

**THE SIGNIFICANCE OF INCULTURATION OF LITURGICAL WORSHIP: A CASE OF ACK
CHRIST THE HEALER CATHEDRAL, HOMABAY**

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**A DISSERTATION SUBMITTED TO BISHOP TUCKER SCHOOL OF DIVINITY AND
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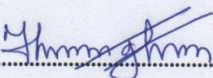


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Declaration

I, Wade Janes Onyango declare that, "The Significance of Inculturation of Liturgical Worship: A Case of ACK Christ the Healer Cathedral, Homabay is my own work and sources used have been acknowledged; this work has never been submitted to any other university apart from this university.

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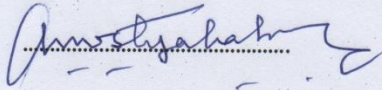
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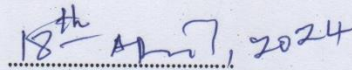
Approval

I hereby approve that this dissertation by Wade Janes Onyango, Registration number IJ19B00/005 has been under my supervision and is now ready for submission to Uganda Christian University Examination Authority with my approval as a partial fulfillment for the award of Degree of Bachelor of Divinity of Uganda Christian University.

Signature

Date





Supervisor: Rev. Canon Amos Turyahabwe

Dedication

To God be the glory. I dedicate this dissertation first of all to the Lord God Almighty who marvelously gave me the grace to write this piece of work. Secondly, I dedicate this work to Bishop Emeritus James Kenneth Ochiel, who tirelessly supported me through my training, the Rev. Alfred Alero, my father in Christ, who has been a generous mentor and friend.

My dad, the late Mzee Joshua Wade Orinda, for being such a good man. I salute you even in death. My dear mothers and siblings, their prayers have kept me going. Not forgetting my sending diocese, ACK Diocese of Southern Nyanza and the current bishop, the Rt. Rev. Dr. Simon Edward Onyango.

Approval

I hereby approve that this dissertation by Wade Janes Onyango, Registration number IJ19B00/005 has been under my supervision and is now ready for submission to Uganda Christian University Examination Authority with my approval as a partial fulfillment for the award of Degree of Bachelor of Divinity of Uganda Christian University.

Signature

Date

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Supervisor: Rev. Canon Amos Turyahabwe

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This project would not have been possible without the support of other people. Many thanks go to my supervisor, Rev. Can. Amos Turyahabwe. Despite his busy schedule as a lecturer and the Head of Practical Studies at the Bishop Tucker School of Divinity and Theology found time to read the numerous revisions I made. I would like to say thank you to the Board of Chaplaincy, Diocese of Southern Nyanza for having allowed me to pursue my studies.

Many thanks also go to my family who endured this long process with me, always offering support and love. I would be failing in my duties if I did not thank ACK St. Peters Urianda Parish and ACK Christ the King Church Wandiji congregations for the moral, spiritual and financial support they rendered to me during my studies. Many thanks also go to my respondents, the priests, lay readers, men, women and youths of the Christ the Healer Cathedral Homabay.

Above all, I express my sincerest gratitude to God for the ability He gave me to finish this project. To all mentioned above, I say thank you and may the Lord bless you.

Asanteni!

List of Abbreviations and Acronyms

ACK	Anglican Church of Kenya.
Rev	Reverend
CTH	Christ the Healer.
Dr	Doctor
Very Rev	Very Reverend.
Can	Canon.

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Abstract

The purpose of this study was to explore the significance of liturgical inculturation in the ACK Diocese of Southern Nyanza, Christ the Healer Cathedral- Homabay. The reason for this study was that regardless of the efforts that have been made in recent years by African theologians and the clergy to explain to the local people the significance of liturgical inculturation in the Church of Kenya, some Christians both Anglicans and non- Anglicans still do not appreciate their own heritage and thus view liturgical inculturation as ungodly and demonic.

To supplement efforts made by African theologians and the clergy on the subject of inculturation, this study was designed to shed some light on the benefits of liturgical inculturation. The objectives of this study were: To explore the meaning of inculturation of liturgy; to establish the benefits of incorporating some culture into the liturgical worship at the Christ the Healer Cathedral; to suggest the best recommendations for the inculturation of liturgical worship at the Cathedral.

To fully understand the subject of inculturation, this study reviewed literature from across the globe. This study used qualitative methods of data collection and analysis. The data was collected through one on one interviews, focus group discussion and observations. The study involved four churches making up the cathedral parish. 100 respondents were sampled through purposive and simple random sampling.

The major findings of this study are that: liturgical inculturation is vital because it enables the local people to be part of the liturgy and when people are part of the liturgy, they can own the celebration. The areas that have been inculturated at the Christ the Healer Cathedral are: Entry procession, Music and Dance, Bible procession, Language, Gesture and Symbols, Baptism and Harvest. Lastly, the findings have revealed that liturgical inculturation is beneficial to the local people because it has closed up the gap between faith and culture.

The implications of the findings are that the local people enjoy worshipping God using symbols and gestures that are known to them unlike using foreign symbols. In conclusion, this study has revealed that liturgical inculturation has benefited the local people in Homabay because worshippers are now participants in worship because the gospel message has been brought home.

CHAPTER ONE: GENERAL INTRODUCTIONS

1.0 Introduction

This research is aimed at exploring the significance of the inculturation of liturgical worship at Christ the Healer Cathedral Homabay, Diocese of Southern Nyanza, Anglican Church of Kenya. This chapter will cover the background of the study, statement of the problem, purpose of the study, objectives of the study, research questions, scope of the study, significance of the study, and definition of terms.

The significance of inculturation of liturgical worship at the ACK Christ the Healer Cathedral, Homabay is a topic of great importance, delving into the intersection of culture, worship, and liturgical practices. Inculturation refers to the adaptation of liturgical elements to the cultural context in which they are being practiced. This serves to make worship more relatable and meaningful to the local community, aligning religious rituals with the lived experiences and traditions of the people.

1.1 Background of the study

Liturgical worship is one of the major forms of Anglican worship. For Anglicans, Liturgy is very important as it is an orderly and structured form of Christian worship that consists of a combination of prayers, readings, hymns, and sacraments. The Anglican liturgy is uniquely defined in the 1662 Book of Common Prayer. ACK Christ the Healer Cathedral Homabay has a rich history of inculturation of liturgy. The cathedral has actively embraced the integration of indigenous Luo traditions, music, and customs of the Luo into their worship practices. For instance, during the service with Holy Communion, there is always a gospel

procession after the Epistle reading. This procession is usually done with songs and dance that have been keenly crafted from the Luo traditional music and dance. The Christians also involve symbols such as carrying the Bible to be read in a boat shaped basket led by people carrying spears and shield symbolizing protection. This resonates well with the Luo since they belong to the River Lake Nilotic group. Before the Peace, there is another procession for the gifts, with the bread and wine leading and other gifts such as money, farm produce and other materials, the congregants sing happily signifying their joy in giving unto the Lord. This is also done in Luo Christian music, some dressed in Luo traditional regalia and dancing towards the altar where the main celebrant receives and prays over the gifts. This commitment to inculturation stems from the understanding that Christianity can take root and flourish more effectively when it resonates with the local culture.

In the context of the Cathedral, the inculturation of liturgical worship incorporates some traditional Luo musical styles, dance, and symbols into its worship services. This approach aligns with the broader movement in the Anglican Communion to adapt worship to local cultural contexts while maintaining theological integrity. Furthermore, the diocese and in particular the Cathedral has sought to affirm Luo spirituality and beliefs within the framework of Christian worship, recognizing the value of indigenous perspectives and practices.

Overall, the inculturation of liturgical worship within the Cathedral reflects a deep appreciation for the vibrancy and diversity of Luo culture and its integration with the Christian faith. The research is aimed at exploring the significance of these acts of liturgical inculturation with specific reference to Christ the Healer Cathedral, Homabay.

1.2 Statement of the problem

The ACK Diocese of Southern Nyanza and particularly Christ the Healer Cathedral faces the challenge of reconciling the universality of Christian liturgical worship with the diverse cultural contexts of the Luo people within its congregations. This is due to heavy westernization of the liturgy and some forms of inculturation are viewed as improper. The liturgy therefore at the Cathedral is mostly in Western form. There is a dire need to re-express the existing liturgical practices and values in corresponding local Luo practices and values. Despite efforts towards inculturation, there remains a gap in understanding the significance and effectiveness of integrating some indigenous cultural elements.

1.3 The purpose of the study

The purpose of this study is to explore the significance of inculturation of liturgical worship with specific reference to the ACK Christ the Healer Cathedral, Diocese of Southern Nyanza. By understanding the process, the researcher aims to shed light on the significance of embracing local cultural elements within the context of religious practice, specifically focusing on the impact of inculturation on the worshippers' spiritual engagement and sense of belonging. The research will also serve the purpose of helping the pastors, church leaders, and Christians generally to understand the meaning of inculturation of liturgy, the significance, challenges and opportunities, and to give Biblically based historical and practical recommendations. The research will also enable local Christians to discover a way of integrating their culture in the true worship and honoring God.

1.4 Objectives of the study

The objectives of the study will be:

1. To explore the meaning of inculturation of liturgy
2. To establish the benefits of incorporating some culture into the liturgical worship at the Christ the Healer cathedral.
3. To suggest the best recommendations for the inculturation of liturgical worship at the cathedral.

1.5 Research Questions

The Research Questions for the study will be:

1. What is the meaning of inculturation?
2. What are the benefits of inculturation in the Anglican liturgy at the ACK Christ the Healer Cathedral, Homabay?
3. What recommendations can the church give to incorporate inculturation in liturgy?

1.6 Scope of the study

The research will be carried out at ACK Christ the Healer cathedral parish, Homabay Archdeaconry, Diocese of Southern Nyanza. The Cathedral parish has three sub parishes namely: ACK K'Ogwawi, ACK Magare, ACK St. Mary the Virgins, Ongong'a.

The content scope of this research is about the significance of inculturation on liturgical worship.

1.7 Significance of the study

This study will help the Christians to worship freely by incorporating some of the cultural practices.

This research will contribute to the broader understanding of the meaning and impact of inculturation on liturgical worship within diverse cultural contexts.

The research holds the potential to inform future decisions and practices related to inculturated worship, particularly within the Anglican Church context. Moreover, the findings will serve as a valuable resource for other religious communities seeking to embrace and understand the importance of inculturated worship in enhancing spiritual connectivity and community cohesion.

1,8 Definition of terms

1. Liturgical Inculturation: “Can be defined as a process whereby pertinent elements of a local culture are integrated into the worship of a local Church.”¹
2. Liturgy: “Can be defined as a form or formulary according to which public religious worship especially Christian worship is conducted.”²
3. Cathedral: “Can be defined as the principal Church of a diocese, which hosts the Cathedra, which is the bishops’ seat in a diocese and which the bishop is officially associated.”³
4. Worship: “Can be defined as the feeling or expression of reverence and adoration for God.”⁴

¹Chupungco, A.J *Inculturation of Worship: Forty Years of Progress and Tradition*. P 2. Retrieved on 25th Feb, 2024, from <https://www.valpo.edu/institute-of-liturgical-studies/files/2016/09/chupungco1.pdf>

²Oxford Learners Dictionary, accessed at <https://www.oxfordlearnersdictionaries.com> on 25th Feb, 2024.

³Challenge Oxford Learners Dictionaries, accessed at <https://www.oxfordlearnersdictionaries.com>, on 25th Feb, 2024

5. Anglican: “Can be defined as relating to or denoting the Church of England or any Church in communion with it.”⁵
6. Culture: “Can be defined as the ideas, customs, and social behavior of a particular people or society.”⁶

⁴Oxford Languages, accessed at [google.com/search liturgy](https://www.google.com/search?q=liturgy), on 25th Feb, 2024

⁵Merriam Webster, accessed at <https://www.nycourts.on> on 25th Feb, 2024.

⁶Oxford Learners Dictionary, accessed at <https://www.oxfordlearnersdictionaries.com> on 25th Feb, 2024.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This chapter covers the related literature or study by other authors/ scholars, synthesis of the review, and the new knowledge created or gaps to be bridged on the following: Exploring the meaning of inculturation of liturgy, Establishing the benefits of incorporating some culture into the liturgical worship at the Christ the Healer Cathedral, and suggesting the best recommendations for the inculturation of liturgical worship at the cathedral.

2.1 The meaning of inculturation of liturgy

Anscar J. Chupungco, 2016, reviewed the definition of inculturation of liturgy saying, “It is a process whereby pertinent elements of a local culture are integrated into the worship of a local Church.”⁷ Integration means that culture will influence the way prayer formularies are composed and proclaimed, ritual actions are performed, and the message is expressed in art forms. Integration can also mean that local rites, symbols, and festivals, after due critique and Christian reinterpretation, will become part of the liturgical worship of a local Church.

Anscar J. Chupungco in the same thesis, 2016, differentiated inculturation from incarnation arguing, “Inculturation, on the other hand, was a word those cultural anthropologists preferred, because it expresses the creative and dynamic relationship between two cultures. In 1981 Pope John Paul II said that inculturation, though a neologism, “expresses one of the elements of the great mystery of the incarnation”. In 1985 the Extraordinary Synod of Roman Catholic

⁷Chupungco, A.J *Inculturation of Worship: Forty Years of Progress and Tradition*. P 2. Retrieved on March 04, 2024, from <https://www.valpo.edu/institute-of-liturgical-studies/files/2016/09/chupungco1.pdf>

Bishops defined it as an interior transformation of authentic cultural values through their integration into Christianity and the rooting of Christianity in various cultures.”⁸

However, according to Welliggo, “inculturation is about making Christianity feel at home in particular cultures”⁹ Inculturation means the honest and serious attempt to make Christ and his Gospel of salvation ever more understood by peoples of every culture, locality and time. It is the reformulation of Christian life and doctrine into the very thought patterns of each people.... It is the continuous endeavor to make Christianity truly feel at home in the cultures of each people.

According to Gaenor Mary Loomes, in her work, *learning from Africa: The theological and liturgical implications of inculturation for Anglican worship*: She defined Inculturation as, “A response to the post-modern Church’s being sent to telling this good news to the world today. It formalizes what has actually been happening since the first followers were sent and yet challenges the Church today to find new, effective ways of telling the world about its Savior.”¹⁰ She earlier argued in the same work that, Inculturation as a Christian theological and liturgical process, “Is the interaction or dialogue between the Christian Gospel and the panoply of world cultures.”¹¹

2.2 The benefits of incorporating some culture into the liturgical worship

In a thesis written by Anscar J. Chupungco, 2016, “The immediate aim of inculturation is to create a form of worship that is culturally suited to the local

⁸ Ibid P.3.

⁹Welliggo, *Inculturation*, 11)

¹⁰(Gaenor, 1999:37).

¹¹ Ibid P. 4

assembly, which should be able to claim it as its very own.”¹² The ultimate aim of inculturation, on the other hand, is active and intelligent participation of all in the congregation. Inculturation properly understood and rightly executed will lead the assembly to a profound appreciation of Christ's mystery made present in the liturgy through the dynamism of cultural signs and symbols. Inculturation, in other words, aims to deepen the spiritual life of the assembly through a fuller experience of Christ who is revealed in the people's language, rites, arts, and symbols. One significant effect of inculturation is that the liturgical texts, symbols, gestures, and feasts will evoke something from the people's history, traditions, cultural patterns, and artistic genius. We might say that the power of the liturgy to evoke local culture is a sign that inculturation has taken place.

Kurgat observes that, “The liturgy has been made lively through “active participation of the whole people in the liturgical activities.”¹³ This is enhanced by gifts (known in Luo as Sadaka). The processions of the Bible for the readings and the gifts for the offertory are brought to the Altar accompanied by a liturgical dance from the choir girls (especially the brigade). Achievements have been made in the process of inculturation, evidenced by improvement in Church decorations, pictures, statues and holy vessels being done in the African way. Inculturation is also observed in the Church through Africanization of its leadership. For example, African priests preside over the worship as lay people take up some other leadership roles. Apart from this, specific rituals in liturgy have been given an African touch. During offertory, for instance, the traditional food stuffs are carried during the procession to the altar carrying traditional African vessels.

¹²Chupungco, A.J *Inculturation of Worship: Forty Years of Progress and Tradition*. P 6. Retrieved on March 04, 2024, from <https://www.valpo.edu/institute-of-liturgical-studies/files/2016/09/chupungco1.pdf>

¹³Kurgat, S.G. (2009). The Theology of Inculturation and African Church. *Greener Journal of Social Science*, 1, 031-041. p. 11.

Inculturation is intended to improve Christian participation in liturgical celebration. Hence it is a means for rooting the Gospel in all world cultures. In 2009 Kurgat said the following on this matter: “...inculturation is a prerequisite for the Gospel to be rooted in a particular people so as to Christianize their culture not from without but from within.”¹⁴ That for an effective inculturation facilitation of active local participation motivated and controlled from bottom-up approach through small Christian communities is very crucial for sustainability of inculturation is not only a prerogative of theologians and pastoral workers but also the whole Christian Community as a whole.

Concerning the benefits of inculturation, Umezinwa states that, “It makes people livelier in worship and their participation is more effective.”¹⁵ He explains that inculturation accounts for the reason why there is a huge turnout and active participation at funeral celebrations. It is not an exaggeration to maintain that a lot of people still remain in the church and practice their faith just because the funeral rites have been inculturated. They wish to receive a befitting Christian burial rite reserved for those who were faithful to the end. Many would like to be accorded the sacrifice of the Eucharist at their demise as well as sympathy celebrations. Sacrifices and sympathy celebrations are traditional practices that have been Christianized. While the traditional sacrifice before burial is replaced with the sacrifice of the Eucharist, the sympathy celebration is now conducted in Christian way.

¹⁴Kurgat, S.G. (2009). The Theology of Inculturation and African Church. *Greener Journal of Social Science*, 1, 031-041. pp. 32-33.

¹⁵(Umezinwa, C. C. (2014). Inculturation of the Church: Example of Igboland, South- Eastern, Nigeria, 3, 199-217 p211

The same liveliness has been observed during offertory in Ghana as observed by Mawusi (2009), who states the following: "...in Ghana during offertory, the celebration becomes livelier because everybody becomes involved. The singing the drumming and rhythms evoke participation."¹⁶ Men and women, old and young, dance to the Alter in a single file, bringing their gifts cheerfully. Dancing during offertory helps awaken those who are drowsy and sleepy making them lively and active. It has been made in inculturation the Eucharist in many churches. During the preparation of gifts is the time when the congregation brings their gifts to the altar accompanied by singing and dancing. The people bring what they produce as a way of thanking God. The offering of Ghanaian food crops gives people a sense of belonging. Ghanaians worship is characterized by joy spontaneity, participation, flexibility and adaptability.

2.3 Recommendations for the inculturation of liturgical worship

One of the leading Roman Catholic writers on culture and theology, Aylward Shorter, argues that if the Christian faith is to be genuine, fully lived out. It must, in the words of Pope John Paul H, "become culture that is a plurality of cultures only by identifying with this plurality can the Church become a world Church, instead of a culturally imperial Church."¹⁷ Shorter is critical of the Catholic Church in that he observes that in practice uniformity, instead of pluriformity, is seen as the means of unity in the Church...and thus remains imperialistic by definition. Shorter argues that it is the Church itself which has, "Within it, the major obstacles to evangelization and inculturation, the means to communicate the

¹⁶(Mawusi, E. R. (2009). Rooting the Gospel Firmly in Ghanaian Culture. A necessary Requirement for Effective Evangelization for Catholic Church in Ghana. Unpublished Dissertation. University of Wien. Accra. pp 143-144.

¹⁷(Shorter, 1994:118).

Gospel of Christ to the world.”¹⁸ I would add that it is not just the Catholic Church that could be accused of uniformity but the Anglican Church as well...so the challenge of inculturation is pertinent for both these major world-wide denominations.

Thus, the Church today is challenged to be “re-founded”, its institutions and structures re-shaped, a change of method, a spiritual renewal... Aylward Shorter describes such a Church as a culturally polycentric Church, a koinonia Church... that is really convinced of the value of dialogue. It is a Church convinced that evangelization is a two-way, not one-way process. It is a Church that recognizes its Master’s voice when he speaks from other cultures and faith traditions., that is humble enough to reflect deeply on its encounter with ‘otherness’ and even to rethink the formulation of its own message in the light of this encounter. Such an approach is found in the theological process called inculturation.

Malooney argued in his work, “Liturgical renewal should seek a style and understanding of liturgical celebration which communicates a sense of the holy - not as unapproachable and to be respected from afar- but as present in our midst. Africans must meet the glorified Lord in their worship and liturgy.”¹⁹ This must seek to penetrate and understand as well as to use properly the new or restored symbols which reveal and acclaim the sharing presence of the risen Lord.

In Eugene Hillmans work, *Toward an African Christianity* he argues and writes that, “In spite of the rhetoric of incarnation, inculturation, indigenization and contextualization, the general scene is characterized by little more than little translations, cautious adaptations and questionable substitutions. Full-blooded

¹⁸ Ibid p82

¹⁹ (Malooney, 1988:39).

incarnations of Christianity, if they exist anywhere in Africa, are well hidden. Instead, there is in most Christian congregations an uneasy clinging to the model of missionary and pastoral ministry developed during the colonial period under the influence of a colossal western cultural arrogance. Hillman concedes that this model is now being expressed more gently although the African cultural world views are still affected by the importation of “strictly western suppositions, systems, institutions ... symbols, myths, rules, concepts, practices, customs and costumes.”²⁰ So, Hillman urges the Christian Church to apply inculturation to the pluralistic cultures of sub-Saharan Africa thoroughly; that is, “making the gospel incarnate in different cultures [with] ...the full acceptance of people where they are in their own time and place, in everything except sin. Such is the incarnational economy through which God embraces humankind from within.

Within this rural-based but significant urban social context the Anglican Church in Kenya is developing its liturgy. Therefore, in order to relate to the culture of its day, the ACK has to acknowledge in its language and symbolism that although Kenya is still predominantly an agricultural country with much of its income coming from the sale of coffee, tea, pyrethrum etc. 15% of the population is urban. So rural imagery is still very relevant and important to Kenyan culture but the fact of urbanization has also to be taken into consideration.

In their thesis dated 2018, Nyaboke, Ndegwa and Oduke argued that, “There is need to encourage the faithfuls to incorporate more items that were used in traditional Luo community, for example, songs into Christian tunes and dances so long as they do not interfere with worship. This is to enable the Christians to own the liturgy through the participation of what they offer and to whom they are

²⁰(Hillman, 1993:10).

offering.”²¹ The choir can be more creative in formulating tunes and rhythms that are captivating to the people. People should be encouraged to bring traditional food stuffs, as well as respecting other people’s offering. The bishop and the priests should engage in theological exploration to inform inculturation.

²¹(Nyaboke, N.P, Ndegwa D.J and Oduke, C.O. (2018). Inculturating the Gusii Concept of Religious Offering in Catholic Liturgy: Perspectives from the Catholic Diocese of Kisii, Kenya. Department of History, Religion, and Philosophy, School of Humanities and Social Sciences, Jaramogi Oginga Odinga University of Science and Technology, Kenya. p73

CHAPTER THREE: METHODOLOGY

3.0 Introduction

This chapter covered the research methodology used by the researcher that is; overall approaches and perspectives to the process. It include: the research plan, population, and sampling technique to be used and the sample size, sources of data, research instruments, and validation of the research instruments, data collection procedures, and data analysis.

3.1 Research Design

The researcher used both qualitative and quantitative research methods. Quantitative method were used to collect, and analyze numerical data while the qualitative method were used to measure less tangible aspects such as attitudes, values and perceptions.

3.2 Population, Sampling Methods, and Sample Size

The researcher used a population size of about 100 respondents comprising of; elders, Church leaders, and some youths from the four Churches: ACK Christ the Healer Cathedral, ACK Magare, ACK St. Mary the Virgin's, Ongong'a church and ACK K'Ogwawi church. Each Church was allocated a sample size of 25 respondents drawn randomly from the total population. The level of knowledge and the background of the elders, Church leaders, and youths were used in choosing those who participated in the research.

3.3 Sources of Data

The researcher used both primary and secondary sources of data collection. Primary data was obtained through observation and physical contact with the

respondents while secondary data was obtained from the available written and analyzed information on worship and inculturation on liturgy got from the library for instance text books, journals, dissertations, and Computer and its software, the internet.

3.4 Research Instruments

The researcher used interviews both closed and open ended, observation and focus group discussion. Focus Group Discussions were used guided by the researcher. The researcher used oral interviews of some respondents individually.

3.5 Validation of the Research Instruments

To ensure good quality of data collected, the researcher prepared a field work manual for the research team as a whole, including guide lines on sampling procedures and what to do if respondents were not available or refused to cooperate, a clear explanation of the purpose and procedures of the study, and instruction sheets on how to ask certain interview questions and record answers provided were also be applied.

The researcher selected research assistants based on their knowledge in the field of study and biasness, and trained them in all the field work topics and interview techniques such as how to ask questions in a neutral manner, not showing agreement, disagreement, or surprise and recording the answers precisely.

The researcher also pretested research instruments and procedures with the whole research team and avoid placing of the research assistants under pressure, carry out supervision of the research assistants, and devised methods to ensure the quality of data collected by all members of the research team for instance

checking whether the questionnaires had been filled completely, the sense of the recorded information on a daily basis, and review the data to be collected during data analysis stages to check whether the data are complete and consistent.

3.6 Data Collection Procedure

The researcher obtained a letter of permission from Bishop Tucker School of Divinity and Theology of Uganda Christian University in order to proceed with the collection of data for the study. Copies of the letter were sent to the provost, and respective Church leaders where the research were carried out and another copy were retained by the researcher to use in the field to show that the information which is needed is official.

3.7 Data Processing and Analysis

The raw data which was collected by the researcher was organized according to the main objectives of the study. The data were then be organized in a logical manner and analyzed so as to ascertain its meaning, and presented and discussed in paragraphs.

3.8 Ethical Issues.

This study considered some ethical issues. First the researcher asked for permission from the provost of the Christ the Healer Cathedral and the lay readers of the three sub parishes that are targeted for interviews in Homabay. The confidentiality of the participants was taken seriously by ensuring that their names were not published in the findings except by permission. The researcher was open and honest in dealing with the participants. The researcher did not force any participant who refused to take part in the study. The researcher also explained in advance the purpose of the study to the participants to avoid any suspicions. The

researcher also made sure that the consent form is designed so that the participants and the researcher could sign before the research began.

In conclusion, this chapter fully described the methodology used; research design, the sample size, the sampling technique, the population, the research methods and instruments and how data was collected and interpreted. The ethical issues which were involved in the research were also explained. The next chapter talked about the findings of the study.

CHAPTER FOUR: RESEARCH FINDINGS

4.0 Introduction

In this chapter, the researcher presented the findings from the interviews with the priests, particularly the provost, the curates and the attached clergy, lay readers, elders, men, women and youths from the four churches making up the Cathedral parish, on inculturation of liturgy. The researcher collected data through oral interviews, focus group discussions and observation. One on one oral interview was conducted with the priests while focus group discussions were held with elders and lay readers. The researcher observed the four churches during Sunday services. The findings of this study were presented and discussed under three themes mirrored from the three objectives outlined in chapter one.

4.1 The Meaning of Inculturation of liturgy

From majorly interviews conducted on the clergy, the following definitions came up; Inculturation of liturgy refers to the process of integrating the rituals, symbols, and practices of the Anglican liturgy into the cultural context of a particular community or region, in this case the Luo of Southern Nyanza. This involves adapting elements of the liturgy such as music, language, art, and gestures to resonate with the cultural sensibilities and traditions of the people, fostering a sense of ownership and participation among the faithful. The provost defined it as; Inculturation of liturgy entails making the liturgy more relevant and meaningful to the lived experiences of the worshippers within a specific cultural context. By incorporating some elements of the local culture into the liturgical celebration, such as traditional dances, songs, or attire, the faithful can better connect with

the spiritual message conveyed through the rituals, deepening their engagement and understanding of the faith.

The youths from Magare Church deduced the following meaning; Inculturation of liturgy refers to promoting dialogue between the universal teachings of the Church and the diverse cultural expressions of faith found in different communities worldwide. It acknowledges the richness of cultural diversity within the Body of Christ and seeks to bridge the gap between the sacred and the secular, fostering mutual respect and understanding among people varied backgrounds. The elders on their side argued that; Inculturation of liturgy can be defined as a means which serves to preserve and transmit cultural heritage within the context of worship, safeguarding traditional customs and practices that are integral to the identity of a particular community. By incorporating some elements of indigenous culture into the liturgy, the Church acknowledges the value of cultural traditions and their potential to enrich the spiritual life of believers, ensuring that these traditions are passed down to future generations. The elders added that; Inculturation of liturgy can be seen as a form of spiritual incarnation, whereby the timeless truths of the Gospel are incarnated within the concrete realities of human culture. Just as the Word became flesh in Jesus Christ, so too does liturgy become embodied in the cultural expressions of the faithful, sanctifying cultural practices that contradict Gospel values. The women then concluded the session by arguing that; Inculturation of liturgy refers to embracing the cultural heritage and integrating it into the liturgical celebration, the Church thereby demonstrating a willingness to meet people where they are, inviting them into a deeper encounter with Christ within the context of their own cultural reality thus facilitating the spread of the Gospel message

4.2 Areas of the liturgy that have been inculturated at the ACK Christ the Healer Cathedral Parish, Homabay

4.2.1 Entry Procession

Entry procession of the service sets the tone for lively liturgy in the Anglican Church. The priests, lay leaders, elders, men, women and the youths from the four churches (Cathedral, ACK Ongong'a, ACK K'Ogwawi, and ACK Magare) were interviewed and all of them said that before inculturation, the service started silently and did not catch the attention of the worshippers to fully participate in the liturgy. Youths from Magare confirmed that today the entry part of the service has been inculturated in such a way that it draws the attention of the worshippers. A song is sung, accompanied by a traditional drum as the priest and the lay readers together with the choir enter. The song which is sung during entry procession is a call to worship God.

The youths from Magare added that in the Luo tradition, when there is a big event in the village. For example, when the chief wants to address his people on an important matter, a drum is sounded to call people to gather in one place. The entry part in the Church too, should start with the beating of a drum to indicate the significance of the service. The Men from Ongong'a also revealed that in big events like Good Friday, the drum will be sounded in a sorrowful manner to announce to worshippers the type of event taking place at Church. This kind of arrangement is depicted in the Luo tradition. In the Luo tradition, when there is a funeral; drums are sounded in a sorrowful manner to announce the funeral to villagers. The drum which is played during entry procession in Luo is called "*Bund donjo*". The men, youths and women from Cathedral added that when the service

starts with the sound of a traditional drum, it makes everyone awake and participate fully in the service because an element of their culture has been incorporated.

4.2.2 Music and dance

The Very Rev. Dr. Caleb Onjuro, the provost of Christ the Healer Cathedral Parish said that, in the past music used to be in English and was not accompanied by musical instruments but now music is done in the local language and accompanied by traditional drums and shakers. He further said that in the past, the Parish used to have already composed songs either in English or Kiswahili but now singers are able to compose songs in Dholuo, the language the local people understand and thus worship God with understanding. From Magare Church, the elders said that, in the Luo tradition, drums are sounded according to the occasion. For example, the sound of joy will be different from the sound of sorrow and so the Church also regulates the beating of drums. Lay Reader Wilson Otieno revealed that songs that are used for liturgical celebrations composed locally mainly depict the daily livelihood of the people. Homabay County is known to be an area with a lot of animals; therefore songs are composed to depict the relationship between the shepherd and the flock, the shepherd being the figure of God and the flock being the people. Rev. Enock Aloo further said that during worship, Luo traditional tunes are used except that they are replaced with biblical words suitable for worship. Just like any other tribe in Kenya the Luo people of Southern Nyanza dance when there is a celebration, more especially during the keyo (harvest time) ceremony. The keyo ceremony in Luo land is a time of joy and people express it through dancing. The men explained that during keyo ceremony, the Luo people give thanks to their God for the good harvest through joyful songs accompanied by a

dance. They said that the celebration of harvest in Church mirrors the Luo tradition; people on this Para-liturgical celebration, they celebrate the providence of God with music and dance. The Men on this special day will carry spears in their hands and dance just like in the Luo tradition. Rev. Joseph said that the dances in the Parish are performed according to the occasion in the liturgy for example praise, joy, and thanksgiving will differ from sorrow. During praise, people stand and dance with hands lifted. The youths from K'Ogwawi Church said that dance has been incorporated in the liturgy but the dance is moderated by the lay readers to ensure that it does not become worldly

4.2.3 Bible Procession

The Bible procession is an important event in the Anglican Church. The word of God is highly valued and therefore it is presented in a dignified way. The women and the Youths from the Cathedral said that the presentation of the Bible to the priest has been inculturated so that value is attached to the word of God. The youths from Magare Church explained that the Bible procession is sometimes announced by the sound of the traditional drum. In Luo tradition, when a big event is about to happen, it is announced by the sound of the drum. The youths from Magare Church further said that this traditional way of announcing a big event has been incorporated in the liturgy to announce the word of God. Rev. Aloo said that during the Bible procession or liturgy of the word, three people accompany the Bible; one man will carry a spear, the other man an axe and then the woman a hoe while the person in the middle carries the Bible. The spear is used in the Bible procession to depict the victory Christians have through the word of God, an axe is a symbol of the sharpness of the word of God which clears every evil in people's live, just like the axe is used to clear the field, the hoe is a symbol of production

as it is used for planting and weeding so that the crops can grow very well. Rev. Joseph added that the spear, axe and hoe are used as symbols of conquering hunger and the enemy, so when used in Church they signify that the word of God conquers evil. Rev. Aloo Parish and Rev. Joseph explained that during Bible procession women sometimes carry different fruits and crops in a Basket, meaning that as fruits and crops nourish us, so the word of God nourishes people spiritually. Lay Reader Wilson said that as the local chief is revered and obeyed, the word of God too should be revered and obeyed. In the Luo tradition, when the Chief speaks, he speaks with authority and everyone listens. Wilson further said that when the Chief is coming to deliver a message, guards always accompany him. So during the Bible procession, the Bible is accompanied by people carrying spears as a way of placing value to the word. The women from Ongong'a Church said that water is sometimes carried together with the Bible to signify life. Just as water is life, so is the word of God. Youth from K'Ogwawi Church also remarked that the bible procession is sometimes done by four people carrying different symbols like a Clay pot which is traditionally used for storing water and it stands for the word of God just as water gives life to people so is the word of God, a white cloth protruding from the clay pot symbolizes water flowing from the source being Christ to Christians, the candles which symbolize light brought by Christ to Christians and the cross which symbolize salvation.

4.2.4 Language, Gestures and Symbols

The lay leaders from Magare Church said that language is very important in worship. When people come to Church they come to listen to God's Word and therefore the language to be used in worship should be that of the local people. In the four Churches that were interviewed, all use Dholuo to celebrate the Eucharist

though Cathedral also run an English service. Rev. Joseph observed that in preaching, proverbs are used in order to make the Gospel message more relevant to the local people. Youths from Ongong'a said that, praise words such as '*Nyasaye Nyakalaga*' are used, to signify a God of different families or creator of humanity. The women from Magare said that in worship it is very important to use gestures because they speak volumes. In the Luo tradition, there are many gestures that can be used which have meaning. For example, clapping of hands in the Luo tradition always conveys a message; there is a clap that denotes sorrow, respect and thanksgiving. These gestures are now used in the Anglican Church in the liturgy at different occasions. The clapping of hands is done when presenting gifts to the priest and when giving thanks to God. The other important element which was pointed out by respondents was the use of symbols in worship. The Luo tradition is full of symbols with meaning. Rev. Aloo explained that water in the Luo tradition is a symbol of life. At the Cathedral water is used in baptism to signify new life for those being baptized.

4.2.5 Baptism

The sacrament of Baptism at the Cathedral Parish is one of the sacraments that have been inculturated. The respondents revealed that baptism in liturgical celebrations happens occasionally and falls under ritual services especially Christmas and Easter services. The provost confirms that the Baptism of infants is now done together with the naming of the child. In the Luo tradition, a child is given a name at the naming ceremony where family members and friends gather and perform some rituals to give thanks to God for the gift of the child, thereafter a meal is shared. At the Cathedral Parish when children are brought for Baptism,

traditional names like ‘*Oguedhi*,’ meaning a blessing are now used unlike in the past where children could not be baptized with local names. Rev. Gor said that, the naming of the child is not done separately from baptism but instead they are performed together. The parents of the child are allowed to perform all the prescribed rituals associated with naming; they are not condemned like it used to be in the past. After the family finishes with the traditional part, the child is brought in Church by the parents but in a case where someone already named the child, the person will be invited to be a sponsor or witness as the child is being baptized. Any traditional Luo name with meaning is accepted and given officially to the child.

4.2.6 Harvest

Harvest is a Para-liturgical celebration that has been inculturated in the Anglican liturgy at the Cathedral Parish and it is celebrated annually. The attached priests remarked that during harvest, people bring their thanksgiving offerings from what they produce from the land unlike in the past when they were banned to bring their produce as offering. The clergy further explained that the offering in form of produce is not only brought during harvest but also on any normal service on a Sunday. The priests all remarked that Harvest is an important event in the life of Anglicans, at the Cathedral Parish hence it is celebrated every year. Rev. Joseph said that the harvest celebration is concluded on a special Sunday called ‘Harvest Sunday’. On this Sunday Christians come to Church with their produce to give thanks to God for His providence. The celebration is marked with songs of praise and dance to express joy and gratitude to God. The lay readers from Magare remarked that, at Magare Church the products are sprinkled with water by the priest, which signifies that without God giving them rain, a harvest would not have

been guaranteed. It is during this event that people bring maize, onions, tomatoes, beans, pumpkins and many more crops produced from the land. The harvest celebration normally comes after the homily and before the Eucharist. Rev. Aloo pointed out that the harvest celebration is celebrated in the same way it is celebrated in the Luo tradition.

4.3 The benefits of liturgical inculturation at the ACK Christ the Healer Cathedral

There are a number of benefits in inculturating the liturgy in the Church as already highlighted by different scholars in chapter two of this study. The following were the responses from respondents on the benefits of liturgical inculturation: The Very Rev. Dr. Onjure pointed out that liturgical inculturation enables the local people to live a whole life and not a double standard life. He further explained that in the past, people thought that everything about Africa was evil and as a result, when they found themselves practicing their culture they felt guilty, but now because of the enlightenment that has come through inculturation, the local people are not condemned but live a full life as Africans. To substantiate on the benefits of liturgical inculturation, Rev. Enock Aloo remarked that liturgical inculturation has closed up the gap between faith and culture. People now can celebrate the Eucharist using African values that enhances worship unlike in the past where people worshiped God in a language they did not understand. The youths from Magare Church also added that the people who were condemned by observing their tradition have now come back to Church because they are now accommodated because the liturgy is now inculturated. They further said that inculturation is one of the tools that the Church can use to Evangelize. The Lay leaders from Magare Church explained that liturgical inculturation has benefited

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

This chapter has presented the findings of the study. It has shown that the local people in Homabay and indeed the Christ the Healer Cathedral Parish view liturgical inculturation as vital and as such, it should be promoted in the Church for worship to remain relevant and meaningful to worshippers. The findings have further shown that many areas of the liturgy have been inculturated at the Cathedral Parish and this has greatly benefited the Anglican Church.

CHAPTER FIVE: DISCUSSION OF RESEARCH FINDINGS

5.0 Introduction

This chapter discussed the research findings in the preceding chapter. This chapter discussed the findings under three themes mirrored after the objectives of the study as presented in the findings.

5.1 The Meaning of Inculturation of Liturgy

It is evident from the findings of the research that most meanings of the inculturation of liturgy revolved around referring it as the process of adapting rituals, symbols and practices to reflect the cultural context of a particular community or group of people. It therefore facilitates a deeper connection between individuals and their faith by allowing them to express their spirituality within their cultural framework, by incorporating elements such as language, music, art, and customs that resonate with the local community, the liturgy thereby becoming more accessible and meaningful to worshippers.

5.2 Areas of the liturgy that have been inculturated at the CTH Cathedral

5.2.1 Entry Procession

It is evident from the findings that the Entry procession of the service sets the tone for lively liturgy. It is worth noting that Africans by nature are dynamic and their African religion is always characterized with dynamism. So to celebrate the liturgy in Africa that does not promote the expression of inner feelings and energies defeats African worship. It is therefore important to ensure that liturgical inculturation should always be encouraged for meaningful worship. This truth has also been demonstrated by Amadi (2008) when he explains that the entry

procession in Mutare Diocese which is characterized by singing, dancing and gestures is not only a means of lively participation but it also depicts the cultures of the worshipping community which makes the celebration meaningful.

He further explains that the inculturated entry procession in Mutare Diocese has brought newness to the peoples' way of celebration as well as new understanding of what the Eucharist is about. The findings have further shown that the entry part of the liturgy during Sunday service has been inculturated at the Cathedral Parish. During this part, a song in Luo is sung accompanied by a traditional drum as a priest, lay readers, the choir enters. The singing of hymns in Dholuo accompanied by traditional instruments is what characterizes the spirituality of the Luo people. These traditional instruments like drums produce different sounds that normally convey a message to the people. From what has been explained, it is clear that when cultural elements of the local people are incorporated during entry procession in liturgical celebrations, they enrich people's spirituality as they attempt to understand the Christian God unlike being introduced to the culture that is foreign to them. Uzukwu (1982) illustrates the significance of having an inculturated entry procession by describing the solemn procession that characterizes the Zairian Mass: the celebrant and ministers enter the Church in procession, swaying gracefully to the rhythm of the entrance song.

From the findings, it is clear that inculturating the entry part of the liturgy during Sunday service makes worshippers situated in the liturgy. When the liturgy is inculturated, worshippers are engaged in worship from the very beginning of the service up to the end without being bored. The findings on the entry part can further be interpreted that if the Church desires to be attractive to her

worshippers, there is need to guarantee that the liturgy always embraces the culture of the people. Bate (1998) explains that today's priority in inculturation is to see to it that African Christians continue to revisit cultural traditions and roots in order to allow a truly local African Church to emerge in our context. It is therefore important that every Christian in Africa promotes the lively kind of ceremony that fills the mind of every African worshipper with joy and great expectation for authentic worship.

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

5.2.2 Music and Dance

According to the findings, all the four churches that were interviewed have inculturated Music and Dance; this was evident during my observation schedule. Music is now done in the local language and it is always accompanied by traditional drums and shakers. This development where music has been inculturated means

that worship at the Cathedral parish is no longer foreign but directly affects the local people because songs are now composed in Luo. The local melodies have made the local people understand the theology of songs sang during liturgical celebrations unlike in the past where songs were sung in a foreign language. The inclusion of traditional drums in music is another aspect that has enriched worship at the Cathedral. Africans enjoy worship that is expressed with dynamism and so when drums are incorporated in the liturgy; it enables worshippers to worship their God with joy. The findings have further revealed that dance has been inculturated in the liturgy to enable worshippers express their gratitude to God with joy.

From the findings, it is very clear that the local people enjoy worshipping God in their own culture; this was seen during my observation schedule where I saw how people joyously participated in the liturgy. This joyous participation in liturgical celebration is a clear demonstration that liturgical inculturation can benefit the local people. In the African Biographical Dictionary (1994) the Lumpa Church that was formed in 1953 by Alice Lenshina composed spirited Bemba hymns, far superior to those among Protestants and Catholics. People from Protestant and Catholic had flocked to the Lumpa Church because the Church at that time addressed the problems of the people like witchcraft and in addition, the inclusion of Bemba tunes in the liturgy attracted the local people.

From the literature reviewed and the findings of this study it is very clear that music and dance play a very vital role in the lives of worshippers. It is therefore prudent that the Church today should always strive to inculturate music and dance in the liturgy for the Church to remain relevant. It can be justified that the move by the Anglican Church to inculturate the liturgy is timely because the local people

have a desire to get back to their roots. So during worship people have been accorded an opportunity to meet their culture and appreciate it.

5.2.3 Bible Procession

It is evident from the findings that all the four churches making up the Cathedral parish have inculturated the Bible procession. The inculturation of the liturgy of the word is of great significance to worshippers in the sense that it helps them value the word of God and understand it better because things that they value in their culture are being used to explain the value of the word of God. It should be stated here that the Bible was not part of African religiosity and so for it to be appreciated it needs to be presented using things that are valuable in the local context that will help the local people to begin to value it. It is also worth mentioning that people best understand things when they are presented by a demonstration more especially that which is part of their experiences. It is clear that the word of God should be made more African so that it can continue to be more appealing to worshippers. The Gospel message should never lose its relevance it should continue to incarnate in the culture of the people. The ministry of the word is one of the two major liturgical celebrations in the Anglican Church because it is the word of God that nourishes people spiritually. And because of its significance in liturgical celebration it is important that it is presented in a manner befitting its value so that it can be appreciated more by worshippers.

5.2.4 Language, Gestures and Symbols

It is evident from the findings that language plays an important role in worship. The findings have revealed that language has been inculturated in the liturgy at the Cathedral Parish where Dholuo is used as medium of communication. The use

of the local language in the liturgy can greatly benefit worshippers to deepen their understanding of who God is and eventually relate with Him well. Lumbalala (1998) supports this position by saying that all people must worship God and remember Christ from within their own imaginative and language patterns. Amadi (2008) also explains that, the liturgy should not only contain a language that has been translated but also have some cultural pattern for people to understand and appreciate what is presented.

From the data above it is clear that for people to fully understand the Gospel it needs to be communicated in their language. The findings have further revealed that the use of gestures at the Cathedral Parish like kneeling; clapping of hands and sitting down with heads bowed have been inculturated in the liturgy. When gestures are used, in the liturgy, they enable worshippers to fully express their inner feelings that make worship meaningful and this was noticed during my observation schedule at ACK Magare Church. Mc Cabe, (1986) explains the significance of gestures by saying that communication in an African context is not only by verbal expression but also through signs and gestures and more deeply with symbols. This therefore suggests that liturgical inculturation is cardinal in the life of the Church where gestures are used like the raising of hands and bowing of heads. The use of gestures in the liturgy is inevitable if the Church in Kenya truly wants to be relevant to the local people. The local people should be mandated to see to it that what is compatible in their culture with the Gospel is incorporated in the liturgy to make worship relevant and appreciated.

5.2.5 Baptism

The findings have revealed that Baptism today in the ACK has been inculturated whereby those coming for Baptism do not need to have an English name to be baptized but even local names are used as long as they have meaning. It is clear from the findings that the dignity of an African has been restored because Africans can once again name their children with local names that are rich in meaning. The act of baptism at the Cathedral Parish normally comes before the liturgy of the word.

Further, the findings have revealed that, the naming ceremony has been blended with Christian baptism. When the child is born, the family is allowed to perform a traditional naming ceremony. The incorporation of African values in the baptism of infants at the Cathedral Parish has helped Christians to celebrate life with more meaning. In Africa, the birth of a baby is received with joy and so when the birth of a child culminates in baptism, the ceremony carries more meaning to an African and is appreciated. When cultural values are incorporated in liturgical celebration it helps Africans to appreciate their culture and understand that their culture is not evil. The use of symbolism in baptism is very important because it helps people coming for baptism to understand that God through baptism preserves their lives from the work of the devil.

Inculturated baptism also helps worshippers to easily understand the meaning of baptism better. This study on Baptism is different from the studies that have been consulted. This study has demonstrated how the inculturation of baptism can benefit the local people. It is therefore important that in everything that the

Church is doing, she should try to find elements in the culture of the people that can be blended with the liturgy to make worship relevant.

5.2.6 Harvest

The findings have shown that harvest or thanksgiving Service is an important feast at the Cathedral Parish. It is observed annually. In the first place, before the planting season begins, there is a special Sunday for praying for rain. Later, women bring seeds for planting to be blessed in the Church. At harvest, afterward, people happily bring their produce to Church as a way of thanking God who gave them such abundant food. The celebration of harvest is a clear demonstration that Africans desire to have an African liturgy that will speak in their lives. The liturgy should not be celebrated in vain. Therefore, it is necessary that worshippers come to it with proper dispositions that their minds are attuned to what is going on in the service so that they can be actively engaged and enriched and this can best be achieved by bringing in the liturgy the culture of the people.

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

5.3 The Benefits of liturgical inculturation at the ACK Christ the Healer Cathedral

The findings have shown that liturgical inculturation is beneficial to the Church because it helps to settle the problem of double standard living among worshippers. This means that through liturgical inculturation the culture of the local people is embraced and as such there is now no condemnation to worshippers who practice their culture. The data above can further be interpreted that through liturgical inculturation, worshippers are helped to live a full life and worship their God boldly without a sense of guilt.

The findings lead to the conclusion that liturgical inculturation is beneficial to the local Church because it has made the local people feel at home with the Gospel. From this, deductions can be made that the gospel can never be brought home unless the local elements such as language, gestures and symbols that are known to the local people are blended in the liturgy. The gospel should have meaning to the people receiving it for it to benefit them.

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

It is also evident from the findings that liturgical inculturation is beneficial to the local Church because it has enabled the Christian community to appreciate and preserve their heritage that was condemned by the early missionaries. It is worth

noting here that once Zambians lose their heritage, it would pose a challenge on the moral and social life in Zambia. Mawusi (2009) explains that, the Gospel must, like leaven, work itself through the entire structure, changing, adapting and using all that it finds there. Mawusi further observes that, when the Gospel came to Africa, it was not deeply rooted in Africa because of the way it was presented by missionaries. The Gospel became irrelevant to the experience and questions of Africans and as a result, Christianity was not able to touch, renew or become part of the inner core of the experience of African believers.

From the findings and the literature reviewed, it is very clear that if liturgical inculturation is given much attention by believers it can greatly benefit the Church in so many ways. It is therefore safe to say that it is through liturgical inculturation that the local people begin to understand that God is not white or Jewish, as it was perceived in the past when missionaries just came to Africa. He is a God of all human races. This understanding has made the Luo people of Kenya to appreciate that they are equally important in the sight of God thus removing the inferiority complex that Kenyans are sub-humans.

It is also worth mentioning that Evangelism in Kenya cannot be achieved without liturgical inculturation. The fact is that people can best understand the Gospel when it is presented in their local language and symbols. Unfortunately today the Anglican Church of Kenya has missed this important tool of evangelism. The Church has failed to present the Gospel in the local language but instead the preaching is done in English more especially in the Pentecostal Churches. The benefits of inculturation in the Anglican Church are immense which leaves no doubt that liturgical inculturation should continue to be encouraged not only in the Anglican

Church but also in other Churches such as the Seventh Day Adventist, Pentecostal and Charismatic communities because all churches are one holy apostolic Church who should move together and flow in these benefits of inculturation.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

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

6.1 Conclusion

The main interest of this study was to explore the benefits of liturgical inculturation in the Anglican Church with a focus on Christ the Healer Cathedral-Homabay of the ACK Diocese of Southern Nyanza. In order to do this, the study examined the meaning of inculturation of liturgy and extended to the areas of liturgy that have been inculturated. The study has shown that liturgical inculturation is vital in the Church because it enables the local people to actively participate in the liturgy thus owning the celebration. The study has further shown that liturgical inculturation is important in Church because it creates awareness in the Christian community that God is present in people's culture and He can be worshiped in that very culture.

The findings have also revealed that liturgical inculturation is necessary in the Church because it makes the liturgy rich and colored with African values which people easily identify with. The study has also indicated that liturgical inculturation is necessary because it enables the local people to understand better, what is happening in the service especially the Eucharistic service unlike when the service is westernized in nature.

It is clear from the findings that Kenyans particularly Christians at the Cathedral Parish- Homabay desire to have a Luo liturgy that can directly speak to them for

meaningful worship. This study has further revealed that many areas of the liturgy have been inculturated at the Cathedral Parish: Entry Procession, Music and Dance, Bible procession, Language, Gestures and Symbols, Baptism, and Harvest. The effort to inculturate the liturgy that has been made by the ACK Churches at the Cathedral Parish- Homabay is a clear sign that the Church truly wants to be indigenous in worship.

Through my observation schedule, I saw how worshippers naturally worshiped God because their culture and experiences were part of the liturgy. The findings have clearly shown that liturgical celebrations should engage people to actively participate in the celebration and this can best be achieved when and if their culture is blended with the liturgy.

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

6.2 Recommendations

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

- In order to make liturgical celebrations more meaningful, there is need for the Anglican Church, especially ACK Christ the Healer Cathedral- Homabay to consider inculturating all the prayers: If we consider the Luo tradition, prayers are naturally cited and not read, there is need for the Church to consider how best prayers can be inculturated by allowing Christians formulate their own prayers derived from their culture and not read from the Common Book of Prayer.
- Christ the Healer Cathedral- Homabay should document how they have inculturated the liturgy in order to help other Parishes and Dioceses Kenya and beyond who are still hesitant about liturgical inculturation to begin to appreciate the need to blend the liturgy with culture for meaningful worship.
- Further research should be carried out on the gifts of the Eucharist at the Cathedral Parish to see how the gifts can be inculturated in order for the Eucharist to carry more meaning. Holy Communion originated from a context that is Jewish. Bread was the staple food for the Jews and wine was their tradition drink. Therefore, there is need to invent what can be used as bread and wine from the Luo local staple food.

The church should properly train her leaders particularly the clergy to make sense the inculturation of liturgical worship to enrich spiritual nourishment.

Theological colleges should incorporate African Christian practices in their curriculum in order to equip African Church leaders in leading worship that make sense to the African congregation.

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Appendix

Interview Guides.

Interview Guide for Provost, the curates and the attached priests at the ACK Christ the Healer Cathedral.

1. What is liturgical inculturation?
2. What are the benefits of incorporating some aspects of culture into the liturgical worship at the Christ the Healer Cathedral?
3. What are the best suggested recommendations for the inculturation of liturgical worship at the Cathedral?

Focus Group Discussion Guide for Lay Readers, elders, men, women and youths of the Cathedral Parish. (K'Ogwawi, Magare and Ongong'a Churches inclusive).

1. What is liturgical inculturation?
2. What are the benefits of incorporating some aspects of culture into the liturgical worship at the Christ the Healer Cathedral?
3. What are the best suggested recommendations for the inculturation of liturgical worship at the Cathedral?

Observation Guide.

Date	Description	Time	Purpose
10/9/2023	Cathedral Homabay	10.00 - 12.45	Observe how worship is conducted in relation to inculturation.
24/9/2023	ACK Ongong'a	07.30- 09.00	Observe how worship is conducted in relation to inculturation.
15/10/2023	ACK Magare	08.00 - 10.00	Observe how worship is conducted in relation to inculturation.
26/11/2023	ACK K'Ogwawi	11.00 - 01.00	Observe how worship is conducted in relation to inculturation.

Consent Form

Dear Participant,

I am a student at the Bishop Tucker School of Divinity and Theology of the Uganda Christian University, Mukono conducting a research on the topic: The Significance of Inculturation of Liturgical Worship: A Case of ACK Christ the Healer Cathedral, Homabay.

I am asking for your permission to participate in one or more interviews. The interview will have oral questions where you will have the right to answer or discontinue the interview at any time. Please note that there are no risks associated with participation in this interview.

The results of my research will be used in my dissertation and your name will not be published without your permission. If there are questions concerning my study, you are free to contact me on +254745116149 or my supervisor: The Rev. Canon Amos Turyahabwe on +256772884397.

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

Participant signature.....

Date.....

Interviewer's signature.....

Date.....