guidance, insight, and medical knowledge. If these spirits are angered by the actions of the living, they can also cause humans the kinds of afflictions that are called upon to cure (Interview with Kelvin Sikuka, 24/02/2014, in Limulunga).

Among the Lozi of Barotseland there are two types of ancestral spirits, the first being the harmless dead of the overarching clan. The second type of ancestors communicates with their descendants via dreams or illness, and they may bring misfortune. These are usually deceased parents and grandparents, and occasionally great-grandparents.⁶⁰

The Lozi religious beliefs went together with vows (*buitamo*) accompanied by traditional rituals (*Sizo*) which they were obliged to fulfill. For instance when there were epidemic diseases⁶¹ which took the lives of many people, the Lozi believed that the ancestors were angry and something urgent had to be done to appease them. Thus, the clan elders visited the clan ancestral shrines⁶² with three bulls (depending on the

⁵⁹Rituals are symbolic group activities or procedures prepared in a natural way in societies and families to guide and facilitate social and individual urge. Also rituals are culturally organized, symbolically meaningful activities that provide standardized therapeutic experiences for reduction of anxiety and emotional distress. A ritual ceremony brings people together and all elements (living and non living) of the universe. Hence, rituals unite people and are avenues for mediating relationship behaviour to influence the way individuals and families treat each other (Klein man & McLeod 2005:69).

⁶⁰[Http://www.eshowe.com/articlestatistic](http://www.eshowe.com/articlestatistic), 24/02/2014.

⁶¹In traditional African world view also views a disease not only as evidence of microbiological infection but also as a breakdown in the physical, social and spiritual mechanisms of the individual and community. A disease is more of a social construction, with the focus on the person-environment relationship, thus stressing the significance of interrelationship in healing. Furthermore, traditional Africa also believes in multiple origin of diseases, with particular emphasis on external causes and with humans and supernatural and ancestral spirits agents of diseases (Kleinman & McLeod 2005:63).

⁶²African shrines and alters are sculptures from the faiths and visions of their makers. They constantly change over time. Offerings are added, old altars crumble, and they are constantly renewed with ritual activity. Shrines and altars are built for gods and ancestors. Objects placed on the altars are symbolic of the god and contribute to the success of the worship (<http://www.spirithouses-shrines.ucdavis.edu>, 24/02/2014).

seriousness of the event). An animal is killed and the blood was poured all around the shrines whilst dancing and singing songs of praises to their ancestral spirits and gods. The Lozi call this blood *Mali yakutapisa* (the blood of purification).

The Lozi believe that the presence of ancestors will protect them from harm and bring good luck. Ancestors are the founders of peoples' family and clan groups. The ancestral spirits of high ranking people are believed to have powers beyond human control, such as the ability to bring rain or to protect cattle and crops and to stop calamities like diseases and deaths (Interview with Kelvin Sikuka, 24/02/2014, at St. Lawrence in Limulunga).

In this case blood is seen as the offering of one another, as life is understood to be contained in blood. When an animal was offered for sacrifice it was previously the practice that an experienced elder person carried out the ritual of slaughter. By analogy, it meant that the animal was treated as sensitively as possible under the fatal circumstances. Respecting the animal was seen as respecting the ancestor.

In addition to Lozi traditional beliefs and religious, if one's married daughter was barren, a solitary fate for the Lozi woman, her father went to read the divining board consultation which normally implied that the fore-fathers were angry because the family did not visit their shrine. The father took together with him some men who went to the shrine with a bull, ratifying that, '... cattle are as valuable as human beings; sacrificing them to God is as serious and purposeful as sacrificing a person' (Mbiti, 1990:61).

At the shrine the leader of the family would mention all the names of the departed fore-parents⁶³ and would say, 'We know that you are angry with us and that is why my daughter is barren, but today we have come to apologize to you and to give you this bull. Eat it, bless us, show us your compassion and innumerable favors and let your granddaughter produce.' They killed the 'bull of reconciliation', poured the blood around the shrine, cooked the meat and Mbiti suggests that in Africa, worship and singing help to create and strengthen corporate feeling and solidarity (Mbiti, 1990:67).

⁶³Prof. John Mbiti in *African Religions and Philosophy*, pg 58, calls them as the 'living-dead.'

He goes on to elaborate the point more emphatically: ‘When there is a communal act of worship in which prayers are offered, or sacrifices and offerings are made, this is often an occasion for singing and dancing’ (Mbiti, 1978:61). On the other hand, Twesigye (1996:191) has found that in an African context, whatever ritual or belief functions best at a given time, in any given local community, as long as it is meaningful or convenient it is adopted. This would be the case even if it might mean that the rituals and beliefs have to be ignored until they are required to meet a specific need (Twesigye, 1996:191).

Unquestionably, reconciliation has a central role in Lozi religion and practice. Reconciliation suggests the mending of relationships that have been strained or broken and which are never allowed to go unhealed. Within the symbolic universe of the Lozi people, anything that disrupted the harmonious co-existence of members of a family or society was taken seriously. The misunderstanding that suggests that Lozi had no concept of sin needs to be rectified. Twesigye (1996:191) maintains that Africans did have a concept of sin but did not conceive it the same as in Western culture. An important subject such as the *blood of reconciliation* would not have been known in a culture where the inhabitants had no concept of sin. Sin within the Lozi symbolic universe, represented a threat to the wholeness of family (Twesigye 1996:191).

It could, therefore, be described as that which disrupts or destroys the mutual and harmonious co-existence of a family or society. What is clear from this concept is that sin is never confined to an individual in isolation. It is defined in terms of community because that is the arena where the interplay of human relationships and behaviour is manifested. Maimela (1985:70) describes it thus;

‘To traditional Africans, then, sin is related to the stability of the community and constitutes therefore, the refusal to love and have fellowship with one’s fellows (both the living and the dead). It is the denial of that which makes for life here and now, like the anguish of a little child or a weak person’ (Maimela 1985:70).

Blood in sacrifice comes into play especially between the living and the living-dead. The Lozi believe that the living members need to reassure themselves those ancestors, who are believed to be near God, are appeased. They are believed to be closer to God

because they can sin no more. Their sins are presumed forgiven. An animal is slaughtered and its blood is used to communicate a message of reconciliation. It is used on behalf of the entire family or tribe.

Tshibangu (1979:71) finds a biblical text that many African Christians like to appropriate with regard to the blood of reconciliation. The author of Revelation 7:14 has used this concept metaphorically, and has demonstrated the importance of purification or cleansing wrongs or sins with the blood of Christ. 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb' (*KJV*).

Certainly, Lozi could also use the blood of an animal to symbolically cleanse any perceived wrong-doing. For instance when a rape happened among the Lozi (though rape cases were rare due to tough traditional and cultural norms and standards as compared to those of today's more globalized society), cases of rape were discussed secretly due to the culture of silent sexuality but perpetrators were heavily fined on traditional grounds; as will be discussed in the next chapter.

When that happen some rituals connected with animal blood had to be performed to purify themselves from the wrath of the ancestral spirits. One could not embark on reconciliation if no hurt had been inflicted upon someone. Tshibangu (1979:71) is convinced that as Lozi traditional culture had such built-in mechanisms to free people from the bondage of sin, the practice is not in conflict with the Gospel message and, in fact, recognizes the greatness of God to whom we must come clean.

Briefly, to the Lozi a sinner (*mueza libi*) jeopardized the good name of the family, the tribe and nation. Just as sin is viewed with such seriousness, reconciliation within the symbolic universe of the Lozi also plays a fundamental role and is a means of restoring broken relationships. The pursuit of reconciliation requires that at some point it should be affected through slaughter and the spilling of blood, which are essential in this process. Without blood, there can be no proper reconciliation. The blood of reconciliation was meant to give honour to the living dead (ancestors).

The ancestors are called to help the community, and when they receive offerings, they are pleased and will assist the living with their wishes. African traditional culture used the concept of the 'thread of life,' something without which there is no life. When blood is poured out of the body, life is sacrificed. Hermeneutically, that very substance in life is what the 'Lamb of God' used to take away the sin of the world (Mark 14:24). Lozi traditional cultures enshrine this gospel of reconciliation in their social-cultural life (Tshibangu 1979:72).

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, (O'Sullivan, 1982:21).

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. True missionary work was seen as the church's bonded duty to bring the true Faith to local people. Allow me to make us a follow questions from the field work as pertaining religion among the Lozi as follows;

4.3.1 Who is considered the Supreme Being in Lozi religion?

Nyambe is a name given to the Supreme Being. The Lozi tradition has its own unique way of creation. With knowledge and experience of God (*Nyambe*) are enclosed in the name Nyambe conferring a personal identity and reality status rather than a general and abstract speculation. According to Mary Nasilele, former Pastoral Coordinator for St. Lawrence said, 'Every African person has the concept of God and other name to describe the Supreme Being, But a person who is without a belief in the Supreme Being.

This discussion on God would mainly include those who are simply unaware of the existence of any Superior Being. It would also include a person who is either too young or who lacks the mental ability to conceive of a power beyond the self and a person who totally rejects the existence of any Superior power. Some may keep this belief to themselves; others may assert this belief to others (Interview with Mary Nasilele: 28/02/2014).

In this case let us look at how the concept of God in the old and New Testament are related to our African Tradition Religion. We will mainly deal with comparisons and how they fit from the very beginning, God in the Old Testament is seen as the Creator. This is evidenced when one reads the first two chapters of the book of Genesis. Later on, we see the whole relationship of God with particular individuals developing like Noah, Abraham, Moses, Joshua and so forth. We in Africa believe in the concept that God is the Creator. That is why the names to our God in Africa are in relationship or have to do with a creative activity, in Zambia I think of Nyambe, used by the Lozi people of Barotseland.

Mbiti in his book concept of God in Africa (Chapter fourteen) says that every African people, has one or more creation stories. For example, the, the Abaluyia of Kenya says that God created us, so that the sun would have someone for whom to shine. The story continues that afterwards, he created plants, animals and birds to provide food for us all. The first man is called *Mambo* and his wife *Sela*, and for Lozi it is *Nyambe and his wife Nasilele* (Mbiti, 1970- 10-25).

On the other hand, Kaonde of Zambia believed that God placed one man and one woman upon the earth in the beginning and in this way, we in Africa identity our stories with the whole aspect of God creation story in Genesis. Ultimate reality is usually conceived as super-person or Supreme Being associated with the sky '*Deus Coelestis*'. This absolute character is expressed through ideas of creation, ownership and control. Creation is conceived as 'manufacture' or 'moulding' or as life-begetting, in which case, God is the first ancestor (Mbikusita 1978:26-32).

4.3.2 What practices are done to honour and acknowledge this being?

The Lozi people have no activity that is done to appease *Nyambe*. They take him to be too high a being. He is above their ancestors and so they appease the ancestors who are close to him instead. The Symbolism of the High God links the Lozi notion of *mediation* which is familiar concept in Africa which enhances the importance of one addressed. In many parts of Africa chiefs and kings cannot be addressed directly, but addressed indirectly through a spokesperson, or with the face averted, or mouth covered.

This way of address is still even today practiced in the Barotseland; one speaks to the *Litunga* (Lozi King) through the Prime Minister (*Ngambela*). The same idea is applied to prayer. God is addressed indirectly in the third person, or approached through mediators. These mediators may be spirits, or they may be human mediators, chiefs, kings or important persons to whom the worship of the Supreme Being is restricted. Very often in Lozi Traditional Religion, beliefs and practises are departmentalised, according to different level of the social structure, family spirit, clan spirit, and the Supreme Being at the level of the Nation itself.

This does not mean that all these cults are not the property of the tribe as a whole. This is shown by the constant mention of the Supreme Being in everyday situations, proverbs, riddles, oaths, curses and different forms of oral literature. It is also shown by the fact that the Supreme Being is mentioned in prayer to the family spirits as the ultimate addressee of the prayer, or as witness that the prayer has been offered correctly.

4.3.3 What benefits are attributed to this being?

The names given to Him tell what they attribute to Him. The entire Universe and all that lives in it belong to him; he is '*Mubupi*' (Creator). He is '*Mulimu*' (One great Soul), He is '*Nyambangula*' (Everywhere) and '*Muña Bupilo*', '*Owner of life*': (Respondent: 2014). 'The Concept of God among Lozi people of Barotseland,' Prince Kusiyo Lewanika (2014), looks at the understanding of God from a wider angle as understood by the African peoples. Some of the areas he deals with include: the nature of God, the activity and attributes of God, anthropomorphic and natural attributes of relationship between God and humanity.

Mbiti (1969) asserts that, 'African people are not religiously illiterate. He looks at God as the subject both alone and in relation to the universe of spiritual beings, human beings, animals, plants, natural objects and phenomena. Mbiti (1969) finds that many attributes of Gods by Africans give to God a higher, unique status, so that *Nyambe* is pre-eminent in all things.' For some people, Kusiyo further comments, 'the greatness of God is considered relative to the position of the Spirit beings (Conversation with Kusiyo, Lewanika Barotse Royal Establishment, 28/02/ 2014).

Others express God's greatness in physical metaphor. Therefore, God is seen as the first in terms of existence, the cause of all things and as one who has the final power and authority over all things? Lozi people recognize one God (*Nyambe*), being attributed as the God who saves and watch of everything, *Nyambe* who is everywhere, who came into being and is seen as one Supreme Being that, *Nyambe* is unknown because is all-powerful than *Kamunu*(*Kusiyo:2014*).

4.3.4 What retribution are the attributed to this being?

He punishes wrong doers, (*Ushapilwe ki Mulimu*), he is not happy with unpleasant doings because he can withdraw his rain, can curse the tribe with bad omen; he can strike people with feminine.

4.3.5 What appeasements are required to satiate the wrath of this being?

They cannot reach him when he is angry. They have to beg for mercy through the ancestral spirits of the kings to be pardoned and be given rain, end war, and give them peace. They go to '*Sheya*' at a '*Sitino*' (appease the spirit of a king at his grave). That is why; Lozi people bury their dead in or near their settlements as a rule. They are also able to have more elaborate funeral rites and build permanent shrines. Their ancestors are still with them and the soil still belongs to them and there is a cult of the dead.

Ancestors may be thought to be revengeful and vindictive on occasion, but they are a right to be in order to punish people's sins, especially of filial impiety. In general they are more familiar and benevolent than nature spirits. So if God is the creator of the world, the ancestors are creators of society and thought to be in permanent

relationship with the living. In fact they form one community with them. Some writers use the phrase 'Living dead' to refer to the lineage spirits.

This conveys the idea of their vitality and active interest in their descendants. They are the real rulers of the lineage and owners of its property. They are aware of the action and even of the thoughts of their descendants who must keep faith with the dead and show them piety. Lineage spirits are revered because of their success and power (Shorter, 1976:30-40).

4.3.6 Where is this being considered to abode?

Nyambe is everywhere, but there is his village 'Litooma' where the dead go and he himself does not live there. It is believed that he dwells in a high place where Kamunu (humans) cannot find him.

4.3.7 What is the relationship of the Lozi person to this being?

Every Lozi person belongs to this being; he has to honour and respect this Supreme Being and must come to believe the presence of Nyambe through the many favors they receive, sunshine, rain, food, air, and many more things.

4.3.7 What cultural practices are linked to religious practices in the Lozi culture?

The Lozi people have the tradition of appeasing the spirits, they keep fetishes.

4.3.8 Is there a distinction considered between Lozi culture and Lozi religion?

Religion is not their way of life, but culture is and they become religious whenever they are in mysterious troubles. They turn to their ancestors to help them resolve the situation.

4.3.9 Who are the custodians of the two, culture and religion in Lozi community?

The elders are the custodian of the Lozi culture and it is passed on orally. Within this culture is the religious aspect where the elders assign someone or they carry out the practice themselves. The word 'tradition' is derived from the Latin *traditio*, itself derived from *tradere* - hand over, to deliver. Tradition means delivery, especially orally, of information or instruction.

This includes transmission of unwritten customs in form of beliefs, ritual practice, etc., from generation to generation and when such are held collectively.⁶⁴ Culture is handed down by tradition. In introducing new ritual practices, such as Christian sacramental celebrations, traditional values (i.e. principles or standards followed and revered by a people continuously from generation to generation) ought to be taken into consideration for the particular society to find meaning and enrichment in it.

4.3.10 Has it been possible to assimilate a new religion in the Lozi religion?

Christianity has already taken roots but has not replaced the religious aspect among them. They have embraced Christianity without letting go their roots (Respondent: 2014). This is true, but the way of life and practices to the Lozi is important, in the sense that it is a sure sign and the indication that in the Lozi culture there is a philosophy behind every daily activity that helped maintain the community from ancient times to today.

This attitude bonded the community in knowledge and wisdom in different aspects of life. This way of life and practices, above all, give reasons to the dos and don'ts found within the community. This serves as a reminder to the community to stick on to their philosophy of life, their way of life and practices, so as to create a community that is in harmony, conventional and free from worries.

Religious Beliefs, the Lozi are primarily monotheistic, but they retain a number of beliefs about spirits and other supernatural beings. Elaborate rituals and offerings are focused on the burial sites of former kings and chief princesses. Priests mediate between the Lozi and the spirits of their former rulers.

There is a different set of beliefs and practices concerning commoner ancestors, and rituals' concerning these spirits takes place on an individual level. Sorcery, divination, exorcism, and the use of amulets are all elements in the Lozi religious system. In many African societies ancestral veneration is of the central and fundamental traditional and even contemporary forms of worship.

⁶⁴ Brown, L (ed) 1993: The New Shorter Oxford English Dictionary Vol. 2. Oxford: Clarendon Press

4.3.11 How are Lozi proverbs and stories used in presenting the Lozi world view of religion?

There are stories (myths) that explain the religious aspect of the Lozi People. Not many proverbs are religious. Nyambe and Kamunu is the famous creation story among the Lozi people (Interview with Mary Nasilele, Limulunga Parish, 28/02/2014). Hence, a myth can be defined as a symbolic story which had been believed and had been passed on; even though it may sound true, it is not a true story. A myth is a fiction which presents by explaining aspects of the natural world or delineating the psychology, customs, or ideals of society.

It is half true therefore not reliable because it does not absolutely convey the truth. This fiction aims at giving the origin of something. What need to be considered here is not how true the story is but how symbolic the story it is this symbolism is what makes it half true. Myth is neither true nor false and not a lie either, however this is used by those primitive mind set.

Most of the times, myths digest philosophical truths, they are made with a message which is a true representation of every one of us. 'Every symbol is not a myth, but all myths are symbols.'⁶⁵ Myths are used in culture but they are not culture, not philosophy, nor faith, but help people express their feelings and imagination.

Myths point to reality the reality of life, to most of the questions especially the existential questions, where did we come from, what is our purpose in this world and what is our life after this world? People of all walks of life experience a sense of belonging to human existence, and it is myth that gives this sense of belonging.

Myths throw light upon people's lives but need not be true because it just contains more truth than what is true. Example, the creation story of Adam and Eve; even though it had come to be believed and accepted that they were tempted by a snake the truth remains that these are just symbols used to make a story interesting, appealing and understandable. The story is therefore not necessarily about the mythical snake in

⁶⁵ Brown L (ed) 1993: *The New Shorter Oxford English Dictionary*, Volume 2. Oxford Clarendon Press,

it but the meaning it explains what sin is, its effect on people and on relationship.

Shorter adds his understanding of myth by saying;

‘The word *Myth*’ is sometimes used to refer to symbolism in general as well as to a symbolic story in particular. Myth is often treated as if it was opposed to history. This is far from the case. Nor is the difference between myth and history related to truth or falsity. The aim of history is to establish facts by an appeal to evidence. The aim of myth is to teach an untruth - possibly, even a historical truth - by means of symbols. Myths are not historical narratives, and they do not pretend to appeal to evidence in support of what they teach. Myths may teach an untruth, just as a historical narrative may, in fact be untrue and the evidence on which it rests, false. However, true or false the methods of myth and history are different and should not be confused. This remains so even when myth employs historical figures and events as types and symbols for its own symbolic teaching for example Abraham Lincoln is both an historical person and a symbol; Magna Carta is both a historical document and a symbol. Therefore, human beings cannot exist without symbolism but they can refuse to admit the fact. They can refuse to know symbols except as translated into ideas. In the western world symbols may be consciously accepted in certain fields, e.g. psychiatry, literature, art, but in ordinary life westerners become conscious of their symbols only in translating them, or attempting to translate them, into abstract ideas’ (Shorter, 1972:7-8).

Scripture and Theology employ symbols, some people have thought that myth (symbolism) is a kind of ‘cake of carbon’ which has formed on the engine of rational thought about God and that all one has to do is ‘de-carbonize’, or, as they put it, ‘demythologize’. The assumption is that when one has extracted the rational content of myth, one has got the essential message. As we have seen in the previous section, it is impossible to reduce all symbols to rational terms. In doing so, you impoverish them beyond recognition (Shorter, 1972:7-8)

Demythologizing is like peeling an onion: when finished you are left with nothing, except tears in the eyes! What we should be doing is not demythologizing theology or the Bible, but Remythologizing ourselves, that means, getting used to the idea that Theology and Scripture are not necessarily appealing to historical evidence, but are purposely employing symbols to speak about God. This is not to say that reasoning has no place in Theology or Bible Studies, but we must not make it our only aim to rationalize their message (Shorter, 1972:8).

The significance of myths is far reaching, because today people are more developed and can reach the reality without through rationalization rather than myths. Most of the myths are no longer applicable today because the rational being people human beings have become. What does not give a proof is not considered. People aim at what is true and justifiable which is called knowledge, whatever is not true and

justifiable with no strong grounds - reasonableness is not considered knowledge, but an opinion.

Etymologically speaking, the word symbol originates from a Greek verb '*Symballein*' which means to 'get through together', to 'join together, to put in the right place or to compare. Following this translation, we can therefore say, 'A symbol is an object that stands for or re-present something else.' It is normally a material thing taken to represent an immaterial or abstract thing, as an idea or quality, when written character conventionally stands for some object (Shorter, 1972:8).

This definition, as we know does not do justice to a symbol for it reduces a symbol to that which 'represents'. But strictly speaking we understand a symbol as that which 'presents' something. Hence, the theology of symbols and worldview in this case is essentially theological questions that answer the basic questions about the Lozi cultural perception of God (*Nyambe*) and of man (*Kamunu*) in relation to God.

The Lozi's worldview shapes one's (Mulozi) theology, yet at the same time a change to one's theology impacts worldview. In fact we could say that theology must impact worldview if it is to become rooted in the life of the individual, and reflected in changed values and behaviour. Hence, the Diocese of Mongu through Holy Mother Church holds and teaches that God, the source and end of all things, can be known with certainty from the consideration of created things, by the natural power of human reason: ever since the creation of the world, his invisible nature has been clearly perceived in the things that have been made (Dei Filius, chapter II, 1).

God can be known by the use of natural reason. The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Created in God's image and called to know and love him, the person who seeks God discovers certain ways of coming to know him (Shorter, 1972:9).

These are also called proofs for the existence of God, not in the sense of proofs in the natural sciences, but rather in the sense of 'converging and convincing arguments', which allow us to attain certainty about the truth. These 'ways' of approaching God

from creation have a twofold point of departure: the physical world, and the human person (Shorter, 1972:10).

The *world*: starting from movement, becoming, contingency, and the world's order and beauty, one can come to knowledge of God as the origin and the end of the universe. As St. Paul says, to the Gentiles: for what can be known about God is plain to them, because God has shown it to them, his eternal power and deity, has been clearly perceived in the things that have been made, the person's faculties make one capable of coming to knowledge of the existence of a personal God(Shorter 1972:11).

For man to be able to enter into real intimacy with him, God willed both to reveal himself to man and to give him the grace of being able to welcome this revelation in faith. The proofs of God's existence can predispose one to faith and help one to see that faith is not opposed to reason. The book of Romans states 'The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them(Shorter,1972:11).

For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.' (Rom 1:18-20)As a sacred synod has affirmed, God, the beginning and end of all things, can be known with certainty from created reality by the light of human reason (see Rom. 1:20). Apart from the human reason we can also experience God through creation. Colossians states 'He is the image of the invisible God, the firstborn over all creation (Shorter 1972:11).

For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross' (Col. 1:12-20).

Since our knowledge of God is limited, our language about him is equally so. We can name God only by taking creatures as our starting point, and in accordance with our limited human ways of knowing and thinking. All creatures bear a certain resemblance to God, most especially a person, created in the image and likeness of God. The manifold perfections of creatures, their truth, their goodness, their beauty all reflect the infinite perfection of God (Shorter, 1972:12).

Consequently we can name God by taking his creatures' perfections as our starting point, 'for from the greatness and beauty of created things comes a corresponding perception of their Creator'. A person again has a natural yearning for the Transcendent Being. The Church recognizes that this natural yearning for the Transcendence is shared by all human beings. *Nostra aetate* says that from ancient times down to the present, there is found among various peoples a certain perception of that hidden power which hovers over the course of things and over the events of human history; at times some indeed have come to the recognition of a Supreme Being, or even of a Father (Shorter, 1972:12).

This perception and recognition penetrates their lives with a profound religious sense. It is for this reason why the church is very respectful towards other religions and calls for dialogue in relating to them. Given the different ways through which God can be known, one does not have to be a Christian to be saved. The church asks all people to make use of the ways provided to come to the knowledge of God hence all agents of evangelization, that is Bishop, Priests and the Laity to take an active part in the building of the truly local church among the Lozi people, through its influence of transforming humanity from within and making it new (Talabo, 2008: 35-42).

The church argues the Pope is universal by vocation and mission in the mind of the lord, but when she puts down her roots she takes on different external expressions and appearances in each part of the world. Here the Pope is argues on inculturation ends the section on inculturation and, stating that it is *Evangelii Nuntiandi* that paved the way for the theological reflection on inculturation which was to begin according to him in the late 70s and thereafter (Paul VI,1967).

On inculturating the faith, the Post Synodal Apostolic Exhortation on the church in Africa notes that, it's a deep conviction that, 'the synthesis between culture and faith is not only a demand of culture but also of faith, because a faith that does not become culture is not fully accepted, not entirely thought out, not faithfully lived' (EN 78). Inculturation according to the same document is considered to be a whole of Christian existence-theology, liturgy, customs, and structures—without compromising that which is of divine right and the great disciplines of the church. Speaking in Kampala, Pope John II, states that;

'Inculturation which you rightly promote will truly be a reflection of the incarnation of the word, when a culture, transformed and regenerated by the Gospel, brings forth from its own living tradition original expression of Christian life, celebration and thought... thus not only is Christianity relevant to Africa, but Christ, in the members of his body is himself Africa (EN 78).

Inculturation is an unavoidable challenge not only for Christians in Zambia but the church at large and so it is for Zambia, Barotseland land in particular. Such a task belongs to the ministry of the church as a whole. In the challenge though is for both laity and clergy stresses a focus on church leaders, who especially should be deeply involved in this process, encouraging theological research, examining the reflections of theologians in dialogue, and putting the results into practice at the pastoral level. If God has called all human beings in and through Jesus Christ, he does not confine the call to a specific culture (Talabo, 2008:35-42).

The incarnation of God, death and resurrection, that all Christ event, takes place in every culture, it is the work of the Holy Spirit, as it happened to Mary, the mother of Jesus. Such should be the faith that one is to bring inculturation or the spread of the gospel among all cultures and in the context of this paper among the Lozi culture. The researcher point of observation is that the concept of community and family life is the core of Lozi culture and religion. In such a cultural scenario the concept of a small compact relational unit such as the family can be enhance by using small Christian communities to enhance family wellbeing(Talabo,2008:35-42).

4.4. SMALL CHRISTIAN COMMUNITIES

To further this discussions we have arrived at an important task of articulating how dialogue between religion and culture within the Lozi context as far as inculturation is concerned. The mission of the church and the local Christian communities within Barotseland can be achieved with approach of the Roman Catholic Church model of Small Christian Communities. We have to opt for this model of Small Christian Communities (SCC) because they are seen as hope for the church in Barotseland as well as the African continent at large as a vital nucleus for the growth and localization of the local church.

This is because they take seriously the social, religious and cultural milieu of the people and give a sense of strength, life and inspiration. They address the basic dilemmas on how members of the SCC should practice their faith within their own culture, religious and social context. It is my argument that as this research seeks for an authentic local church within the Lozi people; one of the unique contributions of the SCC is to foster dialogue between faith and culture ultimately to pave a way for the process of inculturation.

4.4.1 History of Small Christian Communities.

The history of the Small Christian Communities goes back to 1965 with the promulgation of *Gaudium et Spes* and *Ad Gentes* which came out at the conclusion of the Second Vatican Council. For the sake of not lengthening this discussion we are not going to dwell on the development of the aforementioned encyclicals, but instead we shall focus on the response to these encyclicals by the Church in Africa in particular in East Africa.

The reason for this approach is twofold; first, to narrow our focus on one region of Africa and put the reader in perspective about the development of the Small Christian Communities; the second will be giving practical examples of inner life of the SCC's in Zambia one of the member countries of the Episcopal Conference of East African Countries (AMECEA).

The idea of the SCC in the AMECEA region was adopted in 1973 after this conference (AMECEA) met in Nairobi, Kenya to discuss the future of the Catholic Church. (Dillon, 1980:144), gives a synopsis of what led AMECEA countries to adopt the idea of SCC. He traces that the development of SCC as early as 1966, a few months after the promulgation of *Ad Gentes* (Nacidze, 2005:102).

The Maryknoll Fathers in North Mara, Tanzania, initiated a study to look at the success of the African Independent Churches. Singini in Hellen Dillon comments, 'that the Maryknoll asked Marie- France Perrin Jassy, a French sociologist to study these churches to try to discover what it was that drew people to these churches (Dillon, 1980:144). Through her research Jassy provided criteria for the development of SCC in the Catholic Church at the end the research, Jassy gave the following assessment;

'The particular conditions of this study have had a final and happy result. The conclusion of the report given to the missionaries at the end of the year 1966 provided a basis for an experiment in the field on parish level, with observations made on the African countries furnishing a starting point. The experiment consisted in forming basic communities in each neighbourhood unit in order to plant the Catholic Church on the local level, to maintain contact with Christian after baptism, and to find modes of expression better to adapt to the local culture and in the case of this study is the Lozi culture. The experiment has made rapid progress and is being extended to neighbouring parishes (Jassy, 1980:145).'

As a result of Jassy's report, experiments on establishing SCC began, and from 1969 to 1973, SCC grew throughout East Africa with Bishop Patrick Kalilombe of Malawi and Bishop Mwoleka of Tanzania as principle advocates (Mwoleka,1973:146). As a result of the success of initial experiment of SCC in some countries of the East Africa, the AMECEA bishops took the venture of establishing SCC in their dioceses seriously. In December of 1973 in Nairobi, Kenya, the Bishops made the following declaration in favour of implementing the idea of SCC in their dioceses:

'We believe that in order to achieve this we have to insist on building Church life and work on basic Christian communities, in both rural and urban areas. Church life must be based on the communities in which everyday life and work takes place: those basic and manageable social groupings whose members can experience real personal relationship and feel a sense of communal belonging, both living and working. We believe the Christian communities at this level will be best suited to develop real intense vitality and to become effective witnesses in their natural environment (Mwoleka, 1973: 147).'

From 1976 to 1980 the AMECEA Bishops continued to plan on how to implement the idea of Small Christian Communities in their dioceses. At the conclusion of the plenary sessions on the building of SCC's the Bishops further stressed that there was

an urgent need to get down to the small groups and that meant, that there was supposed to be a clear statement by each diocese on the pastoral priority of building Small Christian Communities.

Additionally, each diocese was to draw up a plan for the implementation of this policy. Bishops emphasized that the task of building SCC should involve the laity because it is through the laity that, the Church is brought down to the daily life of the people. Besides affirming that the SCCs are the most effective means of making the gospel message to incarnate, relevant to African cultures and traditions, the Bishops further summarized the purpose of SCC's under the following heading;

4.4.1.1 Theological: Christ's prayer for unity among His followers is realized in Small Christian Communities (SCC) while the community aspect of the Church is made concrete in them. Through them, the Church becomes present within the ordinary people's life experiences. They provide an opportunity for sharing responsibilities so that everyone is involved in the common task of helping to create Eucharistic communities, with Christ at the center. These are the best instruments for authentic localization of the Church at the grass roots.

4.4.1.2 Biblical: The SCCs are genuine attempts to recover the New Testament sense of community and fellowship since through them people can hear God's word addressed to them so that they are challenged by the Gospel. Too often, our churches have visible or invisible barriers that keep people out. We have traditions, we have certain ways we dress and act, and we might even have expectations for those who would visit our parishes and churches.

4.4.1.3 Sociological: People need to share with each other, to communicate at deep level, to feel a sense of belonging to the primary group, to be at home and relate on the personal level. Also the SCCs are the places where the spiritual gifts of each member are discovered, developed and used. In Small Christian Community setting, people are nurtured and encouraged to learn their spiritual giftedness through their involvement in the ministry of the cell. In this way, they grow in their faith and maturity, and have

opportunity to be disciple by more mature Christians. In time, they will repeat this process and begin to disciple those in the group who are less spiritually mature. The benefit of SCCs is that leaders are responsible for the spiritual development of only a handful of people, not tens or hundreds. The SCCs approach also involves many more people as it gives lay leaders the chance to develop their spiritual gift of leadership. Instead of having ‘professional clergy’ who are given positions of leadership based on what they know, SCCs leaders are qualified by the maturity and ability they have demonstrated through their ministry in the SCCs.

4.4.1.4 Missionary: The SCCs are an effective way of developing the mission dimension of the Church at the most basic level and making people feel that they are part of the Church Missionary mandate of evangelization. SCCs provide a natural ‘bridge’ to unbelievers. As members in a cell group develop relationships with unbelieving friends, it is much more natural for them to invite them to a group meeting. For the unbeliever, coming to a small, informal gathering is much less threatening than going to a place where they don’t know anyone and aren’t sure what the ‘rules’ are. Also members spend time together, participate in ministry together, encourage and pray for one another, and help each other with struggles and needs. There is a strength and intensity to their love and devotion towards God and towards each other. The SCCs provides an ideal environment for the development of mentoring or discipling relationships. More mature believers are able to come alongside younger believers to encourage them, to teach them, and to perform ministry together with them. Since one of the goals of a cell group is to grow and multiply itself, the members will continually be looking for ways to reach out to the lost around them.

4.4.2 Social and Human Development: SCCs can help a lot in the promotion of better human life in all aspects, and, by enabling people to participate in the decisions and actions of community, they help to free people from various forms of oppression (Jassy 1980: 148). Romans 14:19 says, *'Let us therefore make every effort to do what leads to peace and to mutual edification.'* SCCs provide a place where believers can be ministered to, and where they can minister to others. The Bible outlines clear responsibilities that believers have towards one another. All of these occur naturally in a cell group, as each person ministers according to his giftedness. Spiritual gifts were given to prepare God's people for works of service, *so that the body of Christ might be built up* (Eph 4:12). We are supposed to encourage one another (1Th 4:18) and speak words that will build up others according to their needs (Eph 4:29). This assumes that we share our burdens one with another (Gal 6:2) so that we are able to help each other. Our greatest desire should be to honor one another in brotherly love (Ro 12:10) and to love one another deeply, from the heart (1Pe 1:22).

The purpose of the SCCs as enumerated by the Bishops seem to suggest the SCCs are meant to be communities of faith and witness, where the Christians are able to share and reflect on the Gospel of Jesus Christ with their particular setting and this case, Barotseland. Therefore, the implementation of SCCs in this study can create a new praxis for localization of Christianity as far as inculturation is concerned.

Even though the local parish or diocese may not express publically the need for sacramental celebrations of different sacraments, members or may I say Christians in the SCCs have to integrate these aspects of worship and life giving in their lives in the communities.

For this reason, the SCCs have to become the fertile grounds for the movement towards localizations of Christianity in Barotseland. As a priest who ministered once in Barotseland, I have witnessed instances in Barotseland whereby active member of the parish community who have lost interest in the Church due to some personal reasons have been welcomed back into the life of the SCC.

Most often the fallen away Christians in the SCC are attracted back to the Church during crucial moments in life, for instance during the time of bereavement or sickness, members of the SCC give support to their fellow brothers and sisters, such visits means a lot to the families in need.

The SCCs, looks after the total wellbeing of each person in SCC, attending or in contact with the church. In showing concern for people in relationships, SCCs creates a climate where members of the SCCs are sustained, strengthened, enriched and nurtured by their church membership. That concern manifests itself in many ways.

Do the priest's sermons speak to the needs of couples, parents, children and/or singles? Does the Sunday school and the Bible study programme teach people how to apply biblical principles to everyday life situations? Are there opportunities to discuss openly frustrations, concerns and decisions in confidential, supportive groups?

The Small Christian Communities caters for these aspects of needs which help the members of SCCs to stick together through the crisis and through pain and joy? God needs to be shown as desiring to be present, loving and meaningful in their life. The SCCs are a proof to us all, a reality which the Church has to acknowledge so that an authentic dialogue between culture, local Lozi traditions and Christian faith can be possible for the incarnation of the gospel into the life of the Lozi people to give birth to a new creation an emergence of local faith communities.

This dialogue as to begin at the grass roots meaning the SCCs where people experience their faith life on daily basis for people to take up responsibilities for richness and expressions of their way of life in the light of their Christian faith handed down to them by the early missionaries.

From this understanding we can say that the Small Christian communities as agents of inculturation. The whole purpose of inculturation is to make evangelization the influence of the Good News to be more effective in human development. An integral human development necessarily includes cultural development and that cultural development is epitomized by inculturation.

For effective implementation of inculturation, the task should be taken as a community project where the Christian community shall be fully involved both formally and informally. The building of SCCs was adopted as a pastoral priority by the bishops of Eastern Africa in 1973. This was justified by the fact that while the Church of Christ is universal, it is a communion of SCCs of Christians rooted in their own society.

Church life must be based on the communities in which everyday life and work takes place. These basic Christian communities are manageable social groupings whose members can experience real interpersonal relationships and feel a sense of communal belonging both in living and working (AFER, 1974:9 - 10). The Catholic Bishops felt that building SCCs was the best way of safeguarding human values and of rooting the Church in the life and culture of the people.

Therefore, SCCs can be an important instrument of cultural development as they should be of inculturation itself. In this regard, it was agreed upon that creative pastoral approaches are needed today to adequately respond to the life situations of our people and communities (AFER, 1976:253). Ultimately, inculturation should involve the whole community for it to be successful. The community provides the criteria of authenticity and success, because it is the life of the community, which is in question.

The community also provides the means of implementation through SCCs (Shorter, 1995:266). As agents of inculturation the SCCs bring the power of the Gospel to bear upon all the departments of social life and of the culture that animates it. Through SCCs dialogue between the Gospel and indigenous culture is progressed. This is due to the fact that the SCCs are closer to the problems, which the official church is struggling to solve.

The SCCs have effected changes through capacity building of the church. Church life is based on the communities in which everyday life and work take place through basic and manageable social groups whose members can experience real inter-personal relationships and feel a sense of communal belonging, both in living and in work(Shorter 1995:266).

From this vantage point SCCs have become one of the practical ways of living the gospel today in Barotseland and elsewhere in the AMECEA world. This exemplifies the value and lives a participatory Christian life. This is the sacramental life shared in the Holy Eucharist (AFER, 2005). Therefore, SCCs have been integrated in the parochial stratifications everywhere to engender faith and practice. Hence, thus the *model of the Church as family* will be the perfect one as we move towards an authentic local Church among the Lozi people of Western Province in Zambia.

4.4.2 The Church as Family

The Church as family is herein used to refer to a Lozi way of being Church where communion, solidarity, sharing, openness and dialogue form the hallmark of Christian living. The fathers of the Synod made a fundamental opinion of the Church as family. This became an integral framework of our understanding of the Church, such that whenever we think of the Church, we express its meaning in our lives as family (McGarry, 1995:34).

In Barotseland, the institution of the family remains an important value and dimension of life. It constitutes part of the wealth of Lozi cultural life which the Church of Barotseland seeks to share and offer to the entire Church (McGarry, 1995:34).

The Church as a family is in relation to the Lozi concept of community it is correctly observed by Orobator when he asserts that an African in this case a Lozi person would hardly define himself/herself without reference to his/her immediate or extended family. The Lozi family is a lived cell from which models of the Church and experiences lived in Loziland is found (Orobator, 2000:27-30).

This is a reminder of what *Pope Paul IV* meant when he referred to the family as a '*domestic Church*' in which there is to be found the various aspects of the entire Church (EN 71). From the Lozi conception of family, the family constitutes the pivot of the Lozi social systems,' the fundamental base of humanity and the society and the sacred place where all the riches of our tradition converge'. This point illustrates Pope

Paul VI, 'affirmation that culture is defined by its palpable sense of family' a high spiritual vision of life, and the sense of community (African Terrarum, 1967).

A Lozi family is characterized with unity, solidarity, participation and co-responsibility. The family is a place where life is welcomed, nurtured and revered; shared in common with the living and the living dead (ancestors); understanding, living and being together, fraternity, mutual aid, trust, reconciliation through rites tradition and authority; and hospitality (Orobator, 2000:36). When translated into the model of the Church these positive values offer as a living, vibrant and promising ecclesiology of Church-as-family (Orobator, 2000:36).

When the family becomes the Church-as-family God becomes the father and not the clan or community and through baptism, 'water becomes thicker than blood', unlike many Lozi people believe that 'blood is thicker than water'. Through inculturation, the Church is considered as a family so that it may be truly incarnated in the African mentality and tradition. The Eucharistic meal is the center of unity, a place of gathering of the children of God. It brings God's entire children home to the table of love where the very life of God is offered to all co-members of God's family (Orobator 2000:36).

4.4.3 Conclusion

The mission of Christ to be fulfilled in Lozi context, it has to be Inculturated and Evangelized through various ways such as proclamation, witnessing to the word of God, dialogue, justice and peace and social communication. I will propose at how the Church in Barotseland has implemented and still implementing the model Church as family of God through evangelization and also the challenges that the church is facing with regards to this model in Zambia. I do believe that the option of Small Christian Communities (SCC), a method of evangelization for the;

- ✓ Incarnation of the Gospel
- ✓ Inculturation of the Church

Is appropriate and right for Zambia and Barotseland in particular. In fact, the Christian message must be lived on the basis of the 'African communitarism' in which each individual helps all others, all others help each individual and everything

is shared by all. Like the first Christians, the main feature of SCCs should be living communion and sharing life. 'The community of believers was one heart and mind, and no one claimed that any of his own possessions was his own, but they had everything in common' (Acts 4, 32).

The experience which Mongu Diocese has enjoyed up to now shows that SCCs seem to be the only way for the true evangelization and inculturation of the Local Church of Mongu Diocese. Hence, it is of urgent need to attempt a pastoral programme, starting from the Parish structure without taking 'SCCs' into consideration, is like working in vain; it is like wanting to build a Church in Barotseland without a future.

If one really desires to understand the Lozi mentality which is an indispensable condition for true incarnation of the Gospel, this can happen where the Lozi people confronts the drama of life and death in their own milieu which is their own Small Christian Communities. The SCCs are a privilege environment for the incarnation of the Gospel, which must be rooted in the dynamic Lozi person facing the passage from life to death and initiation rite. As a researcher and a minister who has worked in Barotseland am deeply convinced that if all the conditions had been fulfilled;

- ✓ That today we would be living a process of building a new church structure which would correspond to the situations and culture in Africa and Barotseland in particular.

We would have a new evangelisation which would involve the whole person, enabling one to live their own faith more deeply at both personal as well as family, community, professional, political and economic level of a truly incarnate church, which is able to respond to the aspiration of the Lozi people. The Christian message must be lived on the basis local Lozi communitarism where each lives the '*Ubuntu*' spirit. The principles of *Ubuntu* have been used as fundamental ethical foundations promoting truth telling, reconciliation and community building supporting the framework for business and for public relations in recent years.

Bhengu, wrote, 'if *Ubuntu* is to be the Lozi philosophy of life, then we need a theoretical and philosophical framework for it, so that ultimately it can be taught, learnt and practiced.' Apparently some who have grown up believing in the positive

values taught in their communities have set them aside, especially some in the communications sector. I to this end I would like to fill in the blanks or the holes that lurk in correlating SCCs from a Lozi communal perspective in the light of *Ubuntu* and cultural values.

Despite this challenge the Church in Barotseland has also tried its best and is still trying to let the Word be made flesh in different and particular cultural contexts on diocesan and parish levels, for example, the way in which the Church in Zambia has tried to interpret the African Synod theme Church as Family of God and focused on this theme, the Church has tried to be the real ambassador of Christ in being the source of hope and courage to the people in and around it.

Incarnation is very important in inculturation because the Word become flesh and lived among, Jesus emptied himself and took a human flesh so as to transform the culture. Evangelization as well, will be meaningful when faith is imparted in the people by understanding the incarnation and the mission of Christ in their lives. Inculturation is when Church becomes part of the local culture, when a firm relationship is built between Christianity and culture; it is about making the Church more Local.

In the context of Barotseland, Inculturation means making the Church in Barotseland, more local and Inculturation is neither limited to liturgy not to Zambia, for it is the attempt to re-examine and re-articulate our Christianity from the perspective of the cultural. Inculturation helps us to recognise that all of human life is profoundly cultural in all its aspects within a cultural perspective or context.

Inculturation also helps us to see the truth hidden in different human lives and thus to be set free from some cultural expressions of Christianity which are really not Lozi and which instead of bringing a Lozi closer to Jesus. The Gospel and the kingdom of God, actually take us away from there and become a form of cultural oppression Inculturation is a theological term concerned with the cultural dimension of faith and in the context of the evangelization this refers to the process of the evangelization of cultures; the Gospel and culture; the Bible and culture.

CHAPTER 5

ANALYSIS FOR A NEED FOR LOCALIZATION AND INCULTURATION OF CATHOLIC, PROTESTANT AND INDEPENDENT CHURCHES IN THE WESTERN PROVINCE OF ZAMBIA

5.0 INTRODUCTION

This chapter attempts to analyze the need for localization and inculturation, in looking at their beliefs and practices of the Catholic Church, the Protestant Church (in this case is the United Church of Zambia) which originate from the Paris Evangelical Missions Society (PEMS) and the Local independent Church known as the Church of Barotseland(Keleke ya Buluzi). The researcher realizes that, there are lots of needs for localization in order to move towards an authentic church among the Lozi people of Barotseland, but few will be highlighted.

What I have discovered is that, one of the most important themes of contemporary missiology is inculturation; I have seen how compatible it is with contemporary need of localizing the church in Africa and Barotseland in particular. Inculturation for me brings about a deep respect for humanity and their cultures. Inculturation sounds great, but it poses a challenge to practice. It is easy for us who have been missionaries and we have taken for granted that our way of doing things, our way of living our faith is the correct way that we should teach others. During the Second Vatican Council (1965), the African Bishops complained that, missionaries instead of communicating the faith of Jesus there were transmitting a particular cultural expression it imported from Western Europe.

5.1 AN ANALYSIS OF CATHOLIC CHURCHES

In this section the focus is on the Catholic of the Diocese of Mongu, which according to Zambia Catholic Directory (2010) 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 evangelizers 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, in the person of the late Bishop Paul Francis Duffy, OMI and was succeeded by the current Oblate Bishop, the Rt.

Revd. Evans Chinyemba, OMI. The diocese has a population of 621, 492 people among them nearly 60, 386 are Catholics with representation of 10 percent (catholic-hierarchy.org/country/zm.html.). Since then, the Diocese of Mongu has followed the reminder of Africa Synod which 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’ (EA 59-78). On the other hand, Bosch (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. 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 (Bosch, 1994:7).

5.1.1 Identifying areas of Belief and Praxis needing Inculturation

The researcher in Master’s Thesis on the same subject under study points out that, ‘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’ , including liturgy or worship(Chishimba,2007:46-65)

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 Catholic Church of Mongu Diocese has tried to inculturate the celebration of the word of God and the Eucharist. This research proposes that the following areas should be considered; the initiation ceremonies, funeral rites and marriages to further the process of inculturation.

5.1.2 Identifying Possible Methods and Approaches

The early missionaries (PEMS and OFM Cap) soon found that the people clung tenaciously to their initiation rites. Initiation was the central, cultural symbol of identity in the area. People would not become Christians if they had to give up initiation. All the people had male and female initiation rites, closely connected with ancestor veneration. The rites open with invocation of ancestors at the initiation place, house, or with a sacrifice which consists of smearing flour on a tree, as well as on the foreheads of the initiates and sometimes, also beer was offered at the tree.

After initiation the boys are entitled to make the offerings. Initiation is an encounter with the ancestors, a submission to the authority of the total community, living and dead. The rites had abundant symbolism of death and rebirth, many tests and ordeals and also dreams which express the sacred state of liminality. There was also a moral continuity between the people at home and the initiants in the forest (Shiju, 2008:75-80).

Those at home had to observe taboos and avoid anti-social acts. The rite of incorporation included that of not looking back at the initiation hut, a gesture which would otherwise mean that the candidate had not abandoned his previous state. The rites had great significant for social collusion, with chiefs and families. The missionaries were very slow in grasping the significant, and importance of the initiation rites. The PEMS and OFM Cap Franciscans could have taken an opportunity of the blessing of the initiants and initiation site before the ceremonies, and a concluding blessing at the time of incorporation (Chishimba, 2007:46-65).

The *Eucharist or Mass* could at *the start of the initiation* coupled with the invocation of the ancestors. Holy water replaced the white flour just as an example. Confession could accompany the rite of separation. The heads of the boys were shaved, their old cloth burnt and they could not be given new ones, initiation name, since the already had a baptismal name (Chishimba, 2007:46-65).

5.2 AN ANALYSIS OF EVANGELICAL CHURCHES

In the Evangelical Churches (in this case we are looking at United Church of Zambia, UCZ which is daughter Church of PEMS), the consequence of viewing culture in its multifarious dimensions places a challenge to evangelization. It means that evangelization cannot be achieved without paying attention to the culture of those to be evangelized.

The interest in the culture of the people to be evangelized has led to the development of the theology of inculturation. Many theologians of inculturation have used many monographs by sociologists and anthropologists in their theological reflections. These researches have helped to identify various values of African culture such as community life, sense of the sacred closeness to nature, and a high appreciation of life after death (Ukpong, 1984:507).

5.2.1. Identifying areas of Belief and Praxis needing Inculturation

Thus new opportunities have been opened for a comparative study of Christianity and African cultures which have identified positive and negative elements in African culture. The UCZ, according to these research findings, have not done much items of inculturation of the Sacraments. I believe that the Lozi customs no matter how repulsive they may be to the modern person, once played or even now plays a role in the social life of the people. This research has been of help to identify some points of divergence between Christianity and traditional Lozi cultures, namely reigns of terror by some chiefs, initiation ceremonies which include circumcision and other passages of rites, leading much bleeding and even death, the understanding of suffering, marriage as a social affair, taking the virtue of humility.

In spite of divergence we can also identify some notable convergence namely: godliness in Lozi traditional cultures, we can argue that a person's religious practice permeates every aspect of one's life before birth and beyond the grave. Traditional cultures promote the value of charity that belongs to one's clansman belongs to another, just like the early Christian community. We can also compare the veneration of gods and ancestors to the Christian cult of angels and saints. Lozi traditional

cultures also promote the value of respect, honour, hospitality, magnanimity, purity, truth and hard work (Chishimba, 2007:46-65).

5.2.2. Identifying Possible Methods and Approaches

The Evangelical Church as to use the ecumenical methods, if her evangelistic worship is to be linked fundamentally to the life of the total community, there may be some lessons learned from Lozi traditional beliefs and practices, which teaches us to bridge a variety of human grouping, by departmentalization and vicarious worship. Worship must be carried to as many human environments as possible, so that the different associations and experiences can all have their religious aspect. A practical instance of this would be the holding of group celebrations, or the 'house-church' ideas. Another important idea is the fact that community, at the religious (Christian) level, is intentional before it is fully realized as an actual and willed community (Chishimba, 2007:66-75).

Worship is directly related to community building at the deepest level. Lozi culture teaches the value of positive, religious tolerance. Although we are faced with what is fundamentally a new problem in the pluralism and juxtaposition of religious systems, there has to be a positive openness towards other religious system and churches. The relevance of Christian worship among churches in Barotseland will depend on the seriousness of ecumenical activity and the 'wider ecumenism' (Chishimba, 2007:66-75).

Finally, the Barotse culture as taught us the value of symbolism and its relationship to the interaction, and communication of persons in community. Without symbolism, we cannot speak about the depth of human experience, and we definitely cannot relate our experience to that of Christ. Christianity has to re-discover and deepen its sense of symbolism, relating it to the real experience of the community in a secular world. This is what has made a promotion of more and more independent churches.

5.3 AN ANALYSIS OF INDEPENDENT CHURCHES

In the analysis for independent churches, we have to look first to what gave the rise of these churches, in this case the church of Barotseland (Keleke Ya Bulozzi), is one of the African Independent church, which started as offshoots of the mainline churches, challenged the theologians to seek ways of harmonising the Christian faith with African culture. The challenge of these churches stated by Ukpong in the following words: 'The mode of worship of these churches as well as their theology have been highly attractive to African Christians in the mainline churches, and gradually the exodus of such Christian into independent churches has become so great as to be of much concern to the authorities in mainline churches.

This has made church authorities and theologians of the mainline churches in Africa to think in terms of transforming their modes of worship so as to be culturally meaningful to their members, for a successful and enduring achievement of such endeavour, a great need has been felt for the backing of a theology that is authentically African and Christian' (Ukpong, 1984:509). There are factors which are cultural and social that led to the rise of independent churches.

5.3.1 The Cultural Factor: The cultural factor had a bearing on the African theology of inculturation. Since the beginning of the missionary activity in Africa there have been processes of contact between African traditional religion and culture on one hand and Christianity presented in European culture on the other. This has resulted in integration of some elements as well as tension in some others (Ukpong, 1984:509).

The European missionaries selected some elements which they thought to be compatible with Christian message. The Christian concept of God has, to some extent, been integrated in the local cultures of Africa because the missionaries found Africans already believing in a supreme creator God (Ukpong, 1984:509).

There are also areas of tension, such as initiation of rites, polygamy, witchcraft and magic, consulting of diviners, and others. The tension has often resulted in syncretistic practice. Both the areas that have been integrated and the problematic ones have given a challenge to African theologians for reflection in order to integrate better the African thought system and the European one in which Christianity was transmitted to the Africans (Ukpong,1984:509).

5.3.2 The Socio-political Factor: In the late 1950s and early 1960s there were movements towards independence in Africa. A considerable number of African countries became independent. This phenomenon brought two reactions in African thinking. The first one was positive feeling of independence among the people in independent African states who wanted to be free in all areas of life including religion. As Parrat states: 'It seemed incongruous to African Christians that while African nations were becoming independent politically, the church in Africa should remain essentially controlled by European missionaries' (Parrat, 1987: 2).

After independence the African culture that had suffered disdain during the colonial era was appreciated. The newly independent African countries understood that true selfhood included identity, 'a return to the indigenous culture was the 'in' thing' (Ukpong, 1984:505). This was seen in dress and even in other areas such as architecture and eating habits. 'A sense of value for whatever was of the indigenous culture began to emerge, and people began to extol whatever was traditional and cultural, sometimes even to the excess' (Ukpong,1984:505).

African writers and philosophers encouraged African identity. This was evident in Senghor's Negritude and monographs of anthropologists and African novelists. The church in Africa was affected as Ukpong laments;

'Any continued exclusion of African culture from the life and practice of the Church is to be seen as a denial of African identity within the Church. There was a great desire among African intellectuals particularly, to show a positive attitude towards an appreciation of African culture. Thus superficial modifications were made to liturgical celebrations. Religiously meaningful indigenous names were being preferred at baptism to foreign saint's names and even adults already baptised with foreign saint names were dropping them in favour of indigenous names (Ukpong 1984:506).'

For example in the then called Zaire (DRC now) names were changed overnight. Joseph Mobutu became Mobutu Seseseko Wazabanga and the citizens followed suit. The new appreciation of African culture also influenced a search for a new political and economical environment in some African countries. There was a realization of neo-colonialism by the Western countries in the economic and political sphere. In the church this gave rise to liberation theology (Ukpong, 1984:506).

The independence of many African countries intensified bitterness of Africans against colonialism in non-independent countries. This was the negative feeling brought about by independence of many African countries. It made the African to look for ways, which included religious ones, to express their sentiments.

This was the case with black theology in South Africa. In short, we can say that the attainment of independence by many African countries was one of the major factors, if not the major one, that contributed a lot to the emergence of African theology, which has given an anger to search for authenticity in the Church by looking at belief and practises within the church of Barotseland which needs to be inculturated.

5.3.3 Identifying areas of Belief and Praxis needing Inculturation: The Church of Barotseland (Keleke Ya Buloz)

If we are to look at the social structures of the Keleke ya Buloz as we identify areas of beliefs and practice is based round *three beliefs namely* 'belief in the warm value of human relationships; the belief in the firm support in times of crisis and the power of the leader'. Here the questions are: where shall one discover the trust of one's peers and good will of one's neighbours? Who can one rely upon in illness, difficulties in unemployment, vagaries of authority, unintelligible laws? How shall one find the much needed council to guide one in the agonizing chaos of a confused world such as many Africans deeply experience in a confused world?

This up rootedness reflects the psycho-social state of masses of people both rural and urban. Painful gaps are produced when institutions collapse before they are replaced. This result in psychological anxiety as experienced especially in Zambian informal sectors. This leads to nostalgia for benevolent authority and the reconstruction of the extended family of which Keleke ya Buloz has the road between (Mbikusita, 1979:80-85).

This church gives their flock a brotherly, sisterly, motherly and fatherly dimension and reaffirms the principle of mutual support. The father/mother figure still fulfils a function which social change has not eliminated but left vacant which is a real problem to the masses. The missionary image is 'stamped by his own culture' and thus continuity with African authority. From this vantage point the Keleke ya Buloz, could contribute to all of us the value of recapturing of what it means to be family; the

extended family has points in common with the Christian family (Mbikusita, 1979:80-85).

These points we must take and deepen while on the other hand avoiding the less desirable aspects of the system. The Christian family could well take as its foundation the spirit of cooperation and mutual service that exists within the traditional family, since it broadens the horizon of the individual from the narrow limits of his immediate family to include all men. Christ commanded that his followers must feel concern and love for all humanity. The obligation of educating the children is shared between parent's grandparents and uncles (Mbikusita, 1979:80-85).

With the upbringing divided in such a way, psychological tension can be reduced. On the other hand this can lead to abuses when other members of the family interfere beyond their limits. If this interference goes too far, it could have a bad influence on the children co-responsibility in the upbringing of the children means that the child is educated by the community for the community, and in this way different facets of social life are catered for in the education.

5.3.4 Identifying Possible Methods and Approaches

We can use the mistakes of the past to meet the challenges of today in regard to religious instructions secondly, now that the world is a global Village we can learn from each, thus applying methodologies that have worked in different places to our situations. Just like being born in the family is important but not enough to make a child a responsible adult in the family, therefore, The Keleke ya Buluzi has some similarities, of course with differences with Lozi traditional initiation in terms of rituals and meaning (Mbikusita, 1979:86).

For example, just as after Lozi initiation, the initiated are expected to be responsible adults, the Christian's attitude to the confirmed in terms of expectations transforms one's life expressions into an adult Christian. Fr. Allan Moss points out two things I personally experienced. The first one is what he calls family and community catechises (FCC) (Moss, 1997:40). The second point that Moss made, closely related to the first one is the significance of the small Christian communities (in Keleke ya Buluzi, this is the strong family spirit that, they do maintain). The Church in

Barotseland has to begin with Christian communities ‘*Utubungwe or Katengo*’ which then combined make up a sub parish ‘*silalanda*’ and then a parish.

A small family community corresponds to the image of the extended family, just as a number of families are joined together into one big family by either blood or a clan, so are Christian families joined together by faith into one big family namely, a small Christian community, Christians are expected to act in service of each other, in a manner they would, to a blood or clan family (Moss, 1997:40).

5.4 CONCLUSION

In localizing the church in Barotseland, the churches have to prepare to develop an ecumenical dialogue with churches within the province of the fact that their programs will be done in the context of a particular culture of the Lozi people. The Lozi people have their own traditional values and belief systems that need to be incorporated into worship design.

These include the meaning of life, who is God in their context, what local stories are similar to the ones we read in the Bible or what proverbs and sayings which may be used in preaching the word of God. Today, more than in the previous centuries, clergies, bishops and laities have become aware of the importance of understanding and appreciating the beauty and complexity of cultures in order to better inculturate the message of Christ.

I say this with great conviction, after the Second Vatican Council and the promulgation of *Evangelii Nuntiandi*; missionaries could hardly excuse themselves from studying the culture of the people they serve. How should one go about this? Through faults of their own, most of the missionaries or evangelizers did not have opportunity to study cultural anthropology, to do proper scientific study of culture. These dialogues have to be on the diocesan level, congregational level and community.

CHAPTER 6

COMPONENTS FOR LOCALIZATION AND INCULTURATION IN CHRISTIAN CHURCHES OF WESTERN PROVINCE IN ZAMBIA

6.0 INTRODUCTION

This chapter is focused on the component of our study matter, namely the sacraments of the church; at this junction it is cardinal to indicate that, various churches within Barotseland administer various numbers of sacraments. The Roman Catholic Church which is the base of my theological standing point recognise a total of 7 sacraments, whereas most Protestant churches recognise just 2 namely, the communion, the baptism. The burying of the dead service is conducted with an eschatological emphasis or point of view. We will focus on a selective number of sacraments from the Roman Catholic perspective namely, baptism, Eucharist, healing or sacrament of reconciliation and rites of funeral (here we have to note that, in Catholic sacramental theology, funeral are not sacraments but only take as rites of passage) which is also important to the life and wellbeing of the people.

The discussion of the sacraments will be harmonised with certain essential cultural values of the Lozi people, values that seeks to enhance a tangible contextual view of the sacraments in as far as they relate with the people under study. Although they will tend to be areas of profitable value what must be mentioned is the fact that some of the Lozi people's cultural worldview may not be compatible to the biblical worldview. What the researcher will attempt to do is to deliberate on both Christian and cultural world views then synchronise areas that will enhance contextualisation.

6.1 SACRAMENTS OF THE CHURCH

The church has understood a sacrament as a visible sign, a perceptible symbol of an invisible and sacred reality bearing witness to grace i.e. God's free gift of all that *God* wants to give to humanity -love, forgiveness and healing, presence, etc. Sacraments stem from God's own revelation in *Jesus* who is the primordial sacrament in his humanity (Osborne, 1988:7).

God's self-communication through Jesus becomes manifest is the *ecclesial* communal experience of faith and in this way the church becomes the second sacrament dispensing other sacraments – baptism, penance, Eucharist, confirmation, anointing of the sick, marriage and orders. The blend and wholeness of this giving on the one side by God as a Trinity and reception and distribution/sharing by humanity as *ecclesia* on the other hand brings to reality the kingdom of God Jesus envisioned (Osborne, 1988:7).

If sacraments are an experience of God's grace by humanity, they ought to be dispensed in meaningful ways that express this invisible reality of God's love. In this meaningful way, no one should be excluded as Jesus said, 'When I am raised up, I will draw *all* people to myself' (Jn. 12:32). Two challenges stand between God's self-giving and humanity's reception of this grace. Firstly, these graces are in 'custody' (deposit) of the church which has formulated juridical principles to guide and govern it (*Canon Law*).

Does this formalization of ecclesial existence not at times hinder the free flow of God's grace? Secondly, humanity, unlike other animals, exists under social codes and practices we call *culture* and handed down through traditions. Christianity on a global expansion from a Judaic culture through a Western culture is now faced with an enormous diversity and plurality of these cultures. Should sacraments be dispensed in one rigid cultural conditioned form or should there be diversity in expression that enriches the faithful in their contextual and cultural diversity.

6.1.1 Description of Sacraments

From the Catholic sacramental perspective, sacraments in Trinitarian and ecclesiological terms; it defines sacraments as *efficacious* signs of grace, instituted by Christ and entrusted to the church, by which divine life is dispensed to us, and the visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament and bear fruit in those who receive them with the required disposition (CCC 1131). In developing this article, the church expounds that Jesus is the Primordial Sacrament whose life ministry and Paschal mystery (Lk 5:17; 6:19; 8:46) is the foundation of the sacraments (Osborne 1988:71).

With this Christological source, the Council of Trent (1547) recognised the salvific aspect of sacraments for they confer the grace that they signify⁶⁶ and they are *efficacious* because in them Christ himself is at work, acting in order to communicate the grace of God, through the power of the Holy Spirit, that each sacrament signifies (CCC1128). Canon 840 presents a doctrinal definition of Sacraments as well. Sacraments are the seven sacred signs instituted by Jesus and determined by the Church as the means to be used by the Church for our salvation. *Others: See 1. CCC; 1114 and CCC 1116.*

The sacraments are personal encounter of Christ with men in the signs of the Church.⁶⁷ Sacraments are privileged means instituted by Christ and entrusted by him to the Church, by which the mystery of salvation becomes, for every age till the end of the world, a living and tangible reality.⁶⁸ Through them the mystery of Christ is ever actual and effective. Christ who has died and is raised is present in them and exercises through them His saving power.

In them people come in personal contact with the risen Lord and His saving action. They are the channels of God's grace because Christ has made their dispensation by the church the visible expression of His sanctifying will.⁶⁹ The word sacrament/*Sacramentum* has several equivalents in theological language. There is the word mystery (*Greek mysterion*), not in the sense of something more or less incomprehensible of a 'divine plan' which is manifested and put into effect in Jesus Christ (for example in St Paul's letter to the Romans, 16:25f). What was visible in Christ is now visible in the Sacraments. The word Sacrament is also quite often defined as a sign which produces the grace which it signifies.⁷⁰

⁶⁶JACQUE.NEUNER &J. DUPUIS(ed) 1992.'Council of Trent 1547: DS 1605; DS 1606,in The Christian Faith, Bangalore: Theological Publication in India.

⁶⁷ JACQUE. NEUNER J.PUPUIS, (ed) 1992. The Christian Faith, Bangalore: Theological Publications in India.pp108

⁶⁸ JACQUE. N, (ed) 1992. The Christian Faith, Bangalore: Theological Publication in India. pp106

⁶⁹JACQUE NEUNER, 1992. The Christian Faith, Bangalore: Theological Publication in India. pp 408.

⁷⁰ JEAN, LEBON 1991. How to Understand the Liturgy, London: SCM Press LTD pp4.

Nature: The sacraments are instituted by Christ; they sanctify people and give worship to God. They are the actions of Christ. Christ is present and active in them. Christ's mysteries are present in the Sacraments.⁷¹

Sacramentum tantum: is a visible sign that signifies grace and also causes what it signifies. Thus in Baptism, the *Sacramentum tantum* is the washing of a person with water while saying the Trinitarian formula, which causes adoption as son or daughter of God and spiritual regeneration. *The Res et Sacramentum:* For baptism, confirmation and orders is the character (Neuner, 1992:408).

It is the sharing in the priesthood of Jesus Christ a consecration and a deputation to worship. They imprint a character, the *Res et Sacramentum* in the Eucharist is the body and blood of the Lord present under the sacramental species of bread and wine. *Res Sacramentum:* Is the grace received from the fruitful reception of the sacrament, from over emphasis on gift of Sacramental Grace (Neuner, 1992:408).

Ex opera Operato – on juridical validity. Whether the congregation grasps the meaning of words and rites, understands the language it does not matter. To sanctify humanity; to build the body of Christ; to give worship to God, since sacramental actions are signs (that is symbolic actions) they also instruct catechetical formation). By words and objects, they nourish, strengthen, and express our faith. By the very act of celebrating them most effectively disposes the faithful to receive the grace for their profit to worship God and to practice charity, therefore, greatest importance for symbolism to be easily understood, in contrast with forms and speculations about validity (Neuner, 1992:408).

The Sacrament works by virtue of the performed ritual *ex opera operato*-doctrine. This, with pointing to God, Christ or the Spirit as the actual subject who is acting and granting salvation preserves the understanding of Sacraments from over simplification of the reforms. (*Opus operantum*); God's promised gifts that are Sacramental grace which results from the administration of the Sacrament

⁷¹JACQUE NEUNER, 1992. The Christian Faith: Theological Publication in India. pp408.

On the other hand, Protestant Reformer, Martin Luther, had objected to the salvific and efficacy of sacraments and it was to this that Trent responded. Luther's insistence was that salvation was through faith alone and therefore sacraments are superfluous in this case. And in the *Augsburg Confession*, he reduced their efficacy to the rousing of faith and therefore merely dependant of the recipient and the minister (Dupuis, 1992:563-564).

For the Catholic Church, the teaching is that, Sacramental life is a threefold unity of Christ and His church in its faith, salvation and eternal glory and this manifested in the Sacramental signs as Aquinas stated, 'a sacrament is a sign that commemorates what precedes it – Christ's passion; demonstrates what is accomplished in us through Christ's passion – grace; and prefigures what that passion pledges to us – future glory',⁷²

6.1.2 Purpose of Sacraments

Though we have indicated the effect of sacraments above, here we make specific the purpose of sacraments. The church states that 'the purpose of the sacraments is to sanctify men (sic), to build up the Body of Christ and, finally, to give worship to God. Because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it. That is why they are called 'sacraments of faith',⁷³ Power (1999:1) affirms this by stating that through the sacraments God gives the church the gift of word and spirit, and through this gift the church worships the giver, keeping the memorial of the Cross and Pasch of Jesus Christ. The fruit of sacramental life is both personal (life for God in Christ Jesus) and ecclesial (liturgical, charity and mission of witness) (CCC 1134) (*cf c* 840).

6.1.3 Celebrating Sacraments

6.1.3.1 Ex opere operato - From the early church issue has been taken with the manner of celebrating i.e. dispensing sacraments. Donatism, and heretical Christian movement of the 4th and 5th centuries, claimed that the validity of the sacraments depends on the moral character of the minister.⁷⁴ The church teaches that, 'from the moment that a sacrament is celebrated in accordance with the intention of the church, the power of

⁷² Summa Theologiae III, 60, 3

⁷³ Sacrosanctum concilium 59

Christ and his Spirit acts in and through it, independently of the personal holiness of the minister' (CCC1128).

The sacraments act *ex opere operato*.⁷⁵ and the liturgical celebration involves signs and symbols relating to creation (candles, water, fire), human life (washing, anointing, breaking bread) and history of salvation (the rites of the Passover) all reflecting a cultural context of the celebrating ecclesial community. The sacraments if 'integrated into the world of faith and taken up by the power of the Holy Spirit, these cosmic elements, human rituals, and gestures of remembrance of God become bearers of the saving and sanctifying action of Christ' (CCC1189). Sacramental celebration is therefore as much part of a cultural heritage for any human society and it must be recognised as such.

6.1.3.2 Cultural Context - In relation to our study of contextualizing sacramental celebration in a particular culture, let us make note of how the church expounds on this. Sacramental celebration in early church evolved from the contextual cultures of the Christian communities as Power (1999:4) notes, 'unless placed within living context (ecclesial, political, social, and cultural), it is impossible to grasp what was going on when communities celebrated.' As the Church expanded to other cultural contexts, plurality in celebration became inevitable and this is true to our present day giving us a description of sacramental celebrations as Power (1999:1) describes;

'God's words and deeds, spoken in a plurality of tongues and forms. As divine events, occurring among many peoples, relating to different times and different places, as the Gospel and the Church take root in different cultures and are enriched by these cultures. As are celebrations of the Church, gathered as Christ's body in his Spirit. Drawing from traditions, they are enriched by their encounter with diverse cultures.'

6.2 SACRAMENT OF BAPTISM

'Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*), and the door which gives access as sons (sc) of God; we become members of Christ, are incorporated into the church and made sharers in her mission: 'Baptism is the sacrament of regeneration through water in the word (2Cor 5:17; Gal 6:15; cf. Rom 6:3-4; Col 2:12).(CCC 1213).

⁷⁴ Donatism Encarta® Encyclopedia 2003 [CD-ROM] © 1993-2002 Microsoft Corporation.

⁷⁵ Ex opere operato - by the very fact that the action's being performed.

6.2.1 Definition and Meaning of Christian Baptism

‘This sacrament is called *Baptism*, after the central rite by which it is carried out: to baptize’ (Greek *baptizein*) means to ‘plunge’ or ‘immerse’; the ‘plunge’ into the water symbolizes the catechumen’s burial into Christ’s death, from which he rises up by resurrection with him, as ‘a new creature’ (CCC 1214). This sacrament is also called ‘the washing of regeneration and renewal by the Holy Spirit’, for it signifies and actually brings about the birth of water and the Spirit without which no one ‘can enter the kingdom of God’ (Ti 3:5; Jn 3:5).

There is a relationship that exist between the royal, prophetic and priestly office of all the faithful and the ministerial priesthood the priesthood of the faithful is the participation of the baptized in the priesthood of Christ by virtue of their having received Baptism. While there is only one priesthood of Christ, it is possible to participate in it in two distinct modes: the ministerial priesthood and the priesthood of the faithful. Those who have been ordained belong to the former; those who have been baptized but not ordained belong to the latter. The faithful exercise their baptismal priesthood through their participation, each according to his own vocation, in Christ’s mission as priest, prophet, and king (CCC 1215).

The faithful offer glory, sacrifice, and worship to the almighty God with Christ the priest as their head. Baptism enables the baptized to be consecrated to Jesus through the power of the Holy Spirit. It is primarily through their participation in the Eucharist that the lay faithful give to God all they are and possess. The church associated with the priesthood of Christ Vatican Council we read: ‘As sharers in the mission of Christ, priest, prophet and king, the lay faithful have an active part to play in the life and activity of the church. Strengthened by their active participation in the liturgical life of their community, they are eager to do their share in apostolic works of that community. They lead to the church people who are perhaps far removed from it; they earnestly cooperate in presenting the Word of God, especially by means of catechetical instruction; and offer their special skills to make the care of souls and the administration of the temporal goods of the church more efficient.’(Christafideles laice)

6.2.2 Contrasting the Sacrament of Baptism and Lozi Traditional Rites of Initiation

When contrasting the sacrament of baptism and the Lozi traditional rites of initiation the researcher has observed both have similarities and differences in terms of their symbolic significance. The similarity is that they are both community focused. The sacrament of baptism as discussed earlier on has the significance of bringing the converted believer in union with Christ, the confirmation of conversion. The Lozi initiation has also a similar communal significance the preparation of the young adults into adulthood. The difference is just that the later has no scriptural basis but taken on a merit value that can also develop responsible young adults in the same society under study.

6.2.3 Proposed Possible Interaction

Baptism is one of the first stage that one takes in Christian life. Baptism makes us children of God; we belong to Jesus Christ by accepting him and enter in union with him. Holy Baptism is the basis of the whole Christian life, the gate way to life in the Spirit and door which gives access to other sacraments (CCC 281). One can never get other sacraments before baptism although on Easter an adult receives three sacraments of Christian initiation together, baptism, confirmation and the Eucharist.

With Christian baptism, one feel called to be baptized and sometimes parents attend the lesson on behalf of the child. Example my mother used to attending the lessons on my behalf. Parents see if the child is may be 6+ years that he/she can attend lesson (reasonable enough) and recommend to attend lesson for her/him. Parents also in Christian context see potential in their children to receive the grace of God through baptism, and that the concept of original sin has to be overcome. Children can put on the amour of the Saviour, Jesus Christ who died for us so that we can be saved. The rite of baptism is ministered by the deacon or priest, the candidate will be presented before the congregation and professes the faith that, 'I will follow Christ and deny the works of Satan' and this is a process of conversion (CCC 281).

The *priest or deacon will pour water on the candidate* three times with the words that, 'I baptize you in the name of the Father and of the Son and of the Holy Spirit. The chrism oil will follow and then the light (*candle*) will be presented with their white clothe around their necks and finally the congregation welcome them in the church. Baptism of water is done for remission of sins and purification. One is full incorporated in the body of Christ and united with all the faithful in the universal church. *White cloth and light* are very important outward symbols of purity and cleanness, that one as invited the light of Christ to penetrate in his/her life; someone has left darkness and put on the light of God (CCC 280-285).

Confirmation: This is one of the Christian initiation sacrament that a person does with full consent, full knowledge, with the hope of becoming the pillar of the church, the proclaimer of the gospel and witnessing to the word of God. This sacrament is not given to infants and that's why it calls for fuller responsibility of an individual and that together we can strengthen the church. Confirmation strengthens individual to be responsible persons in the church and to minister to other. What does confirmation do to an individual? At this stage one is already baptized and has become a full witness to the gospel, witness to the life of Christ and others. Confirmation transforms a person to be an apostle of Christ. Heir to Jesus' teaching, meaning the continuation in proclamation of the Gospel passed on by the apostles (CCC 280-85).

This continuation can only be successful with a person who has received enough instruction, just as Jesus gave instruction to his disciples and sent them out to proclaim the good new to the poor, to heal the sick, cast demons and give peace to people who are over burdened. Confirmation is the time we recognise the beginning of the church, when Jesus sent the advocate and that people received gifts of tongues, received new strength, received power and felt renewed. Confirmation transforms us and gives us power to share what we have experienced with Jesus to others. Share what we have experienced in the church, what we have experienced with the faithful. The gift of the Holy Spirit gives hope to people, touching their lives, evangelize them and empower them to evangelize others as well. The rite of confirmation is ministered by the bishop during ordinary Sundays, except on Easter vigil when any priest can confirm, baptize and give the first Eucharist at the same time (CCC 280-285)

This rite starts with the litany of the saints to invoke the presence of all the faithful departed, those who stood firm and proclaimed the goodness to the corners of the world. And the entire congregation will join them to profess their faith or renew their commitment to God, just like the time for baptism or renewing the baptism commitment. Candidates will be sealed with the *holy oil (Chrism)*, the light will be given to them and the laying of hands on the candidate. *The laying of hands* is the time of outpouring of the Holy Spirit to empower them. The Holy Spirit candidates receive set them apart for the gospel, they become herald of the church, and they become the apostles of Jesus to spread the faith to the people. They are united with Christ and responsible to keep the faith of the church (CCC 280-285).

6.3 SACRAMENT OF THE EUCHARIST.

Eucharist is the food and drink of the Christian in the new exodus, it is also spiritual, for it contains the risen body of Christ, which vivified by the spirit, dispenses spiritual life and strength to those who partake of it. Eucharist is sharing in the death and resurrection of the Lord is the presence of the Lord that he is no more died but is now in glory, the presence continues to exist among us in this symbol of Eucharist (CCC 106-1419).

Eucharist is very important for the Christians because it always remind us the resurrection of the Lord that is why Sunday is very important for us Christian we celebrate the Eucharist and remembering the triumphed of Jesus Christ. Just as St. Paul puts it, because there is one bread, we who are many are one body, for we all partake of the one bread (1 Cor 10:17).

Whenever we take the body and blood of Christ we became one body in Christ we are in union or communion with other and identify who we are. We come into vital, dynamic union and harmony with the person Christ. In Greek Eucharist means thanksgiving, because Christ offered a prayer of thanksgiving and blessing when he consecrated the bread and wine at the last Supper, the word has always been connected with the sacrament of the Lord's Supper. Last Supper has been somehow associated with the Jewish Passover meal, the sacred meal that is treated with dignity

and all people recognized its importance whether pagans or Christians (CCC 1406-1419)

It merged from this very symbol and became a very spiritual sacrifice for the Christians. Eucharist contains the saving grace of Jesus Christ and source of all the sacrament, because most of the sacraments prepare someone to be in union with Jesus, leading to Eucharist. It is the highest summit and celebration that bind the church as a sacrifice. Salvation comes as result of one's incorporation in the mystery of paschal mystery and glorification of Jesus. This is the sacrament of unity, love and it is central to our church, the church depends on this sacrament (CCC 1406-1419).

This sacrament calls for sharing bread that is broken from human hand and is transformed into divine reality. In reality food strengthens us, give us energy, good health and in this case spiritually we are nourished, energized and feel empowered to proclaim the word. Eucharist sustains and increases the level of faith, spiritual life of the soul, it reveals about past, present and future glory of God. Eucharist is received by someone who has reached a mature stage to reason and understand what it means to receive the Eucharist (as receiving Jesus). Therefore most of the people who receive for the first are adults in a way and are baptized; the rite is simple compared to baptism and confirmation (CCC 1406-1419).

6.3.1 Definition and Meaning of the Eucharist

The Eucharist is the most august sacrament, in which Christ himself is contained, offered and received, and by which the church constantly lives and grows. The Eucharistic Sacrifice, the memorial of the death and resurrection of the Lord, in which the sacrifice of the cross is perpetuated over the centuries, is the summit and source of all Christian life and worship; it signifies and affects the unity of the people of God and achieves the building up of the Body of Christ. The Eucharist is the heart and the summit of the church's life, for in it Christ associates his church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the church (CCC 1406-1419).

The Eucharistic celebration always includes: the proclamation of the word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. The Eucharist is the memorial of Christ's Passover, that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action (CCC 1406 - 1419).

6.3.2 Contrast between the Eucharist and Sacrifice in Lozi Religion

The name sacrifice is derived from the word *sacrum* which means to make something holy, to make something out the ordinary, to set it apart and to make it holy. In the name of Jesus Christ, the priest says, 'This is my body, this is my blood' and the bread and wine are changed into the body and blood of Christ. On the altar, then at the Eucharist Christ is present in the moment of offering himself to the Father. What happened physically with the body of Christ on Calvary now takes place under the appearances of bread and wine at the Eucharist? (Lk 22, 19-20).

We join ourselves with the great sacrifice of Christ on the Cross. Among the Lozi Christians this is called *Sitabelo Sa Missa*, that is translated as offering which means to offer something, which goes with the meaning of both sharing and the function of restoring, maintaining and creating a relationship among individuals in the society and the living dead. This offering is used in different ways. In the first place it is used when you confirm that you are under some one or a certain dominion. It is a way of admitting that you are dependent and therefore you offer to appease or to show your honour and appreciations to that authority (Interview with David, Liwena, 28/02/2014, St. Lawrence Limulunga Parish).

The sacrifices among the Lozi people though they were offered at shrines and where advocated to other gods as we often see happening among the tribes dwelling in Canaan and the people who were bordering with Israel. The anthropological and missiological value as a point of contact to teach the local believers the significance of Christ's sacrifice on the cross would to enable the believers to identify with what they are familiar with (Interview with David, Liwena.28/02/2014 St. Lawrence Limulunga Parish).

The development of the sacrificial concept can be elaborated with more significance and meaning so that the explanation will not have foreign connotations and hence will develop a contextual understanding. Christ as the first fruit among the dead has a similar significance we can attribute gratitude towards God for the finished work on Calvary just as similarly what the Lozi people would do after a harvest as they paid homage to their ancestors. Its just the difference is expressing gratitude to a higher being. The area that is being maximised is the fact that God has always had links with the local people before the coming of white missionaries, its just they the African people often viewed him through the ancestors (Interview with David, Liwena 28/02/2014).

6.4 SACRAMENT OF HEALING AND IT'S URGENCY OF INCULTURATION

6.4.1 The Catholic Church Perspective

In the Catholic Church it is believed that as each sinful member is reconciled, the church is renewed and made whole again, as St. Paul's it that all Christians are members of one body. The place of penance in the church's life and liturgy is plain especially if we recognize and express the social and ecclesial dimensions of sin and penance which is similar to the African understanding. Penance involves reconciliation with those who have been harmed by our sins, since sin has social effect therefore. Christians should also help one another to do penance.

'The church for many centuries has always understood sin as an offence directed against God and an interruption of friendship with him... For the past few decades the church has changed her attitude that is transcending the individual reconciliation to the community reconciliation. The entire church is continually called to penance and reconciliation when the rite of reconciliation is celebrated. God intervening in the life of the individual and of the community, the church believes that our father is saving us by giving us forgiveness and bringing us back home into the full life and love of his people' (Spearhead,1986:28).

In Scriptures after the Sinai covenant God now again reminds the Israelites through Moses and the prophets that if they keep His commandments He would be their God and they will be His people (Ex.19:4-5). Christian reconciliation is developed from the scriptural pattern of sin, punishment, and cry to God and God's intervention in mercy, love and promise. In the gospel according to Luke Jesus as the fulfilment of the old, testament presents to us God as the merciful father who willingly forgives his repentant child. This tremendous mercy of the father ends with a celebration for the

community, in the same way reconciliation means communal acceptance of our failures and a communal celebration of our communion with each other and the community with God of love and mercy (Spearhead, 1986:28-30).

We have seen that in the African perspective the sin does not only affect the stability of the individual but also the family, clan, tribe and the ancestors. According to Spearhead in African in particular among the Lozi sin is communitarian in nature hence it requires a public and communal settlement (cf.Spearhead.1986:28). He further says that to reconcile the sinner publicly is not indeed to expose the sinner's offence but rather informing the family that their member is weak in this point and therefore he or she should be helped to overcome it. This is very medicinal and after the settlement of the matter a person will rarely repeat the same mistake. Since reconciliation sometimes involves restitution which is contributed by the family and clan directly or indirectly is aware of the feelings and suffering of the whole clan. As a result the sinner will try her/his best to inflict no more pain on the relatives and the community as whole (Spearhead, 1986:28-30).

The Catholic communal reconciliation therefore, can be easily understood from the African view of reconciliation. Public sins should be settled publicly and public reconciliation will be the result in most cases. For example the truth and reconciliation commission in South Africa not only heals the offenders but also the whole community is given new life and somehow cleansed from the past transgression on humanity (Spearhead, 1986:28-30).

Transcending the truth and reconciliation commission the church through her ministers should invite all the faithful present to acknowledge their sinfulness during apartheid either through participation or commission and to pray for each other since we are all sinners. And then shake hands as a sign of our pledge to support each other finally the priest gives general absolution to all penitent present. Then individual reconciliation follows, since some Christians today without serious sins lose the value of individual confession yet nobody dare to say that is perfect God and his fellow human beings (Spearhead, 1986:28-30).

6.4.2 The Phenomena of Sickness

The concept of sickness and healing in an African context is very complex and raises many questions because the term 'Africa' is both a philosophical concept and a spiritual category. Daniel Louw in his book *Cura Vitae* especially in the second chapter which is about '*suffering within suffering*', emphasizes the fact that illness affects the total person profoundly and leads to certain conflicts: physically, personally, religiously, environmentally, etc. which create a number of predicaments namely, functional, relational, physical and existential (Louw, 2008:146-175).

All these predicaments cause the ill to suffer even more and suffering within suffering (Louw, 2008: 146-175). Here the attempt to answer the question: 'what is illness?' is futile unless one understands the twofold concept of illness: illness behavior and sick role behavior because social dimension is essential to understanding sickness in an African context. The general definition of illness could be a disturbance or disharmony of the body system and the human person. So, illness is a disturbing process within the total person, which leads to isolation (Louw, 2008:146-175).

In the scriptures, illness is a form of disintegration, while cure is a form of integration and re-integration. It is noteworthy therefore that religion becomes sick when one's belief becomes negatively influenced. Louw speaks of sickness and healing in the African context. To an African person, illness implies that the harmony of societal order has been disturbed; that is, sickness is not necessarily located in a disease. Prof. Willem Saayman and Jacque Kriel in the book entitled *AIDS the Leprosy of our time* asserts;

'It is very important to state at the outset that according to the traditional African view, healing is a thoroughly religious phenomenon(Willem Saayman and Kriel in Staugard 1989:50); so, 'according to African religious cosmology (it is) the failure to communicate with the ancestors, the living dead' ,(which) brings about illness or suffering' (Willem and Kriel in Goba 1985:83). The role of bacteria, viruses, infections, is decidedly secondary: the primary cause of disease is found in the religious realm, and that is where the means to heal also has to be found (Saayman, 1992:34)'

So both sickness and health are implanted in life and existential issues such as hunger, poverty, unemployment and violence. Hunger, sickness and poverty are not the enemy. They are only ways in which real forces manifest themselves in the world. Hunger is not a force – it is a medium, just as water is a medium. Here, sickness is rather *personalistic than naturalistic*. In other words, health problems are attributed to

the work of spirits, not nature. The healing process consists, therefore, of restoring the relationship with this spirit-world (ancestors) by cleansing the polluting subject through certain rituals (Louw, 2008:146-175).

In a *personalistic system* of belief, illness is believed to be caused by the intervention of a supernatural being or a human being with special powers. A supernatural being might be a deity or a dead ancestor. A human being with special powers might be a witch or a sorcerer. Evil forces cause illness in retaliation for moral and spiritual failings. If someone has violated a social norm or breached a religious taboo, he or she may invoke the wrath of a deity and their sickness is explained as a form of divine punishment. Similarly, illness is seen in many cultures as punishment for failing to carry out the proper rituals of respect for a dead ancestor. Evil spirits possess the living to revenge the dead (Louw, 2008:146-175).

Finally, illness in many cultures is accepted as simply bad karma or bad luck. Recovery from an illness arising from personalistic causes usually involves the use of ritual and symbolism, most often by practitioners who are specially trained in these arts. Many people in Africa Lozi in particular adhere to a personalistic beliefs system, while in the naturalistic system of belief, a person's health is closely tied with the natural environment.

A proper balance must be maintained, harmony protected and when balance is disturbed, illness results. Three of the widely-practiced *naturalistic approaches* to health are herbal is a naturalistic approach with roots over two thousand years old and the herbal approach is widespread in Africa. Maintaining herbal balance involves attention to appropriate diet and activity, including regulating one's diet according to the seasons. Illnesses may be categorized into those due to hot and cold imbalances in the body. If a patient suffers from too much hot, the treatment would involve measures such as giving cooling foods and liquids and applying cool compresses (Louw, 2008:146-175).

The evangelizer must know that personality is very strong in Africa and important for spiritual healing as it allows one to enter into direct contact with ancestors. In this aspect, distancing oneself from the family is regarded as having an identity crisis. In pastoral work, the evangelizer must follow an integrated model which starts with a

paradigm change and ends with a theological reframing of power of which the aim is to change the lifestyle, the attitude and the aptitude of the ill by displaying the charisma of the indwelling Spirit. What is needed therefore is the understanding of the inhabitation of Christ through his Spirit. This is inhabitation theology, which represents *Cura Vitae* or the healing of life (Louw, 2008:146-175).

6.4.3 Christian Understanding and Approach to Sickness

In terms of healing environment such as a hospital institution, the main thrust is the dual understanding of illness, as illness can lead to death or be a temporal or permanent challenge to someone. Due to this dualism, there has to be a theological reflection in pastoral care which calls for a picture building, an analysis of meaning of life, and interpretation of the God-image amongst others. The question is whether the patient is mature enough and spiritually equipped to cope with the fundamental question about life and death.

The minister of the sacrament has to assess the patient's coping ability and be aware of some of the reactions to illness by the patient because the nature of an illness depends on the patient's disposition and how he/she reacts to illness; and he must recognise the value of the care-giving contribution by the medical staff. The ministerial strategy of *Cura Animarum* (*healing of soul*) as *Cura Vitae* (*healing of life*) in pastoral work, stresses the fact that Faith Care (*Cura Animarum*) is the theological dimension of pastoral care whereas; Life Care is its therapeutic dimension (Louw,2008:146-175).

The former uses the Kerygmatic and Diakonic approaches and the latter, the Koinonic. What links the two 'strategies' is hope care or promissiotherapy. In this regard, the goal of pastoral care is promissiotherapy and networking while his 'being with the person' is his role. Patients' emotional and personal attitude towards their illness is not the only concern of pastoral care, but their total orientation towards life (Louw, 2008:146-175).

A patient's whole life must be directed anew to the kingdom of God. Suffering becomes a theological problem when theodicy (spiritual trauma) chips in. With regard to theodicy, unhelpful questions (Ifs and Why questions) are asked about the nature

and providence of God. The caregiver must be aware of certain theological symbols which play a role in the believer's concept of suffering and those that signal God's involvement in suffering (Louw, 2008:146-175).

Pastoral care creates hope that helps people anticipate the future positively. This hope has different dimensions: needs, anticipation, future, quality of life, trust, etc. in other words, pastoral care is a ministry of presence, a ministry of compassion and a ministry of hope. So, pastors must feel, think, act, and believe during their ministry – by using the scriptures appropriately with prayer since faith care is not an admonition and encouragement to be brave, but to be obedient to God's fulfilled promises, which are at the disposal of the believer (Louw,2008:146-175).

Briefly, the crux (core, heart, bottom line) of the meaning of illness is not the reality of illness, but the responsibility towards illness in obedience to God's promises. In pastoral care the patient must be led to discover the challenge and opportunities connected to illness. Therefore, what interests God is our reaction to what befalls us. Finally, Cura Vitae helps the patient find meaning in the midst of suffering. This finding of meaning in suffering is to discover more of God's love, grace and mercy, and being better equipped to knowing that God is in control.

6.4.4 Definition of the Sacrament of Healing

This sacrament is also called the anointing of the sick through the sacrament of anointing; Christ strengthens the faithful who are afflicted by illness, providing them with the strongest means of support. Jesus showed great concern for the bodily and spiritual welfare of the sick and commanded his followers to do the same. The celebration of this sacrament is an opportunity for the deepening of the faith of the community who are able to witness the faith and devotion of those being anointed (CCC 1526-1532).

The sacrament of anointing of the sick has as its purpose the conferral of a special grace on the Christian experiencing the difficulties inherent in the condition of grave illness or old age. The proper time for receiving this holy anointing has certainly arrived when the believer begins to be in danger of death because of illness or old age.

Each time a Christian falls seriously ill, he may receive the anointing of the sick, and also when, after he has received it, the illness worsens. (CCC 1526-1532).

The special grace of the sacrament of the anointing of the sick has as its effects:

- ✓ the uniting of the sick person to the passion of Christ, for his/her own good and that of the whole church;
- ✓ the strengthening, peace, and courage to endure in a Christian manner the sufferings of illness or old age;
- ✓ the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of Penance;
- ✓ the restoration of health, if it is conducive to the salvation of his soul;
- ✓ the preparation for passing over to eternal life.

The sacrament of penance is a whole consisting in three actions of the penitent and the priest's absolution. The penitent's acts are repentance, confession or disclosure of sins to the priest, and the intention to make reparation and do works of reparation. Repentance (also called contrition) must be inspired by motives that arise from faith. If repentance arises from love of charity for God, it is called 'perfect' contrition; if it is founded on other motives, it is called 'imperfect.' (CCC. 1485-1498). The spiritual effects of the sacrament of Penance are:

- ✓ reconciliation with God by which the penitent recovers grace;
- ✓ reconciliation with the Church;
- ✓ remission of the eternal punishment incurred by mortal sins;
- ✓ remission, at least in part, of temporal punishments resulting from sin;
- ✓ peace and serenity of conscience, and spiritual consolation;
- ✓ An increase of spiritual strength for the Christian battle.

6.4.5 Converging Aspects in the Sacrament of Healing and Traditional Lozi Healing Practices

In dealing with the African traditional perspective of reconciliation as a basic foundation in the understanding of the communal sacrament of reconciliation, 'each human society experiences and acknowledges the phenomenon of sin, and

consequently, it follows that in each community a way of purification and pardon of the sin will vary depending upon their own understanding of the sin' (Spearhead, 1986:26-35).

The theme, sacraments of healing', is timely.

First, all of us experience the need for healing. Each is subject to sin, suffering, disease and death. George Bernard Shaw with a sparkling quotable quote wished to have inscribed on his tombstone, 'I knew if I stayed around long enough, something like this would happen'. Even after baptism, Christians still carry this new life 'in earthen vessels'. The second reason is that the practice of both sacraments has entered into crisis.

Thirdly, these sacraments offer a response to the two fundamental questions raised by Pope Benedict XVI in his 2005 Encyclical Letter, (DCE) *Deus Caritas Est*, 'What does this path of ascent and purification (of *eros*) entail? How might love be experienced so that it can fully realize its human and divine dimensions?' Fourthly, just as there is a unity among the sacraments of Christian initiation, baptism, confirmation and Eucharist, 'so too it can be said that penance, the anointing of the sick and the Eucharist as Viaticum, constitute at the end of Christian life 'the sacraments that prepare for our heavenly homeland' or the sacraments that complete the earthly pilgrimage'. It must be kept in mind throughout that we are saved by faith and the sacraments of faith (Benedict XVI, 2005).

Through penance, the faithful receive pardon through God's mercy for the sins they have committed. At the same time, they are reconciled with the church community. The confession, or disclosure, of sins frees us and facilitates our reconciliation with others. The forgiveness of sins committed after baptism is conferred by a particular sacrament called the sacrament of conversion, confession, penance, or reconciliation. The sinner wounds God's honour and love, his own human dignity as we are called to be a sons and daughters of God, and the spiritual well-being of the church, of which each Christian ought to be a living stone(CCC 1485-1498).

To the eyes of faith no evil is graver than sin and nothing has worse consequences for sinners themselves, for the church, and for the whole world. To return to communion

with God after having lost it through sin is a process born of the grace of God who is rich in mercy and solicitous for the salvation of men and women. One must ask for this precious gift for oneself and for others. The movement of return to God, called conversion and repentance, entails sorrow for and abhorrence of sins committed, and the firm purpose of sinning no more in the future. Conversion touches the past and the future and is nourished by hope in God's mercy (CCC 1485-1498).

6.4.6 Inculturated Healing Ministry in Mission Churches

As far as inculturated healing ministry in the church is concerned, I would say, that function of the Lozi world – view in this case serves to reduce contradictions and confusions brought in by old and new perceptions and understandings caused by cultural and modernity. People's experience of holistic health and healing often refer back to their experience of traditional world view (Shiju, 2008:78).

According to Shiju, marriage between the Bible and Africa gives birth to a popular Christian whose African roots plunge in to a vision of the world that we can describe around four poles (Shiju, 2008:78).

It is very essential to identify the interaction between the above said elements of the African world view because it is what influences the Africans to do what they do and to believe what they believe. In the African social and cultural milieu it is the starting point of reasoning and action. There is a constant interaction between the visible and invisible realities. Connected with the belief in the invisible realities and visible reality is the belief that energy or power can be tapped from both visible and invisible realities. This power can be disseminated to others. The spoken word, music and dance, and healing are some of the forms of communicating energy (Shiju, 2008:78).

Objects and actions are other examples of how energy can be trapped and communicated to others. Therefore, it is the mission of the church to move towards integration of Christian faith with the local tradition, as *Pope Paul VI* calls in the Apostolic Exaltation of *Evangelii Nuntiandi*. 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' From time immemorial God invited human beings to observe the sacredness of the place and culture. Culture forms one's self expression in his/her journey through history as individuals and social groups. Culture is blue print for living, the way of living of a

society and not merely of an individual. It arises out of one's basic need viz. physical, psychic and spiritual (EN 22-39).

In this process human beings gradually develop various patterns of satisfying their needs, ways of relating to other human beings, organizing themselves in family and in society. They also learn to give meaning to their experiences and create symbols to express, to communicate and to store this meaning, building economic systems, social organizations and religious beliefs, this complex process is called culture (EN 22-39).

In a situation of culture change, a group may easily adopt new emerging influences, but not easily change its basic values or world view. Every culture keeps on changing though our culture is undergoing a faster change than others leading to cultural crisis. Each culture is unique but no culture is perfect or any one culture pretend to exhaust the full meaning of human life. Today we are witnessing with growing alarm the aggressive claim of some culture against other through direct and indirect means (EN 22-39).

6.5 THE RITES OF FUNERAL PASSAGE AND URGENCY OF INCULTURATION

6.5.1 Christian Understanding of Death

To understand well the concept of death, the Bible gives us clear evidences that, 'when a person loses his vital force with the last breath that he/she exhaled (Jer.15:9). On the basis of the empirical observation that life manifests itself in the breath, the death of a person or a beast was described as the departure of the breath from the body, as in (Ecc.1.8:8, 12:7). The New Testament described the physiological phenomenon of death in a similar manner. Here too the principle of life was the spirit or breath given by God (Acts.17:25). Without the spirit, the body is dead (Jab.2.8:55).

And if a dead person comes back to life, his spirit returns (Lk.8:55). In the Old Testament mentality death is such a terrible evil, it could not have been intended by an all-good God who had destined man for life (Gn.2:9), only by breaking God's command was a person to die (Gn.2.17, 3:3). Death is an inescapable necessity, yet those are praised who died after a full life (Gn.25:8). For the Israelites, death was thought not only to affect the body, but also to mark the end of all religious activities.

Those who go to Sheol cannot praise God, and Yahweh seemed to have no concern about the dead (Koster.1969:685-6).

However, because of the victory of Christ over sin and the kingdom of Satan the New Testament takes on a new understanding through the death and resurrection of Christ. The dominating concern in the New Testament is not death but life in Christ. The core of the apostolic kerygma is the death and resurrection of Christ that brings salvation for all people and which ensures and affirms people's resurrection too. Christ destroyed death (Tim.1:10), by suffering it himself and by atoning for sin. Death now has no effective power over the redeemed. Finally, in apocalyptic terminology, death will be 'cast into the pool of fire' (Apo.20:14), and by virtue of Christ's victory, 'death will be no more' (Ap21:4) (Koster, 1967:685). The Magisterium affirmed that death is a consequence of sin (D. s.222, 372, 1511).

The Second Vatican council reaffirmed the ancient teaching and placed it in a more phenomenological description of death (GS 18). In response to contemporary speculation about what happens between the death of a Christian and the general resurrection, the Sacred Congregation for the doctrine of the Faith affirmed that a spiritual element endowed with consciences and will survives the death of a human person (Hayes, 1990:272).

We could say therefore, that the main concern of theology is the relationship of death as a universal human phenomenon to the mystery of the death of Jesus on the other hand. The contemporary discussion begins with the conviction that the traditional definition of death as the separation of the soul from the body is not adequate for the needs of theology today. The principle developments in this are associated with three contemporary theologians namely K. Rahner, L. Boros and Troisfontains. They attempt to provide a convincing argument for the claim that human death is not just a fate that is passively suffered but a human personal act in which the person is actively engaged. Rahner further argues that death is the active consummation of human life which brings to fulfillment all that a person has accomplished during the person history that comes to its end in the death (Omerod, 1990.96-122).

A Christian who has faith and hope in Christ must confront death courageously. In the dying Christian; Christ is present as a victor just as he was victor over his own death (Rom.6.8-11). Christ is in the dying Christian and strengthens that person in faith. The liturgy celebrates the death of the Christian passage to immortal life and enhances the hope of the dying. Even though in human feelings, death is experienced as life's enemy that causes anguish and misery, in faith and hope of the dying Christian it is a passage to an immortal life and perfect joy (Mc Muire, 1967:897-898).

The early Christians introduced death as a migration into heaven. This fundamental Christian understanding has returned, now and again the Christian's death is described as a passage, or a march from this world to the next. Heaven is described by the Christians in different ways it is a place of peace and light. It is also called a place of Abraham, the father of Christian faith, or simply the house of God (Hayers, 1990:454-6).

Death is looked at as the separation of the body and soul, for instance, the Old Testament speaks of the return of the spirit to God (Eccl.12:2), and the return of the body to dust the soul waits in heaven while the body is buried into the re-united (Rahner, 1961:24).

From the above we affirm the Biblical truth, that Christ is the resurrection and life, and the conqueror of death. Hence a Christian who dies with Christ passes with him to resurrection that is experiencing the Paschal mystery. Through Baptism, confirmation and Eucharist a person enters into the assembly of the saints of the earth, while through the funeral the Christians enters into the saints assembled in heaven (Rahner, 1961:24).

The Christian death therefore, is called the second baptism. The liturgy of the funerals is based on biblical Theology and employs much of the Biblical language images and personalities. The relationship between God and the dead is increased, the liturgy uses the words purification and liberation needed before coming to perfect union with God. The prayers show on faith and trust in the mercy and love God, hope in meeting the dead brother or sister again in the eternal life. Above all they console, comfort and strengthen the depressed and grieving family and relatives on one hand, and on the

other hand emphasis the joy that the family itself will have the end of this earthly life (Rahner,1961:24).

6.5.2 Death and Bereavement

When we hear of the term 'birth' we refer to coming in the world, beginning of life, beginning to live, breath, appearing, existing and breathing whereas when we hear of 'death' we refer to returning home, going away, departing, being snatched, being taken away and so forth. We have seen that birth is the first rhythm of a new generation and birth initiation are done to accept a child as a member of the family. Everything that comes into existence has to go out of existence. This is a fact beyond any doubt; it is a self evident truth, it is seen directly to be true without any justification.

Death cannot be denied without contradiction and it cannot be proved. We cannot run away from death, nor escape death, it is inevitable. The Lozi believe that their existence on this earth is temporal; they are on a journey to everlasting life in heaven. A human person is a being towards death. 'Death is something that concerns everybody, partly because sooner or later everyone personally faces it and community.'⁷⁶ Death is not the end of life, but just a step to another level of life. Hence the comforting statement during the mourning of someone is 'let us not cry, our brother, sister, friend ext did not go away from us forever, we are going to meet *Nyambe* in heaven, where God is.

It is believed that death has existed since the beginning, but there is always a cause of death. It can be a natural death, by Supreme Being himself. It can be caused witchcraft and magic, by curse and so forth. Death is sorrowful. There are also some rituals and ceremonies that are done. As death is a physical separation, the mourning and funeral and ceremonies rites aims at drawing attention to that temporal separation (Shiju, 2008:78).

According to God's plan, we do not receive eschatological salvation as individuals, but only as a community. (Vatican II, God 'willed to make men holy and to save them, not as individuals without any link between them, but rather to make them into

a people who might acknowledge him and serve him in holiness.’ Salvation is imparted to the community directly, and to individuals only in so far as they are members of it. The biblical metaphor of the body of Christ expresses this union forcefully (LG 9).

There is no head without the body, and no body without the head. Head and body are one; hence, the church is the ‘eschatological sacrament’ for all humanity, this can be seen in two main aspects that can be distinguished in the church as the eschatological people of God Mwewa (1977:81-100), gives the following types of eschatology: (1) collective eschatology; (2) the church as ‘eschatological sacrament’;

6.5.3 Collective eschatology

According to the older classification, only the Second Coming affects humanity as a whole, whereas death and what happens immediately after death concerns only the individual. In our new approach, not only does death and the after-death – the so-called ‘interim eschatology’— already have a communal dimension, but even life in the church is eschatological in a strictly communal way (Mwewa, 1977:82).

6.5.4 The church as ‘eschatological sacrament.’

The church as sacrament is a well-known element of Vatican II ecclesiology. According to St. Augustine, the sacrament means ‘effective sign,’ or a visible reality that on the one side signifies and manifests something, and on the other effects what it signifies. In this case, the church is an effective sign of the eschaton, for it manifests before the eyes of the world what the marvellous transformation of the last days will be like, while at the same time effecting the same transformation already now in the present. The church shares in the life of the Risen Lord by the power of the Spirit (Mwewa, 1977:82).

⁷⁶ John, Mbiti. *African Religious and Philosophy*, 145.

6.5.5 Christian Existence in Death as Eschatological

The eschatology of the manuals used to cover the five classical areas: death, judgment, heaven, purgatory and hell under the heading, 'individual eschatology', and the Second Coming of Christ under the heading 'collective eschatology'. That judgment, heaven, purgatory and hell are eschatological events or states it is obvious, for they refer to realities in the next world. Death seems to occur in this world; a borderline reality, if we wish, but an event that takes place in history. In what sense, then, can we call death 'eschatological?' (Mwewa,1977:81-82).

This second section of part three is dedicated to the so-called interim eschatology,' or the eschatological phase between death and the Parousia. We will examine in some detail (1) death and the Catholic doctrine of (2) purgatory, in an attempt to show how even these two realities are, not only individual events or states but also communal. An outline of the doctrine of (3) heaven and (4) hell will conclude the section (Mwewa, 1977: 86).

6.5.6 Death as eschatological event

According to the Christian faith, death is an eschatological reality and the most eschatologically crucial event of our lives, because in death we decide our eternal destiny. Death is the end of man's pilgrimage, of the time of grace and mercy which God offers him so as to work out his earthly life in keeping with the divine plan, *and to decide his ultimate destiny*. When "the single course of our earthly life' (LG 48) is completed, we shall not return to other earthly lives: 'it is appointed for men to die once" (Heb 9:27). There is no reincarnation after death' (CCC 1013, italics added).

6.5.7 Christian Eschatology

As far as Christian Eschatology is concerned all New Testament writers agree that the coming of Jesus occurs at the 'fullness of time' (Mk 1:15; Gal 4:4; Eph 1:10) and inaugurates the 'final days' of salvation history. In him all OT prophecies are fulfilled. With the Incarnation the last, eschatological phase of God's plan is introduced. The absolute end and goal of that plan is 'not yet' attained but, we 'already' live in the kingdom of God. *Jesus Christ is the 'eschaton'* Christ is, quite simply, the 'eschaton' the absoluteness and eschatological definitiveness that characterize the person of Jesus force us to conclude that with him the future of God

is already present in the world. All the aspects of Jesus' mystery have eschatological implications: *Revelation* (Mwewa, 1977: 83).

Second Vatican Council declares, Jesus is the fullness and sum total of all revelation. ('Christus Dominus in quo summi Dei tota revelatio consummatur', Christ the Lord in whom the entire revelation of the Most High God is summed up,' (DV 7). He is the eschatological revealer of the Father. Eschaton is not an eschatology which is still connected with the events that will mark the end of history (*tà éschata*). It is an 'end' primarily as *tò éschaton* or as God's full and final self-communication to us.

It is a revelation of inner moment of that divine self-communication. God is a Trinity. God's self-communication presupposes the revelation of the Trinity. Divine self-communication is a dialogical event involving two freedoms. It follows that God must do more than just disclose his purpose to enter into communion with us. He must also *attract* us to himself. The OT marital analogy of the covenant explains this principle better than any other (DV 7).

Before we can accept God's invitation to enter into a covenant with him we must experience towards him the same irresistible attraction that a man and a woman feel for one another. This is to say, God must declare his love for us and we must be touched by that love. Now, the full disclosure of God's love is called Jesus Christ. The Spirit God the Father's self-offering can authentic be perceived as the 'eschaton,' or as the objective of all our desires and aspirations bringing total fulfilment to our hearts (Mwewa, 1977:83-85).

The Incarnation to eschaton, the Incarnation takes on a new meaning precisely as the eschatological event. God enters history and makes the God self visible. He offers himself to us in such a concrete, tangible way that he can be seen, recognized, encountered, believed, and welcomed (Mwewa, 1977:83-85).

We can speak of eternity before time by reference to God's eternal '*predestination*' of Christ and, through Christ, of all humanity and of the physical universe to participate in his life. Eternity is the end of time, for salvation history is finalized to eternal communion with God in *the humanity of Jesus*. There was always a possibility that humanity might say 'No' to God. With the incarnation God both imparts himself to

us (Jesus is the personal synthesis of God and man through the 'hypostatic union'), and says 'Yes' to God's self-impartment (Mwewa, 1977:83:85).

Jesus Christ is the Father's 'yes' to humanity (2 Co 1:20), and by his obedience on the cross he is also the eschatological 'Yes' of humanity to God. The positive end of salvation history is now proleptically anticipated, *the death of Jesus*. The Incarnation provides the foundation for eschatology in two ways. ***Ontological, and temporal point of view***, the personal union of divine nature and human nature in Jesus guarantees the permanent, lasting character of God's self-gift to humanity, and the definitive fulfilment of time (Mk 1:15).

Death and Resurrection of Jesus (according to scripture and the unanimous testimony of tradition), the crucial encounter between God and humanity occurs. This constitutes the true 'descent' of God to our level and the true 'ascent' of the human being to God's level. The death of Jesus can be perceived as an eschatological event *if it marks the turning point between the two aeons*, the present age dominated by sin, and the future age in which justice and love will prevail (Mwewa, 1977:86).

Now, the cross is God's judgment on evil in this world, the definitive 'crisis' that brings the history of sin to an end. The death of Jesus is eschatological not only in the negative sense of putting an end to the history of evil, but also positively as victory for the good. From God's point of view, the Cross is the supreme, unsurpassable, and therefore eschatological triumph of the Father's love (Mwewa, 1977:86).

When humanity reaches the climax of its wickedness by rejecting and killing his Son, God does not respond to evil with evil, but in an excess of mercy turns the very death of his beloved into an act of forgiveness (Mwewa, 1977:86).

On the Cross, God judges and condemns sin only in order to reconcile the sinner. His Son pays the ransom and so redeems the slave, *the resurrection of Jesus*. J. Moltmann assigns a central role in their theologies to the resurrection of Jesus as *the* eschatological event par excellence, and stresses its 'proleptic' value. This event represents; the victory of good over evil, and God's triumph over all his enemies (Moltmann, 1986:34).

Through the Cross the power of evil is already broken and the forces of love prevail, but not visibly. From external appearances, Jesus died as a convicted criminal and blasphemer. That type of death marked the end of everything he had stood for. No

one grasped the aspect of 'unfinished business' of that death taken in isolation more forcefully than Paul: 'if Christ has not been raised, then our preaching is without substance, and so is your faith' (1 Co 15:14). By itself, the death of Jesus is simply not credible. It is the resurrection as vindication by the Father that makes the salvific value of the cross believable. Only the resurrection of Christ proves that the last word belongs to God (Moltmann, 1986:34).

The resurrection as exaltation at God's right hand is clear evidence that he is alive, and that his universal and even cosmic (Colossians and Ephesians) rule as Lord is quite identical with the kingdom of God (Moltmann, 1986:34).

God exercises his authority through him. The life of grace is nothing but a participation in the divinized mode of being of the risen Lord. The resurrection occurred right in the middle of the first aeon. Hence, it can only be understood and defined by reference to the second aeon. The risen humanity of Jesus (and not only his risen body!) is an element of the second creation situated in the first, a lump of the eschaton in time, a 'piece' of the new heavens and the new earth fallen right into the middle of the old (Moltmann, 1986:34).

If we want to understand the shape of the future world, we refer to the resurrection and say that it will be created on the pattern of the glorified body of Christ. Hence, the resurrection as proleptic offers a glimpse into God's future and also a guarantee and a promise of the world to come. The kingdom of God now exists side by side with the kingdom of Satan, and all the eschatological blessings brought by Christ coexist with the curses of sin (Moltmann, 1986:35).

From the point of view of empirical observation evil appears to be more powerful than good. In the present world the faithful are constantly persecuted while the unbelievers have the upper hand. Indeed, it is not easy to perceive God's eschatological triumph, and only a very strong faith can convince us that his Kingdom is here in spite of all appearances to the contrary. Here, the two questions come to mind.

First, if we look at the unfolding of world events we may ask, what will the final outcome of world history be? What will prevail in the end, the power of good or the awesome power of evil? Secondly, if we consider the history of freedom we begin to wonder whether humanity as a whole will accept God's invitation to enter his

Kingdom or reject it. These questions are only too real, and no definite answer can come from the past or present. This is the situation which prompted theologians like R. Bultmann to deny that history has a sense, as that sense could only come from the end which is still unknown. Even if we do not know the end in detail, there is at least *one* historical event that anticipates it in broad outline. This event is the *resurrection of Jesus*, which can be called 'proleptic' insofar as it anticipates the final outcome of history. According to St. Paul, God raised Jesus in the power of the Holy Spirit (Rom 8:11), and then filled him with the same Spirit (Christ is the '*pleroma*' Col 1:19, Jn 1:16, etc.).

As the risen Lord is the eschatological reality par excellence and the source from whom all eschatological gifts flow, we must admit that the Holy Spirit is, himself, the first eschatological gift we receive from the Father through Christ, and the source of all other gifts in dependence, on the risen Lord. According to Mwewa (1977:90-100), there are three basic functions attributed to the Spirit namely;

6.5.8 Life giving principle

The Holy Spirit is the new 'dimension' of the eschaton. The new type of existence that flows from the Risen Lord, the life of grace and the life of the church, is essentially 'life in the Spirit' (Mwewa, 1977:90-100).

6.5.9 Universalizing principle

The eschatological transformation that was wrought by God through the death and resurrection of his Son is at first confined to the risen humanity of Jesus. Only *one* person benefits from it. What extends the same transformation to humanity as a whole is the universal gift of the Spirit and the universalizing activity of the Spirit (Mwewa, 1977: 90-100).

6.5.10 The Spirit as power of the future

The absolute Future which God will one day create in the power of the Spirit is already at work in time. This very power is the hidden dynamism of history, leading it to ever higher and more comprehensive goals. Through the charism of prophecy

imparted to the church (but at work also outside of it), the Spirit exercises a critical function which prevents the dynamism of history from feeling satisfied with partial goals recognizable as such on account of the 'eschatological reservation' and keeps it open to the future (Mwewa,1977:90-100).

Old Testament's hope concerns the formation of the new people of God in the 'final days.' 2. Israel will be part of the new people because of its being the race of Abraham (Is 41:8). 3. The exiles will return, and the two kingdoms of Israel and Judah will find their lost unity. It is thus the whole human race which will regain its original unity when the remnant of the nations, dispersed since the fate of Babel, will be gathered together (Is 66:18ff, cf. Gen 10—11; Zach 14, 17). *The people of God of the final days.*

The present phase of salvation history originates, not only with Christ but also with the church. God realizes the mystery of salvation through Christ and *in* Christ who is the eschaton, the personal embodiment of the divinizing transformation that characterizes the final days. What God effect in him is meant for humanity as a whole, for he is the one universal mediator? (Mwewa, 1977:90-100).

6.5.11 Ecclesiological and anthropological dimensions of Christian death

In the death of Jesus we find, not only the Christological and Pneumatological foundations of Christian death, but also the ecclesiological and anthropological dimensions of death as eschatological reality. When he was hanging from the cross, Jesus responded to the good thief's prayer, 'In truth I tell you, today you will be with me in paradise' (Lk 23:43). Paul expresses his desire for death with the words, 'I want to be gone and to be with Christ' (Ph 1:21, 23).

From the Christian point of view, then, death is not an individualistic event which we experience by ourselves and in total isolation from the others. Death is essentially a '*being-with.*' With Christ in the first place, but also with the communion of Saints who are all united in Christ. If it is true that death severs the sensible links we have with our dear ones on earth, it no less true that death introduces us into a new and wider community—which also includes our dear ones, but on the higher level of faith

and prayer, death is an eminently communitarian, ecclesial event (Mwewa,1977:90-100).

6.5.12 The anthropological dimension of death

This is absolutely central to Jesus' own death, as we have shown. Jesus is a fully human historical being, who lives in time and matures in time. He attains full personal growth through death, because personal growth is identical with growth in love, and he grew in love by giving himself totally to God and to humanity on the cross. *The more one suffers, the more one loves.* Without the challenge of the cross, Jesus would not have had the 'material' out of which true, disinterested, total love is made.

This principle applies to all our deaths as well, once we enter the perspective of Christian faith. Like Jesus, we can come to view death – *my* death – as a true value, actually the highest possible value, if we see it as God's chosen way for us to grow in love. We will never fully reconcile ourselves with the idea of suffering and death, because both are the curse of the Creator on sinful humanity (Gen 3:19). But intimate communion with Christ and the light of the Spirit can help us, not only to accept death in obedience to God's will, but also to desire death, as Jesus, Paul and all the great saints did.

6.5.13 Death, a moment of grace

Grace is always mediated by Christ and in the Spirit. *Death is the supreme encounter with Jesus the Saviour.* On that most crucial of all moments, Christ is intensely present in every person's final decision by offering him or her all the divine help that that decision requires through the Holy Spirit. At the same time, the person is called to respond to grace by an act so decisive that it will determine his or her fate for all eternity (Mwewa, 1977:90-100).

Death, then, is the encounter between divine freedom and human freedom, which concludes an existence and marks it with a definitive, eschatological meaning, it is also the most decisive moment in our lives, but often people are not aware of it. This happens when the dying loses consciousness, is in deep pain, or goes into a coma. Again, when one dies suddenly as a result of an accident; or in the case of infants who die before reaching the use of reason; or of grown-ups who are unable to make a fully

free and conscious decision. This reason, is more philosophical, is based on the nature of created freedom (Mwewa, 1977:90-100).

Death introduces us into a situation that is eschatological because in it freedom is fixed in a choice which is final, irrevocable and immutable. This would presuppose that there is a moment in life when such a choice is made. But an analysis of freedom shows that a momentous decision in which the person consciously disposes of the self in a final, definitive, and irrevocable way is not possible in the present life. What fixes the person in an irreversible orientation is not a free *act* of decision endowed with all the characters of the definitive, but the advent of death that freezes the will where it stands and makes its present orientation immutable (Mwewa, 1977:90-100).

Finally, the most serious problem with this view is strangely reminiscent of the problem Vatican II has with 'reincarnation.' One gets the impression that the present life and the decisions we make in it are downgraded, as there is always a 'second chance.' Even if I misbehave now, the moment of death will offer the possibility of reversing my sinful orientation and of returning to God. This runs counter to the typical 'Be watchful!' of Jesus' eschatological discourses (Mwewa, 1977:90-100).

This critical remark affects the theory only in its extreme form, which absolutizes the moment of death and disconnects it from the prior life. Without going to these extremes, one can interpret the hypothesis as a radical attempt to emphasize the significance of death as the moment of maximum personalization of the individual. In that case death appears to flow out of a person's life, giving it a stamp of finality by a conscious, clear and active acceptance or rejection of God's grace (Mwewa, 1977:90-100).

This makes room for the last-minute conversion of a sinner, just as it explains why a saint should grow in death to even greater heights of holiness by loving acceptance of God's will. In the normality of cases, it is life in its totality the 'fundamental option' produced by grace at baptism, the sacrament of penance, and reinforced by all consequent free decisions, that decides a person's eternal destiny. On the other hand the Traditional Lozi eschatology emphasizes the communal aspect of the hereafter, conceived primarily as life with the ancestors, it is important that Christian catechesis complete the picture by putting God at the center (Mwewa, 1977:90-100).

Heaven is communion with *God*. In the power of the Spirit, Christ fulfils his mediating role by leading us to a face-to-face encounter with the Father himself, and to unending, blissful communion with him. As M. Schmaus says;

‘God himself, creative Love – the unfounded foundation of the world, of history, and of every individual life; the author of all events, ever present in the world and yet transcending it; the hidden One who is nevertheless experienced in countless signs; the One who calls but never forces us – this God will give himself to man, in that blissful future hour, face-to-face forever. He will manifest himself, therefore, as the Thou who whom man is orientated, to whom he tends with the structure of his interior being; the Thou of whom he is yearning during this earthly life whether he is aware of it or not. The man who has reached the final fulfilment of existence gives himself to God absolutely, in union with Jesus Christ the eternal Son of God himself.’⁷⁷

The theological and dogmatic tradition speaks of this face-to-face encounter and communion with God in terms of ‘beatific vision.’ And it emphasizes the *directness* of this vision. Pope Benedict XII’s Constitution *Benedictus Deus* speaks of *visio intuitiva et facialis* (intuitive and face-to-face vision) of God’s essence, and states, “no creature acts as a medium of vision, but the divine essence shows itself to them plainly, clearly and openly.’ This is only a dogmatic translation of the biblical, ‘we shall be like him, for we shall see him as he is’ (1 Jn 3:2). Medieval scholasticism develops a systematic theology of the beatific vision in terms of Aristotelian psychology and cognitional theory (*DS* 1000).

The intuitive vision of the divine essence granted to the soul does not depend on any created mediating *species*. God himself fulfils in a quasi-formal way the necessary function of a *species impressa* for cognition. As K. Rahner interprets this conception, ‘It involves a quasi-formal causality of God himself with respect to the created mind, with the result that in the beatific vision the reality of the mind as a knower is the being of God himself.’⁷⁸ In addition, a created real, ontological specification of the mind is required, and this is accomplished by the *lumen gloriae*, or light of glory, which perfects the habit of faith (Rahner 1965:50-51).

Properly understood, this conception is not only mentally but also spiritually stimulating and extremely profound, and it is not easy to go beyond it. Modern theology, however, levels two criticisms at it. In the first place, it is too intellectualistic. The very terminology of ‘vision’ suggests that eternal happiness is basically a question of knowledge. In the second place, medieval theologians were

⁷⁷ M. Schmaus, *Dogma 6: Justification and the Last Things* (Kansas City and London: Sheed and Ward, 1977), p. 263.

divided into two schools, one of which conceived the beatific vision more as an act of knowledge, the other as an act of love (Rahner, 1965:50-51).

In general, contemporary theology goes beyond these subtleties by insisting on the unity of knowledge and love, and by seeing communion with God not as a matter of the mind but of the whole person. K. Rahner states: 'As regards the ultimate essence of the beatific vision in the strictest sense, we must start from the position that the specific nature of created mind is spiritual knowledge and love which determine one another in radical unity, ... just as there are two and neither more nor less than two necessary 'processions' in God, the word of truth and the power of love.'⁷⁹

In Rahner's view, then, the unity-in-duality of knowledge and love has both Trinitarian and eschatological implications. God is a Trinity, because God's eschatological self-communication is Trinitarian, then knowledge and love are the subjective conditions of possibility on the part of the receiver of this self-communication. 'From the start the very concept of such a fulfilment cannot leave out of account the fact that this God is necessarily the Trinitarian God, that the Trinity of the economy of redemption is the immanent Trinity, that this is confirmed by the whole Christological and Pneumatological structure of redemptive history, the perfect fulfilment of which is the beatific vision. The doctrine of the beatific vision must, therefore, from the start make its Trinitarian aspect clear (Rahner, 1975:78-80).

M. Schmaus reaches the same conclusion by means of personalist analysis. In the encounter between persons, knowledge and love operate in a unity which is deeper and more primordial than the Aristotelian distinction between the two faculties of the soul. 'According to scripture, it is the heart which sees God. This is the very center of man's being, where knowledge and love are one.'⁸⁰ Analogous results could be achieved by means of transcendental analysis. B. Lonergan, for example, moves out of a faculty psychology with its options between intellectualism and voluntarism, and into an intentionality analysis that distinguishes four levels of conscious operations,⁸¹

⁷⁸ K. Rahner, "Beatific Vision," in K. Rahner, H. Vorgrimler, *Theological Dictionary* (New York: Herder and Herder, 1965) 50-51, p. 51.

⁷⁹ K. Rahner, "Beatific Vision," in K. Rahner, (ed.) *Encyclopedia of Theology. A Concise Sacramentum Mundi* (London: Burns & Oates, 1975) 78-80, p.79.

⁸⁰ Schmaus, *Dogma* 6, p. 267.

⁸¹ They are the levels of experience, understanding, judgment, and deliberation and decision, which can also be called experiential, intellectual, rational, and responsible levels of conscious intentionality. What is primary in this view is the person or subject, and the one conscious and intentional dynamism

where each successive level sublates previous levels by going beyond them and by preserving the integrity of the previous levels. Within this new context, grace may be conceived as the gift of love: 'So the gift of God's love occupies the ground and root of the fourth and highest level of man's intentional consciousness. It takes over the peak of the soul, the *apex animae*.'⁸²

From this, Lonergan can conclude: 'there arises the possibility of an exception to the old adage, *nihil amatum nisi praecognitum* (nothing can be loved unless it is first known). Specifically, it would seem that God's gift of his love (Rom. 5:5) is not something that results from or is conditioned by man's knowledge of God. Far more plausibly it would seem that the first may precede our knowledge of God and, indeed, be the cause of our seeking knowledge of God. In that case the gift by itself would be an orientation towards an unknown' (Lonergan, 1971:340-341).

Since grace is an eschatological gift, from the structure of grace as we experience it now we may deduce the structure of the beatific vision, at least in broad outline. This would explain why, even when seen face-to-face in the beatific vision, God never ceases to be a mystery (*D* 428; 1782). 'On what I have called the primary and fundamental meaning of the name, God, God is not an object. For that meaning is the term of an orientation to transcendent mystery' (Lonergan, 1971:340-341).

A second implication would be that, even though the beatific vision does not disclose God in his totality, still, we can be united to him in his totality. Since the gift of love is not something that results from or is conditioned by knowledge, our union with God is not limited by our limited comprehension of him, but proportionate to the love we have for him, a love which embraces him *as he is*, in his totality (Lonergan, 1971:340-341).

A third implication concerns the very nature of eternal happiness. While traditional theology conceived heaven in static terms, there is a tendency among contemporary theologians to view the joy of being with God and with one another in dynamic terms. Precisely because God remains a mystery, one can think of a fuller and fuller comprehension of him, leading to a deeper and deeper love and happiness (Lonergan, 1971:340-341).

that unifies everything the person does in his or her relation with God, with the other persons and with the world, and by so doing constitutes him or her as authentic or unauthentic.

⁸² B. Lonergan, *Method in Theology* (London: Darton, Longman & Todd, 1971), p.107.

‘Given that it seems evident that God desires progress in creation (as the whole evolution of the world shows), it is probable, if not certain, that he opens to the individual ever new depths of his unfathomable mystery and that the individual constantly encounters new and astonishing experiences in his dialogue with the other members of the blessed community and his knowledge of the universe. The perfect go from life to life, from joy to joy, and from love to love – from one beauty to another – as they are enabled to penetrate ever deeper into the mysteries of humanity and the world.’⁸³

The last point we make is, perhaps, the most significant from both the spiritual and the pastoral points of view. As we know, the saints lived their entire lives with an eye on heaven. This is because they wanted to go to heaven, of course, but more importantly because they desired to be very close to God and therefore to enjoy a higher degree of eternal happiness and glory. Even in heaven there is no ‘perfect equality,’ as some saints are more perfect than others, and therefore happier and more glorified than other (Schmaus, 1977:272).

Now, what determines the degree of glory a person achieves in eternity? In the first place, that depends on grace, and therefore on the divine initiative. God grants his grace as he himself wants to. He distributes his gifts *unequally* among individuals, insofar as he remains absolutely free and sovereign in his decisions, and calls people to different roles in the history of salvation and in the church. Having said that, it is also true that the individual has to respond to God’s initiative and to respond freely and it is here that the notion of *merit* finds its place. According to the Council of Trent, by God’s grace we can merit ‘an increase of grace, eternal life ... the attainment of eternal life and also *an increase in glory*’ (DS 1582).

As we seen from the Christian anthropological perspective, merit should not be conceived on the analogy of the right to a recompense to be awarded once we enter heaven, but in terms of personal growth. By the fact that I love God and neighbour, I grow in love right here and now. Love determines my degree of union with God and neighbour in the present, and in eternity my degree of happiness and glory, for love is my actual *capacitas Dei* or capacity for God (DS 1582).

⁸³ M. Schmaus, *op.cit.*, p. 272.

As Augustine put it, '*par amor*', '*par meritum*'; love equals merit. Because in the order of grace everything is mediated by Christ, merit consists in my actual love for Christ, my actual union with Christ, and through him with the Father. More than that, my merit *is* Christ. 'In the dialectic of love we have reached what is most exalted in merit, Christ Himself. At this height of love, no trace of calculation is left, which, at first sight, seems bound up with the idea of 'merit.' (DS 1582)

Love is that most excellent bond which secures us to God and – as we may authentically say – God to us; for love is a bond far more sacred than any right, far loftier than any nobility, far richer than any honourable prize. In comparison with love, in comparison with Christ Himself, all else vanishes. He remains forever, our one reward. He has desired to become our reward because He first loved us. Here more than anywhere else in our meditations so far, the words of St. Augustine find their application: 'God's goodness toward men is so great that He wants his gifts to be their merits.' 'God's gift is God Himself. *He Himself is our eternal reward.*'⁸⁴

6.5.14 Christian Funeral Rites

The funeral rites stem from a Christians have a strong belief in the afterlife and much of their lives are directed at achieving eternal peace in heaven. They believe that Jesus was the son of God and came to earth to teach through his actions and lessons. These writings are known as the Christian Bible and make up the scriptures, the Old and the New Testaments. According to the New Testament, Jesus sacrificed himself to his enemies and was crucified. This sacrifice was made to pay for the sins of all human kind. A true believer in Jesus and the Christian faith will be forgiven for sins as a result of Jesus' sacrifice and gain eternal life in heaven (CCC 1024).

From Catholics to Lutherans, Methodists, Anglicans, Christianity has inspired many other religions, each with its own emphasis and interpretation of the Bible. The biblical foundation of this doctrine of after life is not very explicit. The Old Testament text commonly quoted in this connection is 2 Mac12:40-46. The New Testament texts are Mt 12:32 and 1 Co 3:10-17. Salvation (justification and sanctification) is a 'process.' Primarily a gift of God, it involves human freedom that

⁸⁴ P. Fransen, *The New Life of Grace* (New York: Herder and Herder, 1972), p. 225.

responds to grace only gradually and by successive phases, until the process of appropriation is complete.

Once we accept this general framework, it becomes immediately clear that the process of salvation cannot come to an abrupt end with death. No one can be admitted to the beatific vision until all moral and religious imperfection is eliminated from his or her personal being, hence the need for purification after death. This purification has to be a 'process,' as human freedom matures slowly and over a certain period of time – no matter how we conceive of duration and 'time' in the hereafter (CCC 1024).

In theological and spiritual language, as well as in the Bible, the word 'heaven' may refer to two distinct eschatological states or situations: The interim state between death and the Parousia, and the state inaugurated by the Parousia. Between the two there is both continuity and change. Continuity, because both are 'salvation;' change because the former is characterized by the incompleteness of the separated 'soul,' while the latter is defined by the anthropological and cosmic fullness of the resurrection and the New Heavens and Earth. In heaven there will be perfect bliss and no suffering (CCC 1024).

The negative side of the picture: no injustice, no poverty and oppression of the poor, no sickness and pain, no mourning and death. The positive side, however, is more problematic, and the popular imagination is quick to fill the vacuum of objective information left by the Bible: heaven is a 'celebration' in which the saints rejoice in each other's company, sing and dance, rest and experience all sorts of delights, totally immersed in infinite light and peace that will never end. In other words, to form a *positive* image of heaven there is no alternative but to resort to pleasant experiences in this world and to project them into eternity (CCC 1024).

Therefore, heaven is a 'communion' with God and one another; hence, the critical observations have considerable pastoral value, for they teach us to avoid the usual pitfalls and to speak about eschatology in biblically correct terms. Even though brief on this topic, the Catechism of the Catholic Church corrects both distortions of the popular image. The only *positive* statement we can make about heaven is that it is 'communion:' communion with God, and communion with one another (CCC 1024).

‘This perfect life with the Most Holy Trinity, this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed is called ‘heaven.’ Heaven is the ultimate end and fulfilment of the deepest human longings, the state of supreme, definitive happiness (CCC 1024).’ Second, precisely because the essence of eschatological fulfilment is communion with God, heaven is a mystery. It cannot be known by the human mind, nor can it be ‘represented’ in terms of experiences in this world. Whatever representations we find in the Bible, they are no more than images and symbols (CCC 1024).

‘This mystery of blessed communion with God and all who are in Christ is beyond all understanding and description. Scripture speaks of it in images: life, light, peace, wedding feast, wine of the kingdom, the Father’s house, the heavenly Jerusalem, paradise: ‘no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him’ (1 Co 2:9), (CCC 1027). Although different religions hold slightly different beliefs, they follow the same principles and share similar funeral rituals. Christian funeral services serve the same purpose: to pray for the soul of the deceased, as well as to offer comfort and support to the bereaved (CCC 1027).

The typical Christian funeral includes: An opening statement lead by the priest or minister. Depending on the religion it may be either a prayer, a statement that shows support to the bereaved, or a combination of both. Prayers and hymns are read and sung throughout the funeral. Guests are often encouraged to read or sing along at appropriate times. Scripture readings are a common part of most services. Similar to prayer and hymns, the specific readings and their placement in the ceremony differ by religion. A remembrance given by a close friend or family member honors the life and gifts of the deceased (CCC 1027).

The service ends with closing words given by the minister. He states that the service is over and leads the procession to the cemetery. Graveside services also differ by religion, but all services have some form of words of committal in which the minister reads a prayer, praises Jesus and prays for the soul of the deceased. Christian funeral services focus mainly on the deceased entry into heaven and God’s ability to give the grieving strength to cope. The funeral rites also provide other opportunities for prayer.

These related rites and prayers are: prayers after death, gathering in the presence of the body, and transfer of the body to the church or to the place of committal. The funeral rites, like all the church's liturgy, are primarily worship of God. Care needs to be taken to preserve the integrity of the church's prayer, and of the homily, while remaining personable and sensitive to those present. The rites for adults are different from the rites for children and infants (CCC 1027).

These rites apply to baptized Catholics, and also catechumens, unbaptized infants, and in special circumstances, those who are not Catholic. By family preference or pastoral concern, any single rite may be used as the sole funeral rite. Consultation with your priest or parish minister can help determine your funeral selections.

The Vigil: This rite, presided over by a priest, deacon, or prepared layperson (or member of the family) generally consists of: introductory rite, liturgy of the word, intercessory prayer and concluding rite and blessing. Also strongly recommended is the office of the dead from the liturgy of the hours. The rosary, or a portion of it, may be included as part of the petitions within this rite, or preferably, it may be recited by the family at a time other than the vigil. If the vigil is celebrated in church, it begins with the rite of reception.

6.5.15 The Funeral Liturgy

The funeral liturgy (Mass) is the community's principal celebration. Generally, the funeral liturgy comprises: the rite of reception (unless already celebrated as part of the vigil), the liturgy of the word, the liturgy of the Eucharist, and the final commendation and farewell. The priest presides at Mass, assisted by a full complement of liturgical ministers - lectors, canto, musicians, servers, etc. These ministerial roles are performed by trained parish ministers or by members of the deceased's family or friends, if properly prepared.

6.5.16 The Funeral Liturgy Outside of Mass

In special circumstances, such as the absence of the body of the deceased (because of cremation, burial elsewhere, etc.) or if those participating are not Catholic, the funeral liturgy outside of Mass may be a more suitable form of celebration. In this case the rite of committal at the cemetery may take place at a later time. A deacon or lay person may preside at a funeral liturgy outside of Mass which may be chosen for a variety of reasons.

6.5.17 The Rite of Committal

The rite of committal, the final of the funeral rites, may be presided over by priest, deacon or layperson. It is best celebrated in close proximity to the actual burial place - grave, tomb or crematorium. This rite is intentionally brief. However, if this is the sole funeral rite, it may be expanded to include the rite of final commendation or additional music and readings, a brief homily, and petitions.

6.5.18 Lozi Religion's Eschatology

A Lozi person's quest for immortality and divine guidance is born out of his ultimate reactions to the experience of being abandoned on earth by Nyambe he/she attempts to conquer death through the three principles of procreation, heroism and divine inspiration, with each of these steps man proceeds and advances to a self-styled paradise on earth. Mwewa (1977: 96-98) has treated in depth the understanding of life beyond the grave in his book 'Traditional Zambian Eschatology and Ethics confronting the advent of Christianity'.

The inevitable reality of death bears a great meaning because through this mystery one joins communion with ancestors and as well as the living. The *sizo* or tradition is guideline or norm for one's life and the way to the ancestors. When people see a shine around the moon in the night they say there are court cases for judgement in God's court. This continuation of life lies in the hopes of an individual which may be divided in to two. They are as follows;

6.5.19 Personal Eschatology

The whole development in the life of an individual leading to the hoped for growth of a person to one's maturity of life is called 'Personal Eschatology.'

6.5.20 Partial eschatology

It is the remembrance which the living manifest in relation to their dead ones. This includes naming rites prayers and various sacrifices (Mwewa, 1977:96-98).

6.5.21 Converging aspects of Christian and Lozi Death and Eschatological Views

According to African thought as argued by temples, being itself is a life force hence life force is within beings. Therefore, death does not destroy or reduce man, this was evident especially in burial rituals for example in some places the dead were buried with food, utensils etc... Among the Lozi, in order that the dead should look smart and clean in the other life, they were washed, shaved and their nails cut before burial (Shiju, 2008:79).

The Christian too the liturgical funeral rites which include hymn, liturgy of the word, sometimes liturgy of the Eucharist and the procession to the graveyard symbolize and express a firm belief in the life after death, which is also expressed in the Lozi culture. The Lozi people believe that the next world is invisible but very close to that of the living, and the spirit which lives there are believed to be able to see what we are doing. The same idea is expressed in Christian attitude towards the dead in particular the saints (Shiju, 2008:79).

According to the Lozi myth, the spirits were thought to go first to a sort of spirit land called *Litooma* a kingdom of Nyambe under the earth, a place where they gave an account of themselves and their deeds in the flesh, and after paying homage to the deity or death, they were free to go back to their respective burial grounds. This part of the myth corresponds with the Christian concept of judgment after death. For example, '*the doctrine of purgatory*' expresses the belief that those who are basically just at the time of death but still burdened with temporal punishment due to sins already forgiven must undergo purgation after death, and then proceed to heaven for eternal life(Shiju,2008:79-81).

6.6 CONCLUSION

The myths of the origin and destiny of human being remain a mystery. The Lozi understanding of death as a passage to another form of life helps us to understand the Christian understanding of death, judgment, hell, heaven and the second coming of Christ. One wonders why In Zambia and Barotseland in particular after the Christian century we still have double standard Christians. The only reason I can think of is that when the missionary arrived in Lozi they condemned all the Lozi myths, while many Lozi have customs and above religion as profane, while many Lozi have been converted and baptized, Christianity remain an abstract reality since one has to first empty herself/himself of all sacred belief and customs in order to embrace the new religion.

In our discussion we have tried to indicate some similarities and difference as regards the Lozi and Christian understanding of death. What we notice from the above exercise is that when all customs and beliefs are examined critically there are a great number of similarities. Instead of destroying the Lozi culture in order to replace it with Christianity, the evangelizers of today we should let Christianity be born and implanted in the existing native culture. Christianity won't be seen as a foreign religion which does not touch the lives of the people but rather a transforming agent. Christianity to take root among the Lozi and in culture it has to be developed and taught in the traditional community experience and myths. To affirm this Paul in one of his letters tells us that as sin came into the world through one man salvation comes into the world through Jesus the Christ.

In this paper we have seen the paradox of life and death. Death seem to be caused and natural, is within the power of God and above them. It is the end of one life and a beginning of another. It is something to be feared and at the same time something we have to prepare for. From the Lozi myth of human origin and destiny and the bible myths of creation and the fall we realize that human life is very important that is why God is involved directly to restore all humanity to the original justice. In the accounts of creation stories we are told that human beings were created in God is image and likeness. Surely even though it is not explicitly indicated in the Lozi myth but it is presupposed and implicitly evident that the Lozi family and children of those days was not different from the human families we have today.

Receiving people into the church presupposes their acceptance within the framework of their own cultures that is in their own quest for the Supreme Being through symbols and signs of the time. Traditional religious experience, beliefs and customs should be viewed as something crystallized and adopted rather than as profane and condemned religion against God. Many African beliefs and customs can be accepted as foundation of God's revelation which needs perfection. From the paradoxical description of death as a consequence of sin and as an event of salvation through the dying and rising of Christ, as Mwewa puts it two things become clearly.

Firstly death is the decisive moment in every person's life, after death a person's condition is eternally fixed either for joy or for misery. Secondly, the natural essence of death must be such that it is open either to a meaning of loss or a meaning of salvation. In itself therefore, bodily death cannot naturally and essentially be either of these, otherwise it could be one thing for some people and another thing for others.

Finally, we have to admit that our discussion on the African and Christian understanding of death leads us into more questions than answers regarding human origin and destiny. The ancient question that still trouble Africans, Christian and above all African Christians is: what is death in itself that it can be either the seal of one's doom or the beginning of eternal life, hence why is death the decisive event in human existence.

CHAPTER 7

RECOMMENDATION OF THE LOCALIZATION OF THE CHRISTIAN CHURCHES IN WESTERN PROVINCE

7.0 INTRODUCTION

This chapter gives a recommendation as far as localization of the church is concerned, looking back at the apprehensions of early missionaries, the religious praxis of the Lozi people and the Second Vatican for implementation of inculturation. This is to say that, Christianity must be instrumental in changing people's lives and transforming their cultures. This will determine the way Christians go about their day to day activities and relate to one another.

Cases of poverty, forms of injustices, etc. will then be minimised in accordance with the moral teachings of the church, but, a society where Christians live dichotomous lives, piously attending church services on Sunday while living immoral lives the rest of the week, indicates a lack of proper assimilation of the gospel message. The church in Barotseland must, therefore become an authentic local church in which the members respond freely to Christianity by making it a way of life. To do this, it has to be committed to the ongoing process of enculturation. This will enhance the building and strengthening of God's kingdom wherever the church has been established. Its presence ought to make a difference in a continent that is faced with so many socio-political and economic problems (Shiju, 2008:81-90).

7.1 Evaluation and Critique of Localization of the Christian Church

The chief difficulty was over control of the initiation. There were very few Christians who could help the missionaries to perform the ceremonies in a Christian way and it was hard to find Christian sponsor. The initiations were done in a big impersonal group at Sikenge and Mukanda in the case of girls and boys irrespectively, instead of in small groups in the home villages (Shiju, 2008:81-90).

The early missionaries could have taken full responsibility for running the Christian initiations but the Christian community did not mean as much to the initiants as the community of the clan or village. Christian prohibition of dances at initiation as 'pagan' elements were much resisted. The pagan initiations continued in full vigour alongside the Christian ones, and although Christians were supposed only to come to the Christian initiations rites, the temptation to go to the more attractive pagan to circumcise non-Christian at the same time as the Christians and to build huts alongside the Christian huts, there was strong pressure for united initiation ceremonies and the holding of social and political system (Shiju, 2008:81-90).

Pagans were allowed into the Christian initiations but received separate instructions. Gradually the mission lost control of its own initiations. Missionaries began to call for the abolition of the Christianized rites. Christian leaders were punished by the missionaries for holding pagan initiations. People felt that the Christianization of the rites had impoverished their symbolism and that the missionaries had not really grasped their true significant as an educational institution the Christian initiation was a failure because it was not a striking encounter with the ancestors as it had been. The saints were also a poor substitute for the African ancestors (Shiju, 2008:81-90).

Ordeals and punishments were absent from the Christian initiation. Traditional teaching on manners was neglected. The Christian initiation was just 'a class-room in the bush'. In any case the initiations were threatened by the growing popularity of the mission schools. Under Christian influence the candidates got progressively younger and could not behave like adults after initiation (Shiju, 2008:81-90)

Part of difficulty for the church is that the initiation is unrelated to the Christian sacraments, and the church is already so involved with the rites that are difficult to make a fresh start. Possibly the only thing that could be done would be to make the initiation an occasion for renewing baptismal promises. In general, the lesson to be learned from the experience is that it is dangerous to try to take over, or to rival, a thriving traditional institution. It is better to make a Christian rite, incorporating traditional elements, a rite which has meaning for the Christian in his community, and which can serve to develop, correct, or even to replace an objectionable traditional rite. Traditional forms of worship and community celebration as source material for

an authentic Christian community worship among the Lozi People of Barotseland (Shiju, 2008:81-90).

7.2 Dealing with Early Missionaries' Apprehensions

The early missionaries from the Northern Hemisphere to the Sub-Saharan Africa, Barotseland in particular came with their own language, culture, resources both human and material in the case of the Irish Capuchin Franciscans. Most of, if not, had previous experience of another culture of people different from themselves. They tried, with varying degrees of success, to impose their categories of thought and ways of evangelization on the local people. What may be of great interest here is to find out their theological thinking that influenced their approaches to mission and evangelization (Shiju, 2008:81-90).

When it came to the issue of customs rites and tradition, they were able to accept them if they are not conflicting with the divine law. In his address to the Director of the Pontifical Mission Works, Pope Pius XII in Chidi Denis clearly says, 'The specific character, the traditions, the customs of each nation must be preserved intact, so long as they are not in contradiction with the divine law of the missionary apostle of Jesus Christ(Chidi,2000).

His task is not to propagate European civilization in mission lands, rather it is function to train and guide other people, some of whom glory in their ancient and refined civilization, as to prepare and dispose them for the willing and hearty acceptance of the of the principles of Christian life and behaviour'(Chidi 2000). On the other hand, Pope Benedict XV in his Encyclical *Maximum Illud* refers the non-Christian religious ways of belief as, 'the numberless heathen who are still sitting in the shadow of death' (Chidi, 2000).

According to this line of thinking, the success of missionaries was caged on their accomplishment of converting and baptizing many people into Christianity and converting nations from the unhallowed superstition to Christianity, which is to transfer them as Christ forlorn hope and snatch them from the jaws of Satan. While (Rerum Ecclesiae of Pope Pius XI), consider this approach to be of great charity on

the part of the missionaries, that, they are wining souls from the darkness of superstition to the true faith in Christ Jesus (Rerum Ecclesiae, Pope Pius XI).

The same Pontiff encouraged vocation to the priesthood especially ‘the heathens, those savages and barbarians’ by practicing patience if missionaries find them to be slow of mind in the case of men who live in the heart of barbarous regions of Africa. The coming of the Second Vatican council as obliged most of the missiologist to take into consideration the sacred scripture, the Magisterium of the church, contemporary missiology and theology and at the same time seriously consider what inculturation theology can contribute to the growth of the church towards authenticity. This as to be done in the spirit of the Second Vatican Council which does not regard traditions and local customs as enemy but rather encourages to inculturate and does not demonize but un-demonized the local (Lozi) cultural and religious practice(Shiju,2008: 95).

7.3 Lozi Cultural and Religious Praxis

In looking at structures of worship or religious practice in traditional Lozi, one could see that, the Lozi had no religious pluralism in the strict sense in traditional Lozi society. There was no ideal of church or religion meaning voluntary association of individuals in the whole field of religious belief and practice. Religious activity was referred to by words denoting worship, prayer, offering etc. not the words denoting an association of people. The structures of worship were the structures of society itself and Lozi’s acquired their religion by being born into, and brought up by, their society, not by an act of personal adherence (Shiju,2008: 95).

In traditional society there was plenty of cynicism but there could be no apostasy. Each ethnic group had its own body of religious, beliefs and practices, reflecting the ecology and social structure of the group. There was little purely religious conflict because, the relative isolation of the groups did not favour a confrontation, religious idea and practices were shared by a variety of ethnic groups over a wide area, and traditional religion, being unsystematic, was capable of absorbing ideas from outside or of reconciling its own beliefs and practices with those of other people (Shiju, 2008:95)

The identification of a single religion with all aspects of culture and social life, religious structures were synonymous with social and political structures. Religious practice was departmentalized and worship was conducted at different levels in society by rulers and office-holders on behalf of the various overlapping, or cumulative communities (Shiju, 2008:95).

Some of these communities ascribed, i.e. they went with a person's birth or inherent status. Such were clans, lineages, age-sets, chiefdoms. Other communities were achieved, i.e. they were a voluntary association of individuals. Such were secret societies, guilds for hunting, dancing, medicine and crafts. Neither type of community was a specialized community in the whole field of religious belief and practice, but each neither had a religious aspect nor was worship an important part of its activity (Shiju, 2008:95).

All communities and levels accepted ultimately a single value-system, and structure of religious beliefs. A man's fellow tribesman was always his co-religionist, within the different concrete situations. He might belong to several overlapping communities, or have a part to play at successive levels, but tension was minimized because he was always applying a single set of values and beliefs (Shiju, 2008:95).

In traditional Lozi societies had a 'ritual approach to life', that means to say that they expressed their beliefs and values, and their discovery of life's meaning, in the form of communitarian, symbolic actions. It would be wrong to assume that all these rituals or symbolic actions were a form of worship.⁸⁵ Worship is a specific and well-defined activity of service directive towards God, the spirits or powers. Lozi's enacting a ritual were not praying, or offering sacrifice all the time (Chishimba, 2007:56-70).

On the other hand prayer might have its place in the ritual, or God and the spirits might be called upon witness the ritual and guarantee its authenticity and sincerity. At the very least it must be said that Lozi communitarian rituals were 'worshipful', that is to say, indirectly they supported and strengthened worship by paying tribute to the

⁸⁵ Chishimba, indicate here the very important difference in African Traditional Religion between worship and veneration. Ancestors and ancestral customs are generally venerated, not worshiped. The Western missionaries missed this distinction because it is very important that we make this distinction. Otherwise we will never have true inculturation in Africa.

same beliefs and values, and by implying that human social and political strengthened were not only patterns of heavenly strengthened, but the very vehicles through which a fundamental fullness or power of life was transmitted. We shall deal with this aspect in the next section (Chishimba, 2007:56-70).

Worship in traditional Lozi societies was frequently vicarious, that is to say, it was frequently conducted by the one or a few people on behalf of a community, and not necessarily in the presence of that community. Community celebrations and forms of community worship certainly existed, but there was also the worship of one or a few people. Such worship was not in fact 'private worship', but was essentially communitarian. It was communitarian on account of the intentions of the worshippers, praying on behalf of the community, family, clan, chiefdom, association (Chishimba, 2007:56-70).

It was also communitarian because the worshipper associated himself intentionally with the community. He worshipped as a member of his family, clan, village, associated, etc. his prayers was couched in the first person plural, 'we'. He associated himself with the invisible community of the living dead, the ancestors and the other spirits. Worship or prayer might be addressed to these spirits, but the concept of sharing a celebration with them, calling them to witness a ritual, or approaching the Supreme Being or a specialized spirit with them was also strong. The spirits as intercessors and mediators formed a community with which the worshipper could ally himself/herself (Chishimba, 2007:56-70).

Worship and the life of the community is frequently said that Lozi's have a vital approach to religion, and that God is seen by them more as a father or ancestor than as a creator. There is truth in these statements provided they are correctly understood. Men/women are the children or the offspring of God in traditional Lozi, not in the sense of a crude literal belief according to which they are physically descended from God, but symbolically. The symbol, as we know, both appeals to real experience and imparts a greater depth of meaning to this experience. This is supreme the case with symbolic attributes of God (Chishimba, 2007:56-70).

God in traditional Lozi was ancestor, both in the sense of begetter and in the sense of exemplar and ultimate pattern of existence. Just as ancestors beget their descendants,

so God is the ultimate begetter at every birth. Just as ancestor after their death becomes patterns for the living and the regulators of human society, so God is the ultimate pattern and the ultimate regulative force (Chishimba, 2007:56-70).

God combines both concepts of birth and death, but again, these concepts are essentially communitarian. Birth is the beginning of life, but a life that is social and community-orientated. This is shown, for example, by the attitude taken towards newborn infants that die before the birth rites. They are simply not regarded as human beings because they have not been introduced into society. They are not buried as human beings with a social celebration, but they are buried privately in the hut. Death is an instrument for the planting or fruition of life (Chishimba, 2007:56-70).

If a man lives in community and serves the community, he does not fear death; especially, he does not fear death if he is a begetter. If a man lives alone, selfishly, then death will be tragic for him. For him, death is not life-giving, but is an ending of or diminution of life. God is the ancestor because, in a much more fundamental way than the human ancestor, he represents the past origin of man and the future condition of man. Moreover, the symbol is effective in ordinary human society (Chishimba, 2007:56-70).

If the Godhead is modelled on human fatherhood and ancestorship, it must be that human fatherhood and ancestorship are somehow divinized. This means that human, social relationships are seen as copies of a more perfect heavenly pattern. Even, further than this, it means that God regulates human social relationships and activities through these same relationships and through human, social structures. Offences against human authorities or kin relationships takes on the dimension of offences against God and the spirits, while filial loyalty and family piety are acts of solidarity with the supreme being and spirit-world (Chishimba,2007:56-70).

Worship, therefore, in African (Lozi) societies is acknowledgement that God and the spirit-world are the focus for all social relations and activities; it is intimately bound up with these relationships and activities, giving them a sanction and meaning. Awareness of ultimate reality, in the shape of belief in God and spirits, is what imparts the meaning, what holds the community together, and makes men into real

men as social beings. Worship is simply a part of this vital experience of humanity in traditional Lozi way of life (Chishimba, 2007:56-70).

7.4 Implementing Vatican II Vision of Inculturation

The role of the Magisterium in the case of implementing should be understood in this context. On the other hand, the wind of renewal and *aggiornamento* from the Vatican II, which contributed a kind of ‘new age of theology’, did accelerate the inculturation movement. It was shown that fundamentally the theological science has its first mission not to simply ‘explain the dogma of faith but to interpret the revealed data according to and from a plurality of life contexts (Ela, 1977:34-50).

Such a premise should lead inevitably to theological pluralism. Accordingly African theologians made an honest profit of that and began to reflect on their faith from their culture, customs and religion. The final aim of this effort is to urge a new Christianity which should be African in its expression as well as in its symbolism, and its care for the human and religious experience of African people. The means used to reach the goal consist of deep research in the field of anthropology, culture (ethnology) and African tradition religions (Ela, 1977:34-50).

There was a certain lack of emphasis on social science and understanding of socio-economical and political changes of the concerned people. Fr. Jean Marc Ela’s (Cameroonian theologian) has a conviction that human science and anthropology in general can constitute a ‘theological locus’ for Africa (Ela, 1977:34-50).

Justin Ukpong, sees the African theology of inculturation as it has been practised until now is necessary tied to the phenomenon of indigenization. The later supposes an encounter between the ways of Western cultures and people express Christian faith and indigenous expressions of faith (Ukpong, 1984:36).

Inculturation is here understood as the encounter of the gospel with all the world cultures or, to put it better, inculturation is the encounter of the good news with all the people of the earth by means of their cultures. Such an encounter brings about ‘a transformation of authentic cultural values by their integration into Christianity. The starting-point of inculturation or the first traces of an effort towards what we can

actually call inculturation can be already found in the proclamation of the gospel by the apostles (Lineamenta 47).

Inculturation, the process by which the Christian faith incarnates itself in the cultures is inherent to the proclamation of the gospel. The reason is that, the inculturation process found its roots in the incarnation of the logos. The incarnation of the Son of God was a cultural incarnation, because it was integral and concrete, that it to say, 'the synthesis between culture and faith is not only a cultural requirement but also a faith requirement. If faith does not become culture then that faith is not fully welcome, entirely thought and faithfully lived (Lineamenta 47)

The reason is very simple; 'by his incarnation, the Son of God has somehow united Himself with every human being, and has really become one of us, in all similar to us except sin, then no authentic human value can be strange to Christ nor can be excluded from inculturation. In Christ the human nature has been assumed, not absorbed, and also the human nature has been lifted up to the dignity which is without equal' (Lineamenta 48).

'Ad Gentes 22 asks the young churches that an inculturation of 'the seed, that is, the Word of God' be done in each big socio-cultural territory. Indeed, like the economy of Incarnation, the young churches, rooted in Jesus Christ and built upon the foundation of the Apostles assume for a marvellous exchange all the riches of the nations that have been given to Christ to inherit. They borrow from the customs and traditions of their people, from their wisdom and science, from their arts and discipline all that can contribute to confess the glory of the Creator, to emphasize the grace of the Saviour, and regulate Christian life' (AG 22).

Lastly, a special accent has to be put on the necessity of deep theological research for a better understanding of revelation as for a good evaluation of the cultural values of the people. The Lineamenta considers such theological research not being optional that is; it is a necessity, an exigency of the mystery of the incarnation. Inculturation, therefore, is compulsory and nobody can deny the African the right to inculturate the Gospel in their own culture. Inculturation is a liberation process in that it supposes

also that Christianity should be liberated from the Western rationality (Lineamenta 47, 48).

Theology, while continuing to depend on the heritage of St. Thomas Aquinas' philosophy and the scholastics called to integrate data from new rationalities and new systems of thought which are contemporary and which include African philosophy and Theology as well as African anthropology and linguistics. Therefore, let God of Jesus Christ; incarnate himself in the hearts and customs of the African people? Yet the Spirit is already present in the people's cultures before they met the west (Ukpong, 1984:36).

Inculturation finds its foundation in the Pentecostal event as the real birth of the Church. In the Acts of the Apostles, when Peter and other apostles did what was considered to be pagan, they relied on the Holy Spirit as one who gives the right to do so; 'should we refuse the baptism to those who receive the Holy Spirit as we did?' And the council of Jerusalem, Peter and his brothers say that, 'We and the Holy Spirit have decided' (Acts 15:23-29) not to impose to these people other obligations than those of not eating impure meals. Inculturation must be built on the Incarnation of Christ and the gift of the Holy Spirit to the nations on the Pentecost (Ukpong, 1984:36-40).

The Spirit is the source of liberation. The Spirit is the force of renewal and recreation. It is because we want to do justice to this dimension of the Spirit that we find it necessary to speak of inculturation and a liberating process, true inculturation is always liberating. Ukpong (1984:36-40), points two approaches to inculturation in Africa. On one hand, there is what is called the moderate approach; on the other hand there is a radical approach.

The moderate approach represents the adaptation theology or accommodation or Christianisation. Here the indigenization deals more with the form rather with the content or structure as such and solely in a given area, that is not considering the revelatio in its totality. One will in liturgy, for instance, dedicate himself/ herself to the mere translation of the sacred text into vernacular languages, the adaptation of certain songs to the African melody or tune etc. In the field of Sacramentary rites, the format of the rite as such is remaining unchanged (Ukpong, 1984:36-40).

Regarding the theological reflection, one continues to move according to the schemes and structures of the Western Theology which tries to adapt to the African context. For instance, in order to make the revealed message intelligible and accessible to the African, the adaptation theology will look for some stepping stones that God had paced providentially in the cultures of the traditional people, which would be compatible with Christianity and as such be recuperated for what can be called 'African or indigenous explanation of the revealed message (Ukpong, 1984:36-40).

It is not difficult for one to see that the effort here is only on the expression of the faith in the African Language. In brief, the adaptation theology wants to 'Christianise' traditional and pre-Christian practices. The Second approach that of inculturation properly speaking or the radical approach is also named by Ukpong the 'Incarnation Approach' or Africanization (Ukpong 1984:23). The proposal of inculturate rituals which could be used as far as moving towards an authentic local church is concerned.

7.5 CONCLUSION

From the discussion in this chapter we can safely say in our conclusion that It would be recommendable that Christian rite where possible should include traditional elements to for Christianity to be more meaningful and relevant to the community being served. The format of dancing, rhythm and song writing can take the form of local culture.

The second Vatican council had also a similar appeal but had an exegetical view of considering the scriptural and cultural meaning that would enhance the growth of the church towards authenticity

When one would observe closely how God was understood by the local people, one would conclusively say he was seen as the originator of all creation. There is obviously no contradiction with the Christian view of who God is from a scriptural or biblical worldview.

To avoid creating a dichotomy it is recommendable to adopt a flexible mode of theological framework that will enable the implementation of inculturation that will enable the incarnation of the gospel.

CHAPTER 8

TOWARDS A COMPREHENSIVE APPROACH TO LOCALIZATION OF CATHOLIC CHURCH IN THE WESTERN PROVINCE

8.0 INTRODUCTION

In this chapter I am going to focus on the need for well developed leadership as a process of enhancing localisation of the Christian church in the western province, among the Lozi people. I will begin with a general overview of leadership and explore also the impact of developing authentic leadership. Development of local leadership is essential to the realisation of a purely indigenous church so that the church will have the ability to govern and propagate itself in the whole province in a sustainable way.

Every human society, family, clan or nation needs to have some kind of organisation and the greatest problem in many organisises group is the lack of leadership. The call to ministry in the church hinges on the common responsibility of all- Christians, ‘who are the chosen race a royal priesthood, a people chosen to sing the praises of God’ (1Peter 2, 9). Within this understanding, leadership is the call to serve, to attend to others, a call to confer both leadership role and responsibility on the person who responds to the call. Jean Rene Talabo in his works points out that, ‘the ministry of lay people is a service to the church which is different from that of the clergy (Talabo, 2008:124).

The first thing lay ministers must learn is that they are not usurping the office of the priest. They must know their ministry and role in the church. Although they are to work under the supervision of the clergy and that ‘while the (Vatican) Council constantly related the mission of the laity as well as the mission of the hierarchy to this one source it is true that it did not completely overcome ambiguity in the way it is distinguished between laity and clergy.’⁸⁶

⁸⁶David Power, 52.

Power insists in the connections among charisms and personal giftedness which will guide Christians to exercise ministry in the community;

‘Briefly, parish lay leaders must know that people experience their sense of church within the broader Christian community and not simply in the local parish. The parish has only one purpose, to continue the mission of Jesus, and its primary goal is to help every member grow in the fullness of his/her Christian vocation. This vocation is to grow in one’s relationship with God and to discover ways of expressing that relationship in action. This is called action ministry.’⁸⁷

It becomes clear in reflecting on the necessity of pastoral obligations that the gap caused by the lack of priests in the Diocese of Mongu can be filled by well trained lay leaders. I may also call these lay leaders ‘parish leaders or parish administrators.’⁸⁸ Such lay administrators play an important role in the establishment of the church. They lead the parish when the priest is unavailable; they preside at prayer services; they share the gospel, preside at funerals, assist the dying, and instruct the catechumens.

8.1 A NEW APPROACH TO LEADERSHIP IN THE ROMAN CATHOLIC CHURCH

In looking at new approach to leadership in the Roman Catholic Church, key is the coming of Jesus to redeem everyone, not only the baptized. He is a servant of the reality of the kingdom; he is the sacrament of God, the sign and substance of his presence. The model I will adopt is of the Zairian Rite of the Holy Mass which receive the approval of the Vatican as ‘The Roman Missal for the Dioceses of Zaire’ was not solely consist in drums, dress and dances as some narrow- minded people who have stated that, the Zairian rite changed the structure of the Roman Mass as such. That is, after being illuminated by word of God and its actualization by the celebrant, the assembly can recognize their short-comings and sins, and ask God’s forgiveness and pardon.

⁸⁷ Loughlan Sofield, S.T. and Brenda Hermann, M.S.B.T., *Developing the Parish as a Community of Service* (USA: Le Jacque Publishing, 1984), 4-5.

⁸⁸ A lay administrative leader or minister is different from the role of catechist which is a substitute post. The catechist is a delegate who acts in the name of the priest and under his authority. The pastoral responsibility remains entirely the priest’s, and the catechist does only what the priest tells him to do. See Pierre Lefebvre, *Ministries and Community for a Church as Family*, 40-41. According to James and Evelyn Eaton Whitehead: ‘In parishes, for example, where until recently ministry was expected to come exclusively from religious and priests, other women and men began to display a surprising range of abilities,’ pp 9.

The profession of faith is followed by sprinkling with water as a sign of purification and new birth, a sign of peace. This comes immediately before the offertory as to respond to what Christ said; 'If when you go to the altar to offer your gift, there you remember that you have a problem with your brother leave your offering there, go and reconcile yourself with your brother (Mt 5, 23-24). These examples added to the cosmic and body liturgy show some of the achievements of theology of inculturation in Zaire, in the field of liturgy.

That is why the Bakambi pastoral in the field of ministry in the church is important, (*The Bakambi as explained in the footnotes, is a Lingala word meaning comforter, leaders or lay persons in charge of parishes, and they are helped in their work by the priest who lives in the community outside the parish*). As to what regards to the theological research as such, the efforts of inculturation aim at a shift of emphasis or accent. Even the theological discourse has to be less and less academic. The objective of the theological activity is not anymore that of being an 'exercise' among scholars but aim at the success of theological activities in reaching a Christian praxis in the day to day life of the people of God (Talabo, 2008:124).

From this view point, *theology is not a theory of knowledge but a theory of Christian Life, a theory of life of faith*. Then, the how to live *hic et nunc* is according to one's faith. Hence, the theology of inculturation does not aim at searching for high philosophical speculations but the major concern is to rethink and re-express the Christian faith according to the local culture which emphasises on local collegial leadership (Talabo, 2008:124).

8.1.1 Emphasis on Collegial Leadership

The vast expansion of mission is general today in the Catholic Church, especially in the developing countries. This emergence of new activities in the church varies from one place to another. In the Diocese of Mongu lay involvement is carried out through membership in different parish organizations which are responsive to the needs of the people. A collegial leader within the church should share power and authority equally among a team of colleagues or members of the pastoral team he/she is working with.

This collegial style is characterized by an atmosphere where you and your personnel all work together as a team to solve problems or trying to accomplish the mission of God. Priests as the leader of the church should take actions that cause members of the parish to feel comfortable sharing divergent views. Parishioners have to collaborate, identify, and assess their talents in ways that contribute to the growth of the church. In this case the theology of the body of Christ as found in 1Corinthians as well as Romans, in which, Paul expresses thoughts of the universal church but of in individual community (Talabo, 2008:124-126).

In such a community the faithful are linked to one another of members of the body, (1Cor. 12, 12 ff and Rom 12). The members are therefore told to place their spiritual gifts at the service of the entire community. Each member of the community is gifted in a particular ministry that is to be at the service of other members of the community. No person is lower on the basis of their particular gifts, but the wholeness of the body comes from differences of functions, and the realisation that each members of the community has a unique role but dependable to all others.

8.1.2 Prophetic Leadership with a Dynamic Vision

Having looked at the collegial way of leadership, I would concur with Yves Congar who perceive the prophetic leadership by saying, ‘a prophet is a person who does not allow a means to become an end, the outward form to be pursued and served for their own sake, which constantly reminds us that real truth of the present time lies further in the future at a higher level and fiercely points to the spirit that lies behind every shape of the letter’ (Congar, 1966:15).

The role of the prophet is preaching the word of God, they also preach with their lives. They would not have been credible if their life- style is not mirrored with the message they proclaim. The real message of the prophets is thus mirrored with an intense, day to day living of covenanted life. Over and beyond, God calls upon them to perform certain actions so as to challenge the people (Congar, 1966:15).

For example, Hosea shows his grieving, broken heart at the infidelity of his beloved wife. This was and is a real challenge thrown down before the people to make them think about their relationship towards God. There is no doubt that God is restoring the prophetic ministry to the church as never seen before. Prophets are springing up from everywhere and people are more than ever aware of the prophetic ministry as never before.

This situation, which is quite new to the church in these ends of times, leads to many questions. Both simple church members as well as those called to the prophetic ministry which calls for a liberated faith experience. Jean Marc Ela says, 'The Christian theology must be liberated from a cultural system where one gets the impression that the Word was made text. Why can't the language of faith be also poetry, song, theatre, art, dance (Ela, 1977: 217)? Ela wonders of the purpose of the songs of authenticity, the African personality and many others that he hears so loudly all around himself.

8.1.3 A Circular not Hierarchical View of Church

This approach to leadership promotes the church as a family of God; family life was the core of the extended society of Barotseland and the Africa at large. In the Lozi extended family, space and time included not only husband and wife, but also their parents and grandparents. All those descended from the same ancestors were party of the extended family. Comprising numerous nuclear households, these units of extended family were dependent upon each other economically: what the individual hand belonged to community. They were also linked morally: tradition and life were the common property of the family (Talabo, 2008:128).

There existed *co-responsibility* for carrying on the tradition and life of the community between various groups. All the work in the village was done in common, but it was the duty of the community to make sure that each and every individual had enough to eat. This obligation was fulfilled by helping with the cultivation. If the rights of the individual were threatened, it was the duty it was the duty of the community to come to his aid , this system provided protection, security and mutual assistance among the units and developed a bond uniting the living member of each other , with the

ancestor and with God. Traditional upbringing respected and safeguarding the personal values and rights of the human person. The extended family has points in common with the Christian family. These points we must take and deepen while on the other hand avoiding the less desirable aspects of the system. The Christian family could well take as its foundation the spirit of cooperation and mutual service that exists within the traditional family, since it broadens the horizon of the individual from the narrow limits of his immediate family to include all men (Talabo, 2008:126).

Christ commanded that his followers must feel concern and love for all humanity. The obligation of educating the children is shared between parent's grandparents and uncles. With the upbringing divided in such a way, psychological tension can be reduced. On the other hand this can lead to abuses when other members of the family interfere beyond their limits (Talabo, 2008:126).

If this interference goes too far, it could have a bad influence on the children co-responsibility in the upbringing of the children means that the child is educated by the community for the community, and in this way different facets of social life are catered for in the education, hence the empowerment of the family (laity) members is of cardinal importance if we are to move towards an authentic church among the Lozi people of Western Province of Zambia.

8.2 EMPOWERING THE LAITY

The local leadership should be empowered so that they are able to do the work of ministry but looking up to the ordained priest as their role model. The focus of their ministry could also focus of their role in serving others just like how Christ modeled serving others by washing the feet of his disciples. In this way, the ministry among the poor and the suffering must be a ministry of joy and hope as the salvific redemption.

One must recognize how challenging it is to preach Christ beatitudes to a suffering person or people. The shepherd has always to tell people that there are still enough reasons to keep on hoping. This is not *opium*, but our very faith; God will never abandon his people in so far as he has created by his love. As far as I know, 'whenever the Lord locks a door, he will always open a window' though suffering people of God will still has the obligation to work for the building of the kingdom of

God. With regard to all that has been said, the theology of the people essentially means to do theology from below, from the grass-root, from misery of our people (Talabo, 2008:129).

As a sign of our Christian communion, suffering and the hope of our people must become our major concern, the very reason of our dream and nightmares (GS 1). Therefore, to do theology from below means to give a dignity to the oppressed, to put them together and upright. And then show them their dignity of beloved sons and daughters of God (Talabo, 2008:129).

In some cases, this can just mean to give them land, make them proud because they belong to a nation which is a gift from God, a nation which they have to build together. Indeed, the kind of theology has to be done and lived in *small Christian communities*, where the word of God is shared as well as brotherhood, sisterhood and charity in these communities, the leading place should be given to the lay persons because the people are the one who must really do inculturation. God's ministers is in their midst a sign of God's presence and care for his people (Talabo, 2008:129-130).

The missionary thus let himself/herself be evangelized by the people he/she evangelizes. This is the meaning of the hearing ministry with have touched earlier on. After he/she has heard the cry of his people, the minister then can comfort them with may be the words used by St. Eugene De Mazenod: 'Guys who are you according to the world? Come to me and I will tell you what you the people of God, you, poor, you are the beloved ones of Jesus Christ' (OMI CC and RR).

8.3 DISCUSING RESEARCH HYPOTHESES

Towards an Authentic Local Church among the Lozi People of Western Province in Zambia, reveals current and early missionaries in their evangelization activities were and carried in a certain geographical, religious, cultural and sociological context. These contexts highly influenced how these early missionaries taught the gospel

8.3.1 Research Hypothesis One

In corroborating with **Research Hypothesis One**: *‘Since mission Christianity conversion was introduced and applied among the Lozi people being accompanied by western cultural values, it was perceived to be more cultural conversion and less religious conversion leading to superficial Christianity, Missionaries taught the gospel with an ambivalent application of cultural values and norms of local people’*

Capuchins Franciscan and PEMS Missionaries 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. As a matter of fact, insists that every form of evangelisation must be contextual if it has to be effective.

The Missionaries had a strong desire to save the Lozi people from the ‘darkness of superstition’ and they went beyond mere instruction of them, meaning forgetting to instruct and teach about ‘the true faith in Christ’ to an overall cultural advancement and civilization of the called ‘uncivilized’ hence the PEMS, The OFM Cap education modes, hospitals was introduced to the people couple with the theology of discontinuity, which urges the local people to break away from their customs, traditional beliefs in order to embrace Christianity. As said earlier in this work, the missionaries equated the local traditional ways of worship to fetishism and ancestral worship; hence their goal was one of wiping away these kinds of practices and what remain today are the aspects of initiations, healing and burial rites which are mostly done privately.

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 who argues that the church and her mission have the community and cultural aspects that are the basic thesis of missionary ecclesiology. 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 (Onwubiko (1999).

As a matter of fact, the relevance of Christianity as it related to earlier local evangelisation among the Lozi 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. The coming of the Second Vatican Council made a major breakthrough between Catholicism and local religions, when the council directed all Christians to develop a positive attitude towards other believers. This Council opened the doors of discussions point out that salvation is possible outside the four corners of the church, all is needed is respect, patience, study and love to be extended also to those who think and act differently from the accepted view point as far as Christianity is concerned(Talabo,2008:124-126).

We form one human family, we stem from the same stock which is God as our creator, and his *providence* is evident, this means that, by and through which God governs all things in the universe. The doctrine of divine providence asserts that God is in complete control of all things. This includes the universe as a whole (Psalm 103:19), the physical world (Matthew 5:45), the affairs of nations (Psalm 66:7), human birth and destiny (Galatians 1:15), human successes and failures (Luke 1:52), and the protection of His people (Psalm 4:8). This doctrine stands in direct opposition to the idea that the universe is governed by chance or fate. The purpose, or goal, of divine providence is to accomplish the will of God (Talabo, 2008:124-126).

To ensure that His purposes are fulfilled, God governs the affairs of men and works through the natural order of things. The laws of nature are nothing more than a depiction of God at work in the universe. The laws of nature have no inherent power, nor do they work independently. The laws of nature are the rules and principles that God set in place to govern how things work. The same goes for human choice. In a very real sense we are not free to choose or act apart from God's will (Talabo, 2008:124-126).

Everything we do and everything we choose is in full accordance to God's will—even our sinful choices (Genesis 50:20). The bottom line is that God controls our choices and actions (Genesis 45:5; Deuteronomy 8:18; Proverbs 21:1), yet He does so in such a way that does not violate our responsibility as free moral agents, nor does it negate the reality of our choice. The doctrine of divine providence can be succinctly summarized this way: 'God in eternity past, in the counsel of His own will, ordained everything that will happen; yet in no sense is God the author of sin; nor is human responsibility removed.' Onwubiko, (1999), the primary means by which God accomplishes His will is through secondary causes (e.g., laws of nature, human choice). In other words, God works indirectly through these secondary causes to accomplish His will (Onwubiko, 1999).

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' (Mwewa, 1977:233). Effectiveness and relevancy of Christianity become possible if cultural norms are critically given priority in local evangelisation among the Lozi to give 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 (Mwewa, 1977:233).

This is justified by 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 (Mwewa, 1977:233).

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 PEMS 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 early missionaries in line with their founder's rule of life for his members' (Chishimba, 2007:46-50).

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. Also symbols and myths embedded in the notions of local religious worship. As such, lack of appreciation of some African religious practices by early missionaries, equally meant Africans' failure of holistic acceptance of western Christianity. 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. There can be no linear description of modern African religious history; which points to the steady erosion of traditional systems in favour of Christianity (Carmody, 2001).

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 (Chishimba, 2007:46-50). Succinctly comparing local evangelisation by Capuchins and PEMS among the Lozi people shows their presentation of the gospel with an ambivalent application of cultural values and norms of local people at different levels (Chishimba, 2007:46-50).

The ambivalence arose from the missionary thrust to explore cultural norms of people to be evangelised as dictated by their constitution as the case of PEMS, 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 ambivalence application of cultural values and norms to evangelisation (Chishimba, 2007:46-50).

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) and 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. 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' (Mwewa, 1977:11).

8.3.2 Research Hypothesis Two

With reference to *Research Hypothesis Two*: *'The Lozi's perception of indigenous religion as a totality of life that incorporates one's whole existence has molded their perception of strict religious adherence, and is continuing to impact and shape their inception and perception of Christian conversion in general and Christian life in particular.'*

To begin with, as far as this Hypothesis is concerned, the impact of Christianity to the people of Barotseland who believed so much in the totality of life and the African world view, that 'everything is one' or circular epistemology. So the coming of Christianity brought a major change in the life of the Lozi people more especially those who embraced Christianity and within the structure which supported the individual. Here change was experienced between the Lozi people and their ancestors, the spirit world, the Lozi (African) concept of wholeness of life was challenged, and a clear cut division between the sacred and the secular was made. Some aspect of the person became evil, sinful and undesirable, while others were praiseworthy and holy (Shiju, 2008:81-90).

Sunday and Saturday became a holy day, totally consecrated to the Lord. Missionaries, in their zeal for winning souls preached against the religious beliefs and worship system of African, for example the Makishi dance which is used for Ceremony that, brings together people from all over the country (or Lozi Nation) who belongs to the Lozi tribe; and crowds of those who do not. Those who attend would normally include church leaders who are frequently given a chance to say something at such ceremonies (an opportunity for evangelization) since they are categorized as elders of the communities and most elders would be expected to give some words of wisdom at such functions (Shiju, 2008:81-90).

Other than speeches and the festive meals, the ceremony would be characterized by dancers in hunter's attire of animal skin with bows and arrows, stalking aiming, feigning, shooting, 'kill' their game, to the singing, the hard drumming, and cheers of the crowd. The hunters would latter sit and one would explain the ancestors' ways of

living. In other performances, the women leading some more, (pubescent girls) would approach the centre of the arena. The girls are the initiates who have been educated to be wives in the Lozi tradition way. This way was exemplified by *missionary theology of mission* that guided them during earlier local evangelisation among the Lozi. 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 unbaptized – even unbaptized infants-could not enjoy supernatural happiness. Salvation theology had truly entered a dark tunnel’ (Njiru, 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, 1994:34). 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 people of Barotseland (Shiju, 2008:81-90).

Pointing out to God calls for a radical missionary attitude, with equally evangelising models that are flexible and contemporary to local people’s needs. Western missionaries created aspects of *dichotomy* between Christianity and African cultures and traditional religion to such an extent that they excluded the aspects of continuity between Christianity and African cultures and traditional religion.

They condemned without proper evaluation of African religious beliefs and practices and substituted Western cultural and religious practices (Parratt, 1987: 8).Such a reality is very true of Zambia just as it is in most African countries. It was in such a missionary activity background from which developed the Zambian ecclesial communities, a church that is less than a century in most places of Zambia, especially the Western Province or Barotseland.

8.3.3 Research Hypothesis Three

With reference to *Research Hypothesis Three: The Missionaries involvement of the laity in their collaborative ministry was applied to a lesser degree.* This reflected in Capuchins and PEMS 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). 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 (Chishimba,2007:46-70).’

Lack of training of laity and clergy (mostly from the perspective of the Capuchin Franciscans) in ecclesia life lead to a belief of not owning the church, this includes lack of promoting young people to join the priesthood. Pragmatic training of laity and clergy enables them become more aware of their role in the church and fulfilling their special mission as baptised and confirmed persons. This entails the Kerygmatic aspect of the mission of the Church; Kerygma is the fundamental and proper principle for why the Church exists on earth;

We exist so that the gospel may be first and foremost lived in our lives, so that we get transformed and in turn be armed to spread the message to others for their salvation and living a better life. Pope Paul VI puts it well in his Apostolic Exhortation, ‘Evangelii Nuntiandi (EN 14), that ‘Evangelization is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ’s sacrifice in the mass which is the memorial of his death and glorious resurrection.’⁸⁹ The Church can only be truly present to its mission if it carries out the mandate given it by Christ Jesus to proclaim the Good News. The task of proclaiming the Good News therefore, cannot be underestimated if we are to be true witness to the Kerygma; we are further reminded by Pope Paul VI, in talking about what it means to evangelizer, that her (Church), ‘intimate life only acquires its full meaning when it becomes witness, when it evokes admiration and conversion, and when it becomes the preaching and proclamation of the Good News.’ This message or kerygma takes on many different means of proclaiming the gospel. From personal interaction, preaching, teaching, liturgical celebration, calendar, etc, local culture which am dealing with in this research plays a fundamental role as a medium of evangelization.’ (EN 14)

It was high time the missionaries came to realise that there *was* a local culture, an African culture, Lozi culture, which could no longer be ignored, which demanded to be integrated in the Christian culture. That is when the missionaries attempted to bridge the gap between Christianity and African culture, which they had allowed to widen through sheer negligence on their part. They had at last jumped on the bandwagon of inculturation, but they were in a sense too late (Chishimba, 2007:46-70).

They simply failed to see in time that the traditional beliefs and religious rituals, including belief in the reality of witchcraft, were *an integral part of the mentality* of the local people. The traditional chiefs more especially the paramount chief the Litunga retained their prerogatives and responsibilities because they were attuned to

⁸⁹ Second Vatican Council, Evangelii Nuntiandi, no. 14 in Vatican Council II, Volume 1: The Conciliar and Postconciliar Documents, ed. Austin Flannery, O.P., new rev. ed. (Northport, New York: Costello Publishing Co., 1992)

the mentality of the people. Missionaries denied access to this aspect of their culture because they were not 'in' at all (Chishimba, 2007:46-70).

Therefore, the church must not neglect the means for social communication otherwise, 'we should feel guilty before the Lord if she did not utilize these powerful means of cultural anthropology, language and culture...for the first proclamation, catechesis, or the further deepening of faith.' From the beginning we have seen that God wants us to participate in his mission or evangelization (Chishimba, 2007:46-70).

Jesus himself called the disciples (Mk 3:13, see Mt10:1-42); called the disciples at different times in scripture like peter, Andrew, John and James Zebedee's sons to follow him as well as the rest to make the twelve apostles. We can conclude in affirming what *Ad Gentes* sees what the church is all about: missionary activity is nothing else, and nothing less, than the manifestation of God's plan, its epiphany and realization in the world and in history; that by which God, through mission, clearly brings to its conclusion the history of salvation. Through preaching and the celebration of the sacraments, of which the holy Eucharist is the center and summit, missionary activity makes Christ present, who is the author of salvation (Chishimba, 2008:46-70).

8.4 CONCLUSION

For the church in Mongu Diocese, to be autonomous church is meant to change the missionaries' 'policy and brought to an end the authority of the missionaries (this was the conflict of authority between the missionaries and the traditional chiefs which was inevitable. Although their traditional power was considerably curtailed by the European government and later by the Zambian Government, they have always retained their position of 'guardians of all the past religious traditions of the tribe, the Diocese has to make sure that all matters related to the church have to be decided by Diocese Curia and Diocesan pastoral council of the laity of the church and not missionaries.

Missionaries have to relate with the church members in the diocese as brothers and sisters in the mission of God. Concerning the issue of economic dependence, the missions support policy has to be '*support to self –support*' that is, the support from

the missionaries was basically to help the church to reach a point of her economic self- support⁹⁰ in discussing the church –mission relationship, reached the following agreement: “Any autonomous church has the right to enter into agreement for help in personnel and money with any mission body it likes to take such help from.’ From this point, it becomes clear, therefore, that the Diocesan economic self- dependence in the real sense of the word was not highly emphasized. Bishop Paul Francis Duffy, OMI, and the first bishop of the Diocese, later say: ‘We will one day be self-reliant in this area as well, but meanwhile we should not hesitate to ask for help from our richer sister churches.’⁹¹

From his statement, we learn that the state of being autonomous did not mean closing doors not to receive assistance from the rich churches. Secondly, as a leader of the diocese he was optimistic that one day the Diocese would achieve an economically self-dependent stage. Unfortunately he did not indicate the time when this will be a reality an indication which suggests an endless futuristic optimism.

⁹⁰ Words Late Bishop of Mongu, Bishop Paul F. Duffy, OMI

CHAPTER 9: CONCLUDING RECOMMENDATIONS OF THE LOCALIZED CHURCH AMONG THE LOZI PEOPLE OF THE WESTERN PROVINCE

9.0 INTRODUCTION

In this chapter we are going to discuss the following concepts of localization: the church communities, small Christian communities, the self governing, self sustaining and self propagating church. These concepts stated above will also be proposed as recommendations for practical applications of the research theme. This proposal has also proven to work for the progress of the church though they should be exploited fully for the church to be completely localized.

9.1 The Church Communities

The Pastoral activities of the laity within the Diocese of Mongu can be seen from twofold, *one being* the deepening of the understanding and appreciation of the laity in the diocese and their activities in the growth of the church community realizing that ‘their activity within church communities is so necessary that without it the apostolate of the pastors is generally unable to achieve its full effectiveness’⁹².

Secondly, to explore a presupposed link that should exist between lay movements’ activities in the parish and in the Small Christian Communities. We can presupposed that lay movements, are backbones of the dialogue of inculturation, would strengthen the Small Christian Communities if they began to exist and have most of their activities (especially meetings on issues of inculturation) to take place in the Small Christian Communities and less done by the hierarchy of the Parish of Diocese in general sense.

⁹¹ Bishop Paul F. Duffy, OMI.

9.2 Small Christian Communities

Brian Mubita and Grace Sinjwala my respondent asserts the following as far as empowering the laity in the local church; 'it is inevitable not to have active members, the church has to encourage every member to participate, therefore, the Small Christian Communities have been created to give room for every member *to participate* in decision making process and the life of the church. '*Participation*': in this case can be described as, the process whereby people learn to take charge of their own lives and solve their own problems. It is a process of interactive learning through action. This participation has to be achieved on all levels of the church (Interview with Brian Mubita and Grace Sinjwala, 29/03/2014).

The Small Christian Community is said to be the second smallest unit from the family in the Church. They plan together, share the word of God and prayers, they go to visit the sick, the elderly people, visiting the lapsing Christians and do other demanding pastoral activities together. Moreover, Brian and Grace further goes to say, 'many of our churches are far from the residence of the reverend/pastor. They have to organize themselves and choose a Convener to administer. At times it rises to finding church elders.' (Interview with Mubita and Grace Sinjwala: 29/03/2014).

9.3 Lay Leadership and Ministries

The parish, as we know it, is not ideal for community building as the AMECEA bishops noted in their plenary session in 1973 when they met in Nairobi. 'Church life must be based on the communities in which everyday life and work takes place: those basic and manageable social groupings whose members can experience real interpersonal relationships and feel a sense of communal belonging, both in living and working'⁹³. There is need of deep appreciation of the mission of the laity in the church as Vatican II Decree on the Apostolate of Lay People (*Apostolicam Actuositatem*) put it:

'In its desire to intensify the apostolic activity of the People of God the council now earnestly turns its thoughts to the Christian laity. Mention has already been made in other documents of the laity's special and indispensable role in the mission of the Church. Indeed,

⁹² Second Vatican Ecumenical Council, Decree on the Apostolate of Lay People *Apostolicam Actuositatem*, #10.

⁹³ Catholic Secretariat, *Small Christian Communities, a pastoral choice*, Mission Press Ndola p.5 (quoting AFER, vol. 16, no. 1—2, 1974)

the Church can never be without the lay apostolate; it is something that derives clearly from the layman's very vocation as a Christian.' (AA 3)

Inculturation is one of the main themes of African Synodal process and rightly so because without it the implementation of the synodal exhortations will not be possible. However, inculturation poses many challenges in the process of implementation of the African Synod (*Ecclesia in Africa*). One of the challenges is the need for adequately trained and qualified agents of inculturation. Up to now, the African church has depended on bishops, priests and religious men and women to spearhead the inculturation process, which really do touch the core root because of it being superficial. Why this failure?

We can say that, the church is blessed with lots of local priests, bishops and other pastoral agents who are dedicated for the building of the kingdom of God in Africa but most are de-cultured who have been formed, educated and where uprooted from their African environment and culture at a tender age of 10 and 15 years and are subjected to western way of living and thinking. Hence, there is need of agents who will promote side by side with the newly acquired 'superior' faith and culture. Hence, there is need of a Theology of inculturation; 'faith seeking understanding' is at the heart of the church (Chishimba, 2007:46-70).

Doing theological reflection is a process in which our faith seeks to understand our relationship with God and how this relationship can be translated into tangible and effective mission that proclaims and lives the word of God. God though his only Son Jesus Christ born of a human being in union with the Holy Spirit. The meaning in this case, is to look at how in simpler terms we can impart theological themes into our catechists who in turn share the same aspirations with our people that are the future of the Church, Diocese of Mongu in particular (Chishimba, 2007:46-70).

This can only be done if we put the catechetical instruction into the context of a larger picture that of evangelization. Evangelization that uses all means to reach out to all peoples including children needs to be proclaimed. In emphasizing the need to continue reaching out in mission Pope John Paul II wrote in *Redemptoris Missio*, 'The mission of Christ the Redeemer, which is entrusted to the church, is still very far

from completion...an overview of the human race shows that this mission is still only beginning and that we must commit ourselves wholeheartedly to its service.⁹⁴

Mongu Diocese is a perfect example of a place that needs to be evangelized if not re-evangelized.⁹⁵ Mongu Diocese is one of the least developed of all dioceses in the Zambian church. Though there has been some progress recently more needs to be done to really have the faith rooted in this part of the country. Partly, the Lozi's are a traditionalist and culturally developed in terms in terms of value system. Developing a theology of inculturation requires that we deal with the aspect of evangelization and mission for the growth and development of the church.

Catechesis through the eyes of *Evangelii Nuntiandi* presented to Pope Paul VI, who promulgated the post-synodal apostolic exhortation of 8 December,1975, that amongst other things, ' a particular important principle, namely, that of catechesis as a work of evangelization in the context of the mission of the church. Henceforth, catechesis would be considered as one of the enduring concerns of the church's missionary mandate for out times.'⁹⁶This pastoral approach calls for '*people centeredness*', a development at the small Christian-level of the village, township, district and country. It involves people of varying socio-economic status, occupation, skills, education, ambition, awareness and enlightenment. The motivation for this development must come from within (congregation for the clergy, 1998:8-9).

9.4 Involvement the lay leadership in administering the sacraments

In capturing the originality of Sacraments, the Acts of Apostles, the early church, were the practice or involvement of the laity in the life the sacrament. In line with the adaptation approach, which aims at 'Christianizing' some African value by adapting them to the genius of Christianity, the incarnational approach wants to 'Africanize' the message of the Christian revelation, to incarnate it in the flesh and body of the

⁹⁴ John Paul II. *Redemptoris Missio*: Encyclical Letter on the Permanent Validity of the Church's Missionary Mandate. Catholic International Magazine. Vol. 2. No. 6 (Pretoria: SACBC, 1991), 252

⁹⁵ I use the term re-evangelize to indicate the status of my diocese. Western Provinces was one of the hardest places to evangelize from the Catholic Perspective; evangelical Churches had set foot in this territory. While by 1891 and 1905, the Catholic Church was getting established in the North and the Southern parts of Zambia respectively, in Western province it would be only in 1931 that the Church would be established long before the other mentioned areas.

⁹⁶ Congregation for the Clergy. *General Directory for Catechesis*. (Washington, DC,: USCC, 1998), 8-9

African society. One feels that this is a very ambitious project. Yes that is what it is. It is expected to reach structural and substantial changes.

Let us take two examples of such change; Jean Rene Talabo in his Doctoral thesis mentions that; The Zairian rite of the Holy Eucharist or Mass and the '*Bakambi*.' After the African Synod, the church came to the point of *fully empowering the laity* to take part in various activities including special forms of ministry.⁹⁷ The African Synod calls for the involvement of all Christians in all levels of life in order to contribute to the evangelization of all of Africa. For example, in the Congo a layperson called *Mukambi*⁹⁸ takes care of all the pastoral work in the parish, except for the administration of the Sacraments.⁹⁹ In Zambia, in the Diocese of *Kasama*, catechists are responsible for the running of certain missions including outstations, which they visit in the absence of the priest.¹⁰⁰

Inculturation of compatible African practices in the liturgy is also one the responses to the Synod in many parts of Africa. The need for real leadership in ministry is important. Not only in the Diocese of Mongu but everywhere, people are constantly in search for leaders. Even in the Bible God searches for leaders: 'The Lord has sought out a man after his own heart and appointed him leader of his people.' (1 Sam 13:14).

Many years ago, Yves Congar wrote, "Nowadays lay people are becoming conscious that it is their business to fill that empty space, through a properly spiritual activity,

⁹⁷ Exhortation Apostolique Post Synodal. Ecclesia in Africa. 90 § 1,"The laity are to be helped to become increasingly aware of their role in the church, thereby fulfilling their particular mission as baptized and confirmed persons, according to the teaching of the post-synodal apostolic exhortation *Christifideles laici* [170] and the encyclical letter *Redemptoris missio*. Lay people are to be trained for their mission through suitable centers and schools of biblical and pastoral formation."

⁹⁸ In Lingala, the most spoken language in the Congo, *Mukambi* means "caregiver" or "guide." Literally it means "protector". Applied to the Church it means "leader." They go for three years of catechetical training with their families.

⁹⁹ Code of Canon Law, canon 230 §3.

¹⁰⁰ In Kasama Diocese, a Catholic Christian is selected first by the small Christian community. He should be baptized, confirmed, married and a dedicated Christian. He must have a grade twelve certificate with good result. After the selection names are sent to the parish council which will direct them to the priest. Once approved by the parish priest, after checking the conditions, the recommendation letter is issued for the candidate to join the catechetical training school of Kasama Diocese. He will go with his family. The training is for two years. Later he will be accommodated and work in the parish as pastoral coordinator. Lay leaders have a Lectionary called *Yangeni Muli Lesa* (Rejoice in the Lord) which lay leaders use for Sunday services. Information given by Rev Bro Chanda Richard, OMI from Kasama Diocese who does pastoral work in the diocese during holidays.

an active role in the Church.”¹⁰¹ On the whole, the laity in the (Barotseland), Diocese of Mongu, in terms of Catholic boundaries is keen to respond to that call of the Church. This openness on the part of the laity demonstrates a new way to do ministry in the concrete situation of the local Church (Congar, 1956).

9.5 Redefining Praxis of Sacraments

Leadership in ministry is related to service. Jesus is the model of a leader who gave his life for our salvation. Ministry in the church must therefore reflect this kind of service which is geared towards the spread of the good news. The minister, as servant, promotes the reign of God, not as an elite person in the community, but as God’s servant and servant of the people. To be a servant of grace in the church, one needs to experience the dynamic presence of the ineffable God in one’s Christian life. To minister in the church is to be a universal servant, because “all are called to be saved” (1 Tim 2:4). Jesus came to redeem everyone, not only the baptized (O’Meara, 1983:4).

He is a servant of the reality of the kingdom; he is the sacrament of God, the sign and substance of his presence. According to Thomas Franklin O’Meara, O.P., ‘The church’s ministry really does express, extend and incarnate the reign of God.’¹⁰² Thomas O’Meara says that, a parish lay leader or minister, judged by that measuring rod that St. Paul advocates, has a genius for friendship. He has loyal friends whom he leads into all sorts of risks for God’s sake, but they follow him cheerfully, confident of his love for them. Paul’s letters glow with warm appreciation and personal affection for his followers (O’Meara, 1983:34).

Leaders must draw the best out of people, and The Diocese of Mongu is faces with lots of pastoral challenges among them is annual flooding for close to 7 months hinders movements and contact sometimes from main Parishes, lack of uniform catechetical material and syllabus for children, lack of trained catechists especially in the remote rural area parishes (13) and mass centres (280) Sandy ‘roads’ in the dry

¹⁰¹ Yves Congar, *Lay People in the Church, A Study for the Theology of the Laity* (Westminster, MD: Newman Press, 1956), XXXI.

¹⁰² O’Meara, *Theology of Ministry* (New York: Paulist Press, 1983), 34.

season also affects outreach equally, this call for empowering of the laity and far as dispensing the sacraments like Eucharist, baptism and care for the sick. Fidelis Kaiche calls for the Church to be *herald and servant*;

9.5.1 Herald: simply means to announce, sending of messages publicly on something good and important to people. In other words it's an announcement of the message that gives hope to the people. In this context the church's herald means the proclamation of Gospel to the people because the mission of the church is to proclaim the Good news to all (Kaiche, 2000:17).

The message that one receives goes on and on, it has to be passed on to others, just as apostles received it and eventually it is preached to us and we are also teaching others in small groups. The word has to be proclaimed in order for the mission of Christ to be accomplished. The word carries authoritative message of Christ which is divine word of God. The church in this model exists where community has received the word of God and believes in Christ, speaking for the voiceless (Kaiche, 2000: 17).

9.5.2 The Church as Servant: The term servant means one who works for others, one who tirelessly spend and dedicate entire self serving others who maybe bosses or masters, servant is one who is obedient to the authority and should meet the needs of the one the servant works for. Jesus first of all chose to become a servant to work for you and I, for the sake of the kingdom and working for our salvation (Kaiche, 2000:17).

Servant as the model of the church perfectly means the church is blessed and obeys the will of the people and the will of God. The church as servant means that the church is not authoritative, but listens to the needs, obeys its teaching, service and services everyone according to their needs. The church as servant is at service all the time, she echoes to everyone regardless of their status, the poor, rich, handsome, and ugly people with different problems, and the church services them and listen to their needs (Kaiche 2000:17-18).

9.6 LOCALIZATION THROUGH OWNERSHIP

The Christianization in Barotseland, on the side of PEMS mission Francis Coillard began with indigenous people. These became missionaries to their own people and did the mission of God under self-commitment and depending on their own God-given strength and resources. Indigenous people through their contact with the missionary team of PEMS and others, had already experienced the Christian religion, introduced Protestant Christianity to Barotseland. Owing to trade activities and a good mutual relationship, which existed between these two societies, it was easier for the Christian missionaries to find its way to Barotseland through the early pioneer PEMS missionaries.

Looking at the in-roads of protestant Christianity in Barotseland one agrees that unlike most other parts of Africa where Euro-American missionaries brought Christianity in Barotseland, PEMS even the OFM Capuchin Franciscans, began with the indigenous converts who acquired faith in Jesus Christ and wished to share their faith with their fellow Christians especially through reading scripture. Their mission was under the self- support system (conversation with Bishop Evans Chinyemba, 20/09/2014)

The new Lozi converts were able to understand this literature brought by missionaries, in English then in Silozi languages was mutually intelligible. This shows clearly, on how the local indigenous missionaries (catechists) were really serious not only to proclaim the gospel but also to start a church in their own society. They understood that the task of the great commission in Mt 28:19-20 is their own concern. They were committed and determined to carry out the task of the gospel among their people under the self-support spirit. They did not wait for PEMS missionaries from Europe or wherever the missionaries came from, but they established mission work by their own capacity (conversation with Bishop Chinyemba, 20/09/2014).

9.6.1 Self Ministering Church

The local church is self-ministering when all the essential services needed for the life and work of the church are actively assumed by members. If the church is not yet self-ministering and this situation does not change, the church will feel insecure in facing the future. Therefore, for the nurturing and constant growth of the people of God, Christ instituted in His church a variety of ministries, which work for the good of the whole Body (conversation with Bishop Evans Chinyemba, 20/09/2014).

In a broad sense these ministries are those ‘services’ that are needed to be present and active in the Christian body for the two basic functions of the body: Firstly that is living and growing, secondly, keeping the body healthy and increasing it with living, new members. This is done through preaching (faith), feeding (sacraments and liturgy) and community governing. Thirdly, witnessing and serving the world. This is assured through church involvement in the world where it is called to serve as leaven, light and salt of the world and to bring about God's kingdom in the world (conversation with Bishop Evans Chinyemba, 20/09/2014).

9.6.2 Self Sustaining

As far as self- sustaining issue is concern, there is much discussion and also difference of viewpoint on this aspect of sustenance. Care has to be exercised that the sending church not becomes distracted with business enterprises. The church has the calling to advance the gospel through establishing indigenous churches that practice self-government, self-propagation, and self-support. It fits the spirit of helping the mission church to be self-supporting when individual Christians within the local mission who may not be able to find work are encouraged to run their own small business to earn their daily bread (conversation with Father Muyunda, 28/02/2014).

Mary Nasilele remembers, the story told to her by her parents, how women used to cook and take food to the church in support their husbands who were doing the work of God. When they were meeting in the house for services and teachings, women supported the church members with food they took from their own stocks food.¹⁰³ The history of the Diocese of Livingstone, were Mongu Diocese gets its origin from,

¹⁰³ Interview with Mary Nasilele (Pastoral Coordinator Limulunga Parish), on 29/03/2014.

cannot be complete without mentioning the foundation laid by these simple but committed and spirit-filled missionaries (Interview with Mary Nasilele, St. Lawrence, 28/02/2014).

Nasilele gives credits to these indigenous missionaries when she asserts; the church in Barotseland has grown from a simple generosity of the congregation into a well organization and established church... It began with simple catechists and grew into a church with well-trained and qualified priests, bishops and laity.¹⁰⁴

In other words, from Mary Nasilele viewpoint we can deduce the fact that the present church life is the product of the role played by these men and women of God toward Christianization of the Lozi people and the founding of the spirit of self-dependence. Later their work came to be supported by western missionaries (Mary Nasilele, St. Lawrence, 28/02/2014).

9.6.3 Self Propagation

Self-propagation refers to the church reproducing herself through the spread of the gospel and establishment of additional autonomous churches of like faith and practice. self-propagation is done solely through the labor of national converts or initiated by the gospel-spreading impulse and movement of the Holy Spirit; and it is 'fleshed out' in a manner that is native to the people. Self-propagation was clearly seen in the churches established by Paul and others in the New Testament. The great pioneer could boldly say in Romans 15:18-24 that he had 'fully preached Christ' and thus had no more room for gospel-labor in large areas where he had never established a church.

He could praise the Thessalonians believers for their propagating efforts throughout Macedonia, Achaia, and 'every place' (I Thess.1:6-10). He could go to places he had never been and find believers already there who had assembled themselves together to form local churches (example, Tyre in Acts 21:4). This took place through the labors, finances, and Holy Spirit initiative of 'national' converts... apart from any foreign funding, supervision, or resources! If the churches had not indigenously reproduced, then the gospel could not have spread over the vast Roman Empire (and beyond) in such a short period of time.

As discussed earlier in this research paper, catechists played a role of indigenous missionaries towards the establishment of the PEMS church in Barotseland. They recognized themselves as evangelists and proclaimers of the word among the local people who did not demand any payment from anyone but independently and voluntarily preached the gospel and served God (Chishimba, 2007:46-70).

These missionaries were self-employed and had in most cases no fixed salaries from the church, but they were ready to work for Christ. This can be a possible model that lay ministers can use, so that they can be able to minister to the people while they are also self-supporting. The impact of such a model can be effectively realised by producing more ministers and thereby planting more churches hence strengthening the self-propagation concept (Chishimba, 2007:46-70).

Also worth observing from the history of the late Bishop Paul Duffy, OMI, the first Bishop of Mongu Diocese is the tendency of the early pioneer missionaries to drive quickly the establishment of a self-supporting church in Barotseland. Their main concern was to establish the congregations through evangelists who were independent, since they could earn their living through their own small skills.¹⁰⁵ Although Barotseland missionaries did not emphasize much the self-supporting concept but unfortunately they did not balance it with self-sustenance (Chishimba, 2007:46-70).

The end result of failure to develop a self-sustaining church caused dependence on the missionaries of the western church. The problem of dependence is not an issue of poverty but it's a mentality of failing to take ownership of the work (Chishimba, 2007:46-70).

Proper stewardship should be emphasized in the teachings of the church so that the parishioners are able to finance the affairs of the church hence strengthening the self-sustainability of the church (Chishimba, 2007:46-70).

¹⁰⁴ Mary Nasilele (Pastoral Coordinator Limulunga Parish), on 29/03/2014.

¹⁰⁵ Mary Nasilele (Pastoral Coordinator, Limulunga Parish) on 29/03/2014.

9.7 CONCLUSIONS

The localization of the church of the western province as we have discussed earlier on in this chapter depends on the establishment of Small Christian Communities to enable ministry to be done in small groups where people can relate and can be empowered to minister to each other in a participatory sense. Such an environment reflects the family image of the church that will enhance meaningful relationships, member care by emphasising the loving of one another practical support.

Lay leadership development is also crucial since it will develop the fully functional three self church (self ministering, self sustaining and self propagation). This will develop a mature church that is less dependent on missionaries, bishops and priests.

The church will impact communities by taking ownership of the work and will work its expansion by also funding the ministry activities rather than depending on foreign donor funds. The self supporting emphasis will encourage the local people to find creative economic ways of generating personal wealth from which they will contribute a portion through stewardship. This will also assist in addressing poverty in the community which can bring total community transformation.

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RESEARCH INSTRUMENTS

CHAPTER 4

(A) TRADITIONAL VALUES OF THE LOZI CULTURE

The Extended Family System

- What comprises an extended family in Lozi culture?
- What importance is attached to an extended family?
- What major activities do extended families cooperate in?
- If compared to 50 years ago, how strong is the extended family today?

Concept of Community Life

- What comprises community in Lozi culture?
- Who are community leaders?
- In what activities do community members cooperate?
- What social values are held communally?

Concept of Sacredness of Life

- What value is attached to life in Lozi culture?
- Who is considered custodian of life?
- What practices indicate the value attached to life?

Concept of Birth, Death and After-life

- What practice is done on the birth of a child in Lozi culture?
- Who is considered the source of the new birth?
- What is considered the source of death in Lozi culture?
- What practices are done during the death of a person?
- Where does the spirit of the dead go according to Lozi culture?
- Is there communication between the living and the dead?
- What rituals are done in this communication of living and dead?

Concept of Hospitality

- What tenants of hospitality exist in the Lozi culture?
- What gestures of honour are accorded to guests?
- Which guests are highly honoured?
- How is it considered if guests are not honoured?

Concept of Respect of Elders

- Who are considered as elders in the Lozi culture?
- What key roles do elders play in the community?
- How are elders honoured in Lozi culture?
- What social sanction befalls those who fail to honour elders?

(B) DESCRIPTION OF LOZI RELIGION

The Meaning of Religion among the Lozi People

- Who is considered the Supreme Being in Lozi religion?
- What practices are done to honour and acknowledge this being?
- What benefits are attributed to this being?
- What retribution is attributed to this being?
- What appeasements are required to satiate the wrath of this being?

- Where is this being considered to abode?
- What is the relationship of the Lozi person to this being?

Praxis of Lozi Traditional Religion

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The Lozi Relationship between Religion and Their Culture

- What cultural practices are linked to religious practices in the Lozi culture?
- Is a distinction considered between Lozi culture and Lozi religion?
- Who are the custodians of the two, culture and religion in Lozi community?
- Has it been possible to assimilate a new religion in the Lozi religion?
- How are Lozi proverbs and stories used in presenting the Lozi world view of religion?

CHAPTER 5

(C) AREAS FOR LOCALIZATION & INCULTURATION IN CHRISTIAN CHURCHES OF WESTERN PROVINCE

Identifying areas of Belief and Praxis needing Inculturation

(a) Baptism

- What does baptism mean for your church?
- Who is eligible to be baptized?
- Who is eligible to baptize?
- What substances are used for baptism in your church?
- When and where does baptism take place?
- What activities / stages are involved in baptism?
- Who else is permitted to attend the baptism ceremony?

(b) Eucharist

- What does the Eucharist / breaking of bread mean for your church?
- Who is eligible to partake of this Eucharist/Bread?
- Who is eligible to consecrate/prepare this Eucharist/Bread?
- What substances are used in making of this Eucharist/bread?
- When and where does the Eucharistic/Lord's Supper take place?
- What activities are involved in this ceremony?
- Who is permitted to attend this ceremony?

(c) Healing

- What does your church consider to be the source of sickness?
- What meaning is attached to sickness in your church?
- Is sickness seen as retribution from a supreme being or other persons?
- Other than the medical remedies, does your church consider supernatural solutions to sickness?
- Who is mandated to attend to sickness in the community?
- What activities are involved in the attempt to diagnose and cure a sick person?

(d) Funeral

Church's Understanding of Death

- What is the origin of death according to your church?
- What transition happens to a person upon death?
- Who are mandated to conduct funeral rituals in your church?
- What activities are involved during the funeral and burial of the deceased?

Eschatology

- What happens to the soul of a deceased person according to your church?
- Where do souls of the dead reside?
- Who is the custodian of the souls of the dead?
- Is there a concept of resurrection of the dead in your church?
- What is considered to be the final end of souls of the dead?

Identifying Possible Methods and Approaches

(a) In Baptism

(b) In the Eucharist

(c) In Healing

(d) In Funeral

CHAPTER 6

(D) COMPONENTS OF LOZI CULTURE TO BE CONSIDERED FOR INCULTURATION IN CHRISTIAN PRACTICE

Under Christian Baptism

Lozi Traditional Rites of Initiation

- Who determines who ought to be initiated?
- What qualifies a person for initiation?
- At what age is a person initiated?
- Where does initiation take place?
- Who does the initiation?
- What substances are used for initiation?
- What words are used for initiation?
- What responses does the initiate have to make?
- What gestures are used for initiation?
- What period does initiation take (how long)?
- What are the components (stages) of the initiation activity?

Under Christian Eucharist

Sacrifice in Lozi Religion

- When is sacrifice warranted in Lozi religion?
- Who is qualified to do the sacrifice?
- Who else participates in the sacrifice?

- Where does the sacrifice occur?
- What substances are used in the sacrifice?
- What meaning is attached to the sacrifice?
- What are the components (stages) of the activity of sacrificing?

Under Christian Healing

Understanding of Sickness in Lozi Culture

- What do Lozis consider to be the source of sickness?
- What meaning is attached to sickness?
- Is sickness seen as retribution from a supreme being or other persons?
- Other than herbal remedies, do Lozis consider supernatural solutions to sickness?
- Who is mandated to attend to sickness in the community?
- What activities are involved in the attempt to diagnose and cure a sick person?

Traditional Lozi Healing Practices

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Under Christian Funeral

Lozi Religion Understanding of Death

- What is the origin of death according to Lozi religion?
- What transition happens to a person upon death?
- Who are mandated to conduct funeral rituals in Lozi religion?
- What activities are involved during the funeral and burial of the deceased?

Lozi Religion's Eschatology

- What happens to the soul of a deceased person?
- Where do souls of the dead reside?
- Who is the custodian of the souls of the dead?
- Is there a concept of resurrection of the dead in Lozi religion?
- What is considered to be the final end of souls of the dead?

CHAPTER 8

(E) COMPREHENSIVE APPROACH TO LOCALIZATION OF CHRISTIAN CHURCHES IN WESTERN PROVINCE

A New Approach to Leadership in the Churches

- From where does your church consider is the source of leadership in the church?
- How is the leadership of your local church structured?
- Who has the ultimate authority in your local church?
- Does this leadership structure create any challenges in the running of church affairs?
- What would you propose to be an option to the current leadership structure?
- What advantage would this proposed structure have other than the current structure?
- Do you consider gifted or talented persons in leadership even if they do not have an academic qualification to lead the local church at high levels?

Empowering the Laity

- Is the local church concerned over the participation of its members in church activities?
- What activities of the church encourage members to participate in the affairs of the church?
- Are members consulted by the leadership in decision making?
- Is the church membership subdivided into Small Christian Communities (SCC)?
- What activities are done in Small Christian Communities?
- What advantages or benefits do Small Christian Communities have?
- Is lay leadership encouraged in your church?
- Who is eligible to be lay leaders in your church?
- What advantages does lay leadership have?
- What challenges does lay leadership have?
- What lay ministries exist in your church?
- What is the participation percentage of church members in these lay ministries?
- What advantages do lay ministries have for the church?

The Sacraments

- Does your church acknowledge sacraments?
- If no, give reasons for this non-recognition of sacraments?
- If yes, which sacraments does your church recognize?
- From where does your church consider the source of these sacraments?
- Does your church consider any significant alteration in a sacrament from its original practice?
- Should sacraments be practiced as they were in the apostolic times? Give reasons to your response.
- Do you recommend a new way of practicing the sacraments in our present age?
- Should lay ministers be allowed to dispense sacraments? Give reasons for your response.
- Which sacraments should lay ministers be allowed to dispense/ give reasons for your response?
- Is the sacredness of sacraments affected by the fact that they are being dispensed by a lay minister?

Localization through Ownership

1. Self-Ministering Church

- Does your local church still have missionaries from other countries ministering? If affirmative, give number.
- Does your local church have ministers from other regions of Zambia ministering? If affirmative, give number.
- Does your local church have ministers from among the local people? If affirmative, give number.
- If your local church does not have ministers from among the indigenous people, what could be the reason?
- What advantages does having indigenous ministers entail?
- Do you note any challenges of having missionaries from other countries?
- Do you note any challenges of having ministers from other regions of Zambia?

2. Self-Sustaining

- Does your local church depend on outside financial support?
- If yes who supports your local church financially?
- Does your local church have any mechanisms to raise resources to run its affairs? If yes, list the activities.
- If none, does your local church have plans for such self-sustaining ventures?
- What disadvantages does dependency on external support have on the local church?
- What benefits would accrue for your local church if it was self-sustaining?

3. Self-Propagation

- Does your local church have programmes to establish new centers in the neighboring areas?
- If affirmative, how is this done and from whence do resources for this arise?
- If none, give reason for a lack of such programmes.
- What programmes would you propose for self propagation of your local church?