

## **INCULTURATING THE GUSII CONCEPT OF RELIGIOUS OFFERING IN CATHOLIC LITURGY: PERSPECTIVES FROM THE CATHOLIC DIOCESE OF KISII, KENYA**

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### **Abstract**

*Formal Catholic worship is known as celebration of the Lord's Supper, popularly known as The Mass. This liturgy has three parts; the Introductory Rights, the Liturgy of the word and the Liturgy of the Eucharist. This study focused on inculturation of the first phase of the third part known as the offertory. All the local Catholic Churches in Kenya have made efforts to inculturate her worship, including the Catholic Diocese of Kisii in Kenya. This study set out to examine how the Gusii concept of religious offering has been inculturated in liturgical worship in the Catholic Diocese of Kisii. This Diocese comprises of Catholics residing in the geographic territory of Kisii and Nyamira Counties. This study hopes to enrich the discourse on liturgical theology and to inform liturgical policy in the Catholic Diocese of Kisii. It will also add new knowledge to the existing literature on inculturation. This study is qualitative in nature, and used the Cultural Dimensions Theory, by Geert Hofstede, to find out how different cultural dimensions impact on the thinking of the faithful, and how it forms their response to information.*

**Keywords:** *culture inculturating, liturgy, religious offering*

### **1. INTRODUCTION**

The term inculturation is a unique creation of Theologians from the global South and to Christianity, and Catholicism, in particular. It dates back to 1962-1965 second Vatican Council. It has to do with expressing Christian doctrine, mysteries, and values in a genre intelligible to a particular culture, and in this instance it is a transposition of universal Catholic beliefs, values, and practices in a manner intelligible and meaningful to the Catholics of Gusii cultural background.

Originally, worship in the Catholic Church was conducted in Greek and then in Latin, when Latin became the lingua franca of the Western empire. The liturgical language used by early Catholic Missionaries to Kenya and Kisii was Latin. This was the juridical practice in the entire Catholic world until a universal change to the vernacular was instituted by the Second Vatican Ecumenical Council

of 1962-1965. There after missionaries familiar with English used liturgical books translated from Latin to English. In the Catholic Diocese of Kisii translations were done from English to Ekegusii by Father Jeremiah Matogo and the Late Father John Ongaka from the year 1974. According to Keene (2000, p. 10) in Roman Catholic and Orthodox Churches the altar is the holiest part of the Church. In most Churches it stands in front of the east wall. As the priest conducts the Eucharist or Holy Mass, he stands behind the altar facing the people. People worship facing east a practice adopted from Judaism in connection with the location of the Jewish Temple in Jerusalem. Also for centuries Christians have taken the rising sun to be a symbol of the resurrection of Jesus from the dead. The major change came after the reforms of Second Vatican Council, which allowed congregations to use their native language, as long as the translations preserved the meaning as expressed in Latin. The Church allowed for vernacular in order to promote full, conscious, and active participation of the faithful in all the prayers, hymns, and responses during Mass all over the Catholic Church in the world (Canon Law 838, 2). Since the II Vatican Council, lay Catholics have been strongly encouraged to participate fully in the Liturgy and not merely to be present. One way of realizing this goal is through inculturation of the Mass, using the local language so that the rituals and prayers are intelligible to the participant's worldview.

II Vatican document on the *Constitution of the Sacred Liturgy*: (C.S.L.) 14, calls for full active participation of all the Catholic faithful, because by their baptism they have become a priestly people. A major way of doing so is through adapting the liturgy into the local culture. This is what African theologians characterized as inculturation of the liturgy. The impact of inculturation is yet to be felt in most African Catholic Dioceses.

Mbiti (1975, p.59) gives the meaning of religious offering in the African context as "the giving of such things as foodstuffs, water, milk, honey or money". "It is one way of communal worship whereby, Africans enjoy celebrating life by dancing and singing. The helpers included priests, kings, medicine-men, seers, rain-makers, ritual elders and other ethereal beings like the spirits and the ancestors, particularly the living dead" (Wanda, 2006, p.36).

Offerings, in Gusii community, were made during major rituals like child birth, initiation, death, marriage, misfortunes like barrenness, and other calamities. During a prolonged dry spell, for instance, sacrifices and offerings were made in many ways and forms. People made a special dance called *ribina* and sacrificed a goat to their God (*Engoro*). *Ribinawas* danced by the women who were traditionally properly married with *ebitenge* symbolizing a marriage ring and was worn around their ankles. The day they are supposed to participate in this dance they dressed in a very special way; they put on *engobo*(animal skin), it signified special dressing and presentable before God, *chisonogi*(beads), and they carried *enungu*(a special short stick), this symbolized war against the evil that caused draught. After these preparations, they went to a hilly spot in the field, there they danced and jumped as they called for the rain in Ekegusii.

After the dance, the following day nimbus clouds associated with rain would be seen, and soon it would rain. All these had symbolic meaning of special preparations so as to please God to let it rain.

Other forms of offering in Gusii were made during and after seclusion of boys. If it happens that fire went off during seclusion, this was regarded as a bad omen and as such an offering (*ekeng 'waso*) was made to correct the situation. If the situation was not corrected the effects were that such a person would not beget children, conceptions would result in miscarriage (*ogotitiboka*). In the event this did

not happen then pregnancy had a longer gestation period. If there was successful birth the child born would be abnormal (mentally handicapped). During the sacrifice a lamb (*emingichi*) was slaughtered by the priest (*omokundekane*), certain leaves and roots of particular trees were used together for sprinkling (*amanyansi*). Fire had to be lit afresh not using match sticks but through rubbing two sticks together to cause friction that in turn produces fire (*ogosegesa*). Then the blood from the slaughtered lamb was used to extinguish the fire. To ensure that the sacrifice was acceptable to God, in traditional Gusii community, the priest had to meet specific characteristics. These were as follows: an elderly man, with a family, who abstains from sexual intercourse, quarrels, and was a peaceful person. On the day of carrying out the offering he should not cross the river. After the ancestors accept the offering, all the misfortunes of barrenness or miscarriages are mitigated against.

It appears that the Catholic faithful have not fully understood the need for giving offerings, which make part of mass, whereby the celebration of Mass is the action of Christ and the people of God hierarchically assembled. For both the universal and the local Church, and for each person, it is the centre of the whole Christian life Risi (2011, p.29). Article 56 of the *Constitution on the Sacred Liturgy* states that there are two parts that go to make up the Mass, namely, the liturgy of the word and the Eucharistic liturgy, these two are closely connected with each other, they form but one single act of worship. Ronzani (2012, p.23) states that for in the Mass there are two tables; of God's word and of Christ's Body, from which the faithful are instructed and refreshed. There are also certain rites that open and conclude the celebration.

Risi (2011, p.36-38) in the Roman Missal highlights two parts of Mass, namely: Liturgy of the word and Liturgy of the Eucharist these being so closely interconnected that they form but one single act of worship. These parts include the reading and explaining the word of God. The two parts of Mass have been studied as three distinct parts:

The introductory rites that precede the Liturgy of the Word, namely, the Entrance, procession the greeting, the penitential Rite, the *Kyrie*, the *Gloria* and the *Collect*, all have the character of a beginning, an introduction, and a preparation. Their purpose is to ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the word of God and to celebrate the Eucharist worthily.

The next part is the liturgy of the word which is made up of readings from the sacred scripture together with the chants occurring between them. As for the Homily, the profession of faith and the universal prayer, they develop and conclude it.

For in the readings, as explained by the Homily, God speaks to His people, opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ Himself is present through His word in the midst of the faithful.

The third part is the Liturgy of the Eucharist that reincarnates what Jesus did on the last supper as highlighted in the New Testament (Luke 22:19-22) then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." And likewise, the cup after they had eaten saying, "This cup is the new covenant in my blood, which will be shed for you." The foregoing statements are highlighted in bold letters in the Roman Missal with instructions annotated next to it instructing the priest to say them aloud, clearly and slowly. Because of its significance priests are advised to memorise them. When the priest offers the bread, it

represents the work of human hands; while the wine represents the challenges and pain people go through as they earn a living.

During offertory the work of human hands is expressed in different ways; those whose work is in the farm always bring farm produce as their offertory and those whose work is white colour jobs bring money as their offertory symbolizing the work of their hands.

At the beginning of the Liturgy of the Eucharist unleavened Bread, wine and water which will metaphysically be transformed into Christ's Body and Blood are brought in procession to the altar. The other offerings are then brought forward.

Money or other gifts for the poor or for the Church, brought by the faithful or collected in the Church, are acceptable; given their purpose they are placed in a suitable place away from the species of the Eucharist. The procession bringing the gifts is accompanied by the offertory chant, which continues at least until the gifts have been placed on the altar. The norms on the manner of singing are the same as for the entrance chant. Singing may always accompany the rite of the offertory, even when there is no procession with gifts (Risi, p.41-42).

The Catholic Church embarked on inculcating parts of the liturgy, including offerings, so as to incorporate the African culture in Church services. This effort had two goals: one, to help the faithful own the various rites during worship, and two, for the faithful to understand the workings of the church and support it through their generous offerings. Hence this study is set out to examine the progress of inculcation of offerings in Catholic Liturgy perspectives from the Catholic Diocese of Kisii

## **2. STATEMENT OF THE PROBLEM**

In the traditional African context, those presiding over the offerings used animals, so as to appease the spirits, the living dead and God (Mbiti, 1969). The common perception among early Christian in missionary circles was that Africans were pagans with heathen cultural practices. Due to this understanding, many Africans abandoned their religious practices and adopted foreign ones and religious ways of worship. Lukwata (2003, P.61) notes that in the early stages of evangelization, African Christians were formed in the universal Christian faith and theology but their local African values and cultures were not recognized. Given that most of the people were either semi-literate or completely illiterate, they did not understand what they were doing or indeed the meaning of the rituals they were undertaking in their worship, a situation that has affected worship to this day. One of the most affected rituals in the Catholic worship is the offertory, which is a manifestation of one's self-giving to the community of believers and God. In this case the faithful do not understand that they are not giving to the priest but to God and that whatever they give is meant to support the work of the Church. Hence, the need to carry out a research, reviewing the progress of inculcating the Gusii Concept of Religious Offering in Catholic Liturgy, taking into account Perspectives from both the laity and the clergy in the Catholic Diocese of Kisii.

## **3. STUDY OBJECTIVE**

The general objective of the study is to review the progress made in inculcating the offertory in Catholic Liturgy in the Catholic Diocese of Kisii.

The specific objectives are as follows:

- i) To examine the meaning of various Gusii cultural artefacts inculcuated in the offertory in the Liturgy in the Catholic Diocese of Kisii.
- ii) To find out the significance of what has been adapted in inculcating the offertory in the liturgy in the Catholic parishes in Kisii.
- iii) To evaluate the impact of inculcation of the offertory among Gusii Catholics resident in Kisii and Nyamira.

#### **4. SIGNIFICANCE OF THE STUDY**

This study will enable the faithful in the Catholic Diocese of Kisii and members of the universal Catholic Church to take stock of the significance of inculcation and its impact on faith in the Diocese of Kisii. Secondly, it will also help Liturgical planners put into place specific measures towards inculcation of offerings in their various parishes. Third it will assist liturgists to come up with policies that guide the process of inculcation of offerings. Finally, this study will add to the existing literature on liturgical theology and inculcation.

#### **5. ASSUMPTIONS OF THE STUDY**

The Kisii cultural items that have been inculcuated in offertory during worship in the Catholic Diocese of Kisii could range from farm produce to materials that were used in the traditional Gusii Community.

Different adaptations have been made with regards to offertory, for example, the music and the items offered. Inculcation of offertory has made Christians more active during worship in the Catholic Diocese of Kisii. However it is important to note that offertory is more than money and that there is a connection with the essential species of the Eucharist.

#### **6. LITERATURE REVIEW**

##### **African Cultural Features in Offertory during Catholic Worship**

Kurgat (2009, p.11) observes that, the liturgy has been made lively through “active participation of the whole people in the liturgical activities” This is enhanced by gifts (*isadaka*). The processions of the Bible for the readings and the gifts for the offertory are brought to the Alter accompanied by a liturgical dance from the choir girls.

Achievements have been made in the process of inculcation, evidenced by improvement in Church decorations, pictures, statues and holy vessels being done in the African way. Inculcation 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 Mass 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. This study was carried out among the Luhya people of Busia and it was about, the Theology of Inculcation and the African Church, thus it does not specifically focus on inculcation of offertory. However, it is relevant because, it shows the steps taken in the process of inculcation, which provides background for this study to investigate how far the process has gone in relation to inculcating the concept of religious offering in the church.

## Inculcation and Christian Participation in Liturgical Celebration

Inculcation 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. That for an effective inculcation facilitation of active local participation motivated and controlled from bottom-up approach through small Christian communities is very crucial for sustainability of inculcation is not only a prerogative of theologians and pastoral workers but also the whole Christian Community as a whole (p. 32-33).

In this light, Magesa (1998, p. 188) has observed that “periodic offerings were required for the continuity and effectiveness of divination, mediumship, rain asking and medicine. Periodic offerings include; sacrifices of loyalty and trust such as those made in oaths, initiation and renewal of blood-covenants.” According to Sinniah (2013) local cultural elements like dance in the liturgy can make relevant to the Indian context.

It has further been noted that the early missionaries in Igbo land did not do much in terms of the spreading of the Gospel message attentive to the indigenous culture. Indeed, they forbade many of the traditional practices and described them as pagan (Umezinwa (2014). At Nteje for example, the missionaries forbade the parishioners from taking part in traditional dancing, masquerading and festivities. The parishioners detested the ban for, “the Njete people loved cultural dancing, title-taking and other cultural celebrations Asiegbu & Umezinwa, (1944, p.208).” Umezinwa has this to say concerning the protest of the people to this attitude from missionaries:

...they showcased their anger by turning back on Enmass to paganism. They took this decision while their parish priest was out on holidays. When he returned, he went to celebrate Mass for the people, but found an empty church. He lost his entire congregation because of the disrespect which he and his colleagues had on indigenous culture. The parish was then closed down for several years. When the parish status was later restored, Monsignor Martin Maduka, an Ozo title holder and a great champion of inculcation movement, was appointed as a parish priest. As soon as he took canonical possession of the parish, he lifted the ban placed on dancing, masquerading and other cultural values not opposed to Christianity. When he did this those who had left the church returned to the faith. This is a clear indication that inculcation of the Christian faith is very important in any Church.

Concerning the benefits of inculcation, Umezinwa (2014) states that it makes people livelier in worship and their participation is more effective. He explains:

...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 inculcated. 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 (Iwaozu).

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. (p. 211)

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. 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 inculcating 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. (p. 143-144).

Mawusi looks at dance used during offertory to make Christians active and more involved during worship. This research will not only look at dance as a way of inculcation of offerings but also other aspects during offerings will be looked at.

Further benefits of inculcation are observed by Sinniah (2013, p. 374) in her interview who says that “music during offerings is sung in the local language with simple tune where everyone can follow and so there are possibilities for everyone to take part in it.” Sinniah’s findings are on music during offerings other aspects during offerings were never addressed in this study. This notwithstanding, the study is helpful to this research because it helps in identifying the inculcated parts of liturgy. Sinniah argues that “this will enhance the liturgy by helping people to contribute to it and also for participants to take part actively.” Sinniah bases her arguments on dance in liturgy, but it is not specific which part of liturgy is referred to.

According to Crollius (1986, p.43) the importance of inculcation is that it integrates the Christian experience of a local Church into the Culture of its people in such a way that the experience not only expresses itself in elements of this culture, but also becomes a force that animates, orients and innovates this culture so as to create a new communion not only within the culture in question, but also an enrichment of the Church universal.

### **The Process of Inculcation in the Catholic Church**

“Inculcation is a slow journey which accompanies the whole Missionary life. It involves those working in the Church’s Mission *ad gentes*(to the nations),the Christian communities as they develop, and the bishops, who have the task of providing discernment and encouragement of its implementation” (Paul II, 1990, p. 52).

Amaladoss (2017, p.6) notes that “the Christian community can dialogue with God’s mission in that culture only if it is also incultured. That means that it must become an authentic local Church, more local than it happens to be. If it is not local it will be neither credible nor relevant. The Church therefore has become local in order to engage in mission credibly, leading to transformation within”. Ronzani (2012, p.122) says that, “the purpose of pursuing inculcation not in any way the creation of new families of rites, but aims rather at meeting the needs of a particular culture in such a way that adaptations introduced either in the Missal or combination, with other liturgical books are not at variance with the distinctive character of the Roman Rite.”

With regards to the process of inculcation, Mawusi (2009) explains the following:

...procession to the altar with the gifts can be beautifully Africanized, because it is part of the church’s tradition. At the offertory of the Mass an offering of the four elements: water, earth, air and fire are made. In the Hindu culture for instance, every *Puja* consists an offering of the elements to God as a sign of the offering of the creation to God. In the offertory therefore, the four elements are a sign that the whole creation is being offered to God through Christ as a cosmic sacrifice. Water is first sprinkled around the Altar then on the people to purify them. The priest then takes a sip of water to purify him within (p.144).

Ashram (2011) agrees with this line of thought and continues to say that the fruits of the earth are offered to God during offertory:

...we then offer the fruits of the earth as the prayer of the offertory says, the bread and the wine and then eight flowers which are offered with Sanskrit chants, to represent the eight directions of space and signify that the Mass is offered in the ‘centre’ of the universe thus relating it to the whole creation. We then do *arati* with incense representing the fire. Thus the Mass is seen to be a cosmic sacrifice in which the creation together with all humanity is offered through Christ to the Father (p.144).

In this case Mawusi and Ashram mainly talked of the items presented during offertory majorly in India. This study looked at a similar phenomenon among the Gusii, hence giving an African touch.

There is the presence of elements like singing, dancing, the clapping of hands and the beating of drums in the liturgy as the evidence of accepting African customs and traditions in the church, Magesa (2004). “In the past in West Africa it was the custom among the Asante that certain parts of certain animals killed in hunting had to be offered to the chief, and if this was not done the person could be persecuted. Nobody accuses the hunter who has to offer parts of animals to the chief of making a sacrifice to the chief.” (Sarpong, 1995, p.319).

Okoye (1992, p.300) reports that, “different parts of Mass have been inculcated, more so, on announcing something of the good news and the offertory procession. In addition, the use of the drum and dancing is very prominent throughout the Mass.” Further, Umezinwa (2014, p.209) says that, “dancing, the accompanying of hymns with local instruments and clapping of hands which are elements of the traditional culture are now features of Igbo liturgical worship. The procession is now accompanied with singing of traditional songs and dancing to the local instruments.” This study by Umezinwa was done in Igbo using their traditional songs and local instruments which is similar to those in Gusii land, further observation is that other things are used, besides dancing, “in addition to the gifts of the bread and wine, native people brought gifts at the offertory emblematic of God’s goodness in their own environments such as corn or squash or wild rice at different conferences. In the African ancestral veneration, their food offerings that were made are normally the ones familiar to human meals such as rice, mushrooms, chicken, and goat, water and palm wine” Jebadu (2006, p.39). Similar offerings were made of animal sacrifice in the Old Testament. During Holy Mass, money is collected that is supposed to be united with the sacrifice of Jesus Christ on the Altar.

The literature reviewed above shows that different researchers have looked at inculturation from different perspectives. For example, Mawusi who did his research in Ghana, Sinniah in India, Umezinwa in Nigeria and finally Kurgat who looked at the Theology of Inculturation and the African Church and the Liturgy. This study extends the application of inculturation to the Liturgy in Gusii Land. Bellagamba (1991) states that:

...in fact, inculturation is a process by which the gospel enters into a culture, takes from the culture all that is already *gospelled*, and is enriched by it. And so does the culture. In addition to this, the gospel challenges the culture in those aspects that are *ungospelled*, and the culture challenges the gospel in those aspects that are *western*, and both are purified and universalized. So the dynamics between culture and gospel are such that the one enriches and is challenged by the other. There is a call and a response; there is a challenge and enrichment; and there is also a rejection of elements of the culture which are contrary to the pure gospel, and of elements of the gospel which are not the genuine gospel, but is westernized interpretation. Inculturation is a response to culturalism; and mission, with all its activities, should be influenced by it. If it is not, and remains alien to culture, it will be at best irrelevant to the people, or, at worst, be rejected altogether (p.3).

In his study Bellagamba focused on the gospel, while this study majors itself on inculturation of offertory and it limits itself in the Catholic Diocese of Kisii.

Paul II (1990) notes that:

...the process of the Church's insertion into the peoples' cultures is a lengthy one. It is not a matter of purely external adaptations, for inculturation, "means the intimate transformation through their integration in Christianity and the insertion of Christianity in the various human cultures."

The process is thus a profound and all embracing one, which involves the Christian message and also the Church's reflection and practice. But at the same time it is a difficult process, for it must in no way compromise the distinctiveness and integrity of the Christian faith (p. 52).

## 7. RESEARCH METHODOLOGY

The total number of parishes in Kisii are 19, with a total population of 574,000 faithful. This study is qualitative in nature, and used the Cultural Dimensions Theory, by Geert Hofstede, to find out how different cultural dimensions impact on the thinking of the faithful, and how it forms their response to information. Empirical data was collected through oral interviews using an interview guide, focus group discussions and participant observation. Secondary data was collected from books on Liturgy and, journals, magazines and newspapers. The study targeted 65 informants comprising of 20 lay people, 15 catechists, and 10 priests; all purposively sampled because of their experience and leadership position in the Diocesan hierarchy. Their age and experience made them more reliable in giving information. Two focus discussion groups of 20 lay people consisting of elderly Christians purposively sampled because of their age and the fact that they each witnessed the changes that have occurred in the liturgy since the Second Vatican Council concerning Mass. These groups provided information that complemented the one-on-one oral interviews. The research information gathered gave people's perspectives, based on their roles in the parishes sampled. A case in point is the change in Catholic Mass from Latin to Ekegusii as a concrete process of inculturation.

### Componential analysis

Componential analysis is a search for the attributes that signal differences among symbols in a domain. Whenever a researcher discovers contrasts among members of a category, they are best thought of in terms of attributes or components of meaning for any term (Spradley 1980, p.131). Finally, theme analysis searches for the relationships among domains and how they are linked to culture as a whole. A theme is "a postulate or position, declared or implied, and usually controlling behaviour or stimulating activity, which is tacitly approved or openly promoted in a society" (Opler 1945, p.198).

**TABLE 1 Example of Componential Analysis**

DOMAIN	DIMENSIONS OF CONTRAST				
	purpose	Actors	Animal	Traditional African society	Church
<i>Engobo</i> (women traditional dress)	women traditional dress won during sacrifices	women	A he-goat	Yes	Yes
<i>Ekeng'waso</i> (Traditional sacrifice)	sacrifice offered to appease the ancestors	men	all types of animals	Yes	No
<i>Ribina</i> ( Special dance during offering)	To be danced during offering	women	no animal	Yes	No

<i>Egesicho</i> ( men traditional dress)	To be put on by men during sacrifices	men	calf or a he-goat	Yes	No
<i>Omwambaro</i> ( back of the traditional women dress)	To make the back of the traditional women dress	women	ahe-goat	Yes	No
<i>Ekeruki</i> ( front of the traditional women dress)	To make the front of the traditional women dress	women	ahe-goat	Yes	No
<i>Egesero</i> (first fruits)	Offered as gratitude to God.	men first then the rest	All types of animals	Yes	Yes

In the table above the first column shows that in traditional Gusii society women had *engobo* a special dressing, the case that also applies in the Church whereby in the Catholic Diocese of Kisii the Catholic Women Association have a special uniform that they normally put on in special occasions in the Diocese. In the second column there is *ekeng'wanso*, sacrifices that were offered to the ancestors, in Gusii community these sacrifices were in form of animals. This type of sacrifice cannot apply in the Church because after the death of Jesus His blood cleansed all forms of infirmities hence there is no need for animal sacrifice. The third column talks of *Ribina* which is a special dance for women that was performed to entice God so that He could let the skies release the rains. With the coming of Christianity this dance no longer exists in Gusii land, currently people go down on their knees and pray to God to give them rain, for Christians belief that He is the provider of all things. The fourth and fifth column are referring to what the back and front part of the special dress that was worn by women was made of. Finally, there is *Egesero* referring to the first fruits. In Gusii traditional society they used to grow finger millet, when it was ready it was ground and an animal was slaughtered, before anybody ate the man who was considered as head of the house was the first to taste then the rest of the family members were free to enjoy the meal. These first fruits are still treated in a very special way in the Church, whereby after Christians have harvested they always take their harvests to the Church for gratitude to God on what He has given them from their farms and for special blessing.

## 8. DATA COMPILATION, ANALYSIS AND PRESENTATION

### Background of the Priests and their Experience

The 10 priests who were interviewed were all Kenyans; hence this was advantageous to this study due to the fact that the local priests understand their Gusii culture, have interest, ability, knowledge and commitment to inculcation.

The researcher sought to find out the duration that respondents had served and attended mass in the Catholic Church. The results were shown in table 2.

**TABLE 2:** Table showing years of experience

	Number of years As priests		Number of years as catechists		Number of years as Church leaders		Number of years as elderly Christians	
	f	%	f	%	f	%	f	%
Below 20	4	40	6	40	9	60		
20-25	1	10	5	33.3	6	40		
25-30	1	10	2	13.3				
30-35	2	20	2	13.3				
35-40	1	10					5	100

Above 40	1	10						
<b>TOTAL</b>	<b>10</b>	<b>100</b>	<b>15</b>	<b>100</b>	<b>15</b>	<b>100</b>	<b>5</b>	<b>100</b>

In table 2 above shows that priests who served below 20 years were 4 (40%), 20-25 years was 1(10%), 25-30 years was 1(10%), 30-35 years was 1(10%), 35-40 years was 1 (10%), and above 40years was 1(10%). The catechists who took part in this research those who had served below 20 years were 6(40%), 20-25 years 5(33.3), 25-30 years 2(13.3), 30-35 years 2(13.3). Those Church leaders who had served in the leadership positions for a period below 20 years were 9(60%), those in the age bracket of 25-30 years were 6 (40%). All the 5 elderly Christians (100%) who participated in the study had attended mass in the Catholic Church, and they are between 35-40 years old. These findings therefore suggest that majority of the informants interviewed had served in the Catholic Church for a period of below 20 years except for the elderly Christians who had attended mass in the Catholic Church for a period of between 35-40 years. Due to this duration in the Church by the informants, the study benefited from their experience of the changes the Church underwent from the first Vatican Council to the second one which encouraged inculturation.

### **Availability of Gusii Cultural artifacts and Features during Offertory**

The respondents were asked if there are specific cultural items used during offertory and their responses were analysed and presented in table 3.

**TABLE 3:Gusii cultural artifacts during Mass**

ITEM	PRIESTS		CATECHISTS		LEADERS		ELDERLY CHRISTIANS		FGD	
	f	%	f	%	f	%	f	%	f	%
YES	10	100	14	93.3	14	93.3	5	100	2	100
NO	-		1	6.7	1	6.7	-		-	
<b>TOTAL</b>	<b>10</b>	<b>100</b>	<b>15</b>	<b>100</b>	<b>15</b>	<b>100</b>	<b>5</b>	<b>100</b>	<b>2</b>	<b>100</b>

Table 3 shows that all the 10 priests (100%) who were interviewed agreed that Kisii cultural items are used during offertory. The catechists who agreed that Kisii cultural items are used during offertory were 14(93.3%), but 1(6.7%) said that there no Kisii cultural items are used during offertory. The Church leaders who greed that Kisii cultural items are used during offertory were 14(93.3%), while 1 respondent (6.7%) said that no cultural items are used during offertory. All the 5 elderly Christians (100%) agreed that Kisii cultural items are used during offertory. These findings therefore suggested that majority of the respondents interviewed agreed that Kisii cultural items are used during offertory. Hence the old people feel at home with Church celebrations more so with offertory, since whatever they see in the Church is what they are familiar with.

### **Items brought forward during offertory**

The researcher further found out that the items used during offering include farm produce, such as: maize, beans, finger millet, and sorghum. Participants also offer vegetables like: *chisaga* (spider flower), *rinagu*(black night shed), kale, tomatoes and onions. Animals like cows, goats, sheep and their products like milk are also offered in the church. The most commonly used is chicken and eggs, perhaps because they are easily available farm produce from the work of their hands. Other farm products that are used include bananas, potatoes, sugarcanes, pumpkins, avocadoes and sweet potatoes. Other non farm produce offered are: chairs, and money.

Musical instruments from traditional Gusii Community are used to accompany songs during offertory, they include: *obokano*(harp), *kayamba*, shakers, tambourines and flutes. Pots are used for incensing, traditional baskets for collecting *sadaka*(offerings) and carrying the offertory to the altar. *Ekee* (a traditional Kisii vessel for carrying *wimbi* (finger millet) for offertory) a *panga*(machete) and cooking sticks are also used. Others include *jembes*(hoes), other are liturgical vessels crafted out of soap stones, such as ciborium, chalice and cruets. Items like spears, arrows, winnowing shovel, a special bell called *chindege*, crucifixes and crosses made from a special tree called *omotembe* (soapstone) are also used in particular occasions. These items are the same as the ones Lukwata (2003, p. 161) talks about, with regard to the offerings or gifts that Africans make to God. They include animals and birds such as goats, sheep, cows, chicken and doves. Objects like spears, clothing and other things that human beings use such as foods can be donated as gestures that the earth and all it yields belong to the Lord, he asserts. In the traditional Gusii community, people took one maize cob to God (*Engoro*) as an appreciation for the harvest and blessing of the farm produce. The milk that was sprinkled on the initiates after seclusion as a blessing is compared to the water that the priest sprinkles on Christians as they move to the altar taking their offertory and laying hands on them. The items noted are the same as the ones noted by Ronzani (2012, p.126), whereby he notes that in the dioceses of Kenya materials for sacred furnishings may include wood, stone, or metal which are solid and appropriate to the purpose for which they are employed.

#### **Implementation of Inculturation in the Catholic Diocese of Kisii**

Data regarding the implementation of inculturation of offertory in the Catholic Diocese of Kisii was collected, analysed and presented in table 4.

**TABLE 4:** Implementation of Inculturation in Offertory

<b>ITEM</b>	<b>PRIESTS</b>		<b>CATECHISTS</b>		<b>CHURCH</b>	<b>LEADERS</b>
	<b>f</b>	<b>%</b>	<b>f</b>	<b>%</b>	<b>f</b>	<b>%</b>
YES	6	60	9	60	14	93.3
NO	4	40	6	40	1	6.7
<b>TOTAL</b>	<b>10</b>	<b>100</b>	<b>15</b>	<b>100</b>	<b>15</b>	<b>100</b>

From table 8, it can be observed that 6(60%) of the priests agreed that inculturation of offertory has been implemented in the Catholic Diocese of Kisii, while 4(40%) reported that inculturation of offertory has not been fully implemented. The catechists who agreed that implementation of inculturation of offertory has taken place were 9(60%), while those who said that inculturation has not been implemented during offertory were 6(40%). Majority of the Church leaders 14(93.3%) also agreed that inculturation of offertory has been fully implemented, while 1(6.7) observed that inculturation has not been fully implemented. These results suggested that most of the respondents agreed that inculturation of offertory has been implemented. However, there are those who suggested that inculturation of offertory has not been fully implemented, due to the fact that there are some challenges which include: some Christians shy off from practicing what was culturally done by Gusii community, for example carrying offertory on the head, dressing traditionally and using traditional containers in carrying offertory to the altar. In this study the researcher managed to get very few informants who had experienced the celebration of Mass in Latin. In addition, some of the Gusii traditional practices are no longer applicable in the Catholic Church, for example offering slaughtered animals as offertory or any other sacrifice, because this has been replaced by the sacrifice of the Holy

Mass, Jesus being the sacrificial lamb. This is in line with what Ronzani (2012, p.22) says “inculturation, moreover, requires a necessary length of time, lest the authentic liturgical tradition suffer contamination due to haste and lack of caution. Therefore, the stake holders need to put more efforts to ensure that those areas that have not been addressed are addressed.

### **Identification of Inculturation in Offertory**

Apart from the cultural material goods, respondents said that inculturation during offertory was a reality at the conceptual level and they gave several examples. Christians dressing in cultural clothing as they dance in processions, taking their local or traditional food items like millet and sorghum other than money as their offertory to the altar signify a shift in thinking about offering. During offertory the faithful use local language and dance to traditional rhythms and styles of the Gusii origin as they accompany offertory to the altar as stated in article 36 of the Constitution on the Sacred Liturgy that vernacular language may be used in administering the sacraments and sacramentals according to the norm. Inculturation can also be identified through the items presented during offertory and the items used in carrying them.

Through the music and the musical instruments used like horns as they accompany the offertory and the costumes used one can identify inculturation of offertory. The foregoing statement is supported by article 119 of the Constitution on the Sacred Liturgy that says, “Therefore when missionaries are being given training in music, every effort should be made to see that they become competent in promoting the traditional music of these peoples, both in schools and in sacred services, as far as may be practicable.” Ranzani (2012, p.27), asserts that “great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of the people and abilities of each liturgical assembly.” In the Catholic Diocese of Kisii this singing is accompanied by ululation from women and whistling from men as people carry their offertory on their heads.

### **Offertory in the Latin Mass**

The information on how mass was celebrated before Vatican II Council was collected, presented and analysed in table 5.

**TABLE 5:** Mass Celebration before Vatican II Council

ITEM	ELDERLYCHRISTIANS		FGD	
	F	%	F	%
YES	4	80	2	100
NO	1	20	-	-
<b>TOTAL</b>	<b>5</b>	<b>100</b>	<b>2</b>	<b>100</b>

From table 5 above it can be observed that 4(80 %) of the elderly Christians knew how Mass was celebrated before Vatican II Council, while 1 (20%) had information of how Mass was celebrated at that time. All the twenty members of the 2(100%) focus group discussions involved in this study were aware that mass was celebrated in Latin.

Findings of the study suggested that majority of the respondents had the information of how mass was celebrated in Latin before Vatican II Council. Before Vatican II liturgical dancing was not part of the mass, and only a small part of farm produce was part of the offertory procession. Dancing was not allowed in the Church, For instance, one maize cob was allowed so that God would bless the farm

where it came from so that it can produce more. This meant that after harvesting people would eat and get energy so as to do good work that pleases God in adoration. Money in form of the colonial coins with holes in the middle; *entururu* (5 cents) and *entongoro* (10 cents) was given in the Church during offertory. Gifts like hens and vegetables were taken to the priest's residence or bishop outside the Liturgy of Eucharist. There was a procession bringing forward water, wine and offertory bread in the ciborium. However, there was no singing and dancing as people took their gifts to the altar, the faithful responded in Latin to what the priest said, many did not know the meaning, before the liberalization of the Mass into local languages. All Catholic faithful celebrated mass in Latin because of preserving universality of the Mass not because the culture was heathen.

Hofstede's fifth dimension which is Confucian Dynamism is relevant to this study because the Church proves to be very dynamic and ready to embrace changes. For example, after the Second Vatican Council many changes were experienced in the Catholic Church among them inculcating the Catholic Church Liturgy which inevitably affected the practice of giving offering in the church. However, Africans normally respect their culture and at the same time the Africans who have been converted to Christianity respect the Christian doctrines. Hence, the Gusii cultural values that have been inculcated in the Catholic Diocese of Kisii have been done with a lot of care not to interfere with the Catholic doctrines and worship.

### **Changes Observed during Offertory**

A lot of change has been witnessed since the pre-Vatican II Council days. Christians bring fruits, grains, potatoes, animals, money in envelopes, and animal products. People have known that they have to give to the priest, in the name of God. They have also owned the Church by being donors, unlike those days when the Church relied on support from the Christian faithful from the countries where the Missionaries came from. There is Liturgical dancing in the Church and more offerings in kind and cash have been allowed during offertory including those bought from the super markets or shops. The language during offertory has changed from Latin to the local language understood by everybody in the congregation.

### **The Christian Responses to the Changes in the Celebration of Mass**

Despite the fact that a great change has been experienced in worship in the Catholic Church, this was not with ease. From the study it was evident that some members in Catholic Diocese of Kisii had problems with inculcation.

First, even the clergy themselves with inculcation they claimed of exaggerations, too much freedom in the Church, and noise. This even led to some priests cutting short celebrations by doing away with some parts of Mass. Secondly, It led to sects in Kisii due to some Christians defecting from the Catholic Church, this is due to the feelings by some Christians that it was against Church doctrines to dance in the Church, ululating and doing all that was associated with the Gusii culture. The second dimension which is Uncertainty Avoidance Index is applicable here in that, the Catholic Church has tried as much as possible to be flexible to the changes which came along with the Second Vatican Council, rather than tying herself to its codes and laws a reason as to why the church has adapted inculcation. A good example is that during Vatican one the dancing was not allowed in the Catholic Church, but due to inculcation adapted in the Church Christians can incorporate all that pertains to their culture and get fully involved. In this second dimension the church as a whole including the Catholic Diocese of Kisii has avoided fear of the unknown which could hinder evangelization and

any good positive changes. However, in some cases most people are still afraid of the repercussions of the creativity towards inculturation.

### **Effect of Inculturation of the Offertory to Active Participation in Mass**

In order to understand the effect of inculturation of offertory to active participation in Mass, data was collected, analyzed and presented in table 6.

**TABLE 6:Inculturation and Christian Participation in Mass.**

ITEM	PRIESTS		CATECHIST		LEADERS		ELDERLY CHRISTIANS		FGD	
	f	%	f	%	f	%	f	%	f	%
YES	10	100	14	93.3	14	93.3	4	80	2	100
NO	-	-	1	6.7	1	93.3	1	20	-	-
<b>TOTAL</b>	<b>10</b>	<b>100</b>	<b>15</b>	<b>100</b>	<b>15</b>	<b>100</b>	<b>5</b>	<b>100</b>	<b>2</b>	<b>100</b>

Table 6 shows all the priests 10 (100%) who participated in the study agreed that what happens during offertory affects active participation. The catechists who agreed that whatever happens during offertory has effects were 14(93.3%), while 1(6.7) denied that whatever happens during offertory has effects on Christian participation. Among the Church leaders who participated in the study 14(93.3%) agreed that what happens during offertory has effects on Christian participation. However, 1(6.7) of them claimed that what happens during mass does not have effects on Christian participation. The elderly Christians who agreed that inculturation of offertory has contributed towards active Christian participation in Mass were 4(80%), while 1(20%) denied that inculturation of offertory has had any contribution towards Christian participation in Mass. All the twenty members of the 2(100%) focus group discussions agreed that inculturation of offertory has contributed towards Christian participation in Mass. This is due to the introduction of the local language in Mass, as it is in the constitution on the Sacred Liturgy article 36. Which says that, “the use of mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants (p. 33). It enables the faithful understand what they are doing during offertory. This makes the Christians cheerful and motivates them to give whatever they have at their disposal. Due to the use of a language they understand their faith has been strengthened, Church goers have increased, and offerings have also increased.

It has made Christians feel comfortable and involved in the Church and it also makes Christians to struggle and get something to give during offertory. The items they give during offertory show their charity, commitment and relationship with God. Magesa (2004, p. 16) notes that inculturation can be facilitated by introducing African rhythms and music in the Church, which can happen through interreligious services and exchange of ideas. However, some Christians do not see the need for giving offertory to the Church; hence they react by moving to other denominations or abandon going to the Catholic Church completely.

From these findings, it shows that majority of the respondents were in agreement that what happens during offertory affects Christian participation.

Whatever happens during offertory motivates Christians to worship either positively or negatively. They give their offerings to God because culturally it was meant for cleansing the participants and the family. It motivates people to give what they have, rather than not giving at all. Inculcation of offertory encourages Christians to actively participate in singing, dancing, and clapping. This is in agreement with what Inyang et al. (2008, p. 20) says, “the religious music, dance and drama are powerful media of communication especially in traditional societies. The Africans sing and dance out of religious feelings. Thus when people participate it serves as an outlet for their religious feelings.” It makes the faithful own the celebrations from their hearts. They also understand the celebrations and live in accordance with their teachings. Christians bring their offerings from the farm as they praise God for the strength and His goodness. It enhances full and free participation in liturgy because it is not restricted to Christianity. It helps Christians to preserve their culture, and also enables them to develop positively in worshiping God. It also reminds them of their culture and this helps them feel part of the ceremony.

Through the use of Gusii cultural items the traditional items Christians are able to pay more attention. It makes Christians feel they have given thanks to God by giving or offering farm produce, which is the work of their hands. In addition, Christians also experience change of heart, through joyful dancing and singing as they take their gifts to the altar. Ordinarily, there is a good turn up of Christians carrying the offertory as they go for Mass. The Christians feel one with the culture and therefore become more active as they get fully involved. Through the liturgical dances more youth and Pontifical Missionary Childhood (P.M.C.) have been encouraged to attend mass. It has improved the welfare of the priests because Christians give offertory and get blessings in their lives and their families that end up participating more actively, not just in offertory but in the whole Mass. Offertory attracts more people to the celebration of Mass and makes it interesting and meaningful to the Christians. The uniform culture unites the Christians, as they develop a sense of belonging, pride and satisfaction. Christians feel at home when their local produce are offered and blessed by the priest. It has helped them to own the offertory process, and the entire worship as they make it their own. One priest who participated in this study had the following to say:

...there is a great participation as each member feels part and parcel of the liturgy. However, there must be some moderations, checks and balances. Christians find themselves moved and touched, hence their participation becomes ineffective.

Further observation was made by another priest who noted the following:

...during offertory, all people in the assembly feel part of the offering and you will always see everybody standing to offer something small as a sign of solidarity. This has become part of our peoples' lifestyle. People dance as a sign of appreciation of what God has given them. It makes Christians cheerful, at home and very active. That which is offered when it comes from the people themselves it puts in them a feeling of participation, and belonging. Ownership is also strongly expressed and felt amongst the participants.

Christians are made to understand to give material goods so as to receive grace and they feel the obligation to offer what they have. All understand the offertory songs, which are in the local language. There is whistling from men and ululating from women amidst singing, clapping hands and dancing. On the same note Lukwata (2003, p. 5) says that “prayers, sacrifices and offerings are presented with the accompaniment of songs and solemn dances as well as the clapping of hands.” These findings are in agreement with Kurgat (2011, p.42) who says that “with inculcation the liturgy has been made livelier through active participation of the whole people in liturgical activities.” This is enhanced by the local priest through the presentation of the offertory gifts (*isadaka*), which are brought to the altar

accompanied by a liturgical dance from the choir girls.” The third dimension identified by Hofstede as Individual versus Collectivism applies in this study, because in the Catholic Diocese of Kisii for active participation during offertory Christians play different roles according to groups.

For example, there is the choir which can comprise of the young, the youth and the elderly. There are also small Christian communities that are within the same outstation or parish.

In order for the Christians to become more active during offertory one of the church leaders observed that, “Message should be passed and all Christians should be trained to know the meaning of offering and to take in the heart that whatever they are doing is for God and not for the priest.” One of the informants by name Nyakundi a catechist at Rangenyo Parish also observed the following:

...musicians should compose songs that can be sung and danced the traditional way and to sing common songs that all Christians know and understand so that all Christians can easily join in. Christians to be enlightened that during offertory they are to offer the work of their hands, since it comes from the strength that God gives them.

The study further tried to find out the presence of items that could be borrowed from the traditional Gusii community to strengthen the inculcation of offertory. This information was collected and the results are presented in table 7.

**TABLE 7:** Presence of Items in Gusii Culture that can Strengthen Inculcation of Offertory

ITEM	ELDERLY CHRISTIANS		FGD	
	f	%	f	%
YES	5	100	2	100
NO	-	-	-	-
<b>TOTAL</b>	<b>5</b>	<b>100</b>	<b>2</b>	<b>100</b>

Table 11 above shows that all 5 (100%) elderly Christians agreed that there are items that can be borrowed from the Gusii community to strengthen the inculcation of offertory. The twenty members of the two (100%) Focus Group Discussions also agreed on the presence of such items.

According to Lukwata (2003, p.94), shrines were traditionally built near a large tree or on top of a grave for honouring the spirits. The people brought offerings such as bananas, firewood, cowrie shells and bark cloth in baskets to honour them. The respondents, in this study, noted that several items can be borrowed from the Gusii community to strengthen inculcation.

These include melodies in songs, kitchen tools like cooking sticks, farm tools like *jembes* and *pangas*. Liturgical vestments made of materials traditionally used by the Abagusii. Dancing styles and instruments like *obokano*, *chindege*(jingles) and *chichigiri*(cymbals) can also be used. Carrying finger millet in *ekee* (a traditional bowl) and maize in *egetonga*(traditional basket) should not only be used in big occasions but also in other celebrations .*Enguba*(shield), spears and *ekiore*(crown) can equally be used during offertory. There is also an expression of the Gusii generosity through offering what one is able to get. The old people are accommodated and respected in the Church as it happened in the traditional Gusii Community. In addition, inculcation is seen when Christians offer their first

harvest and what they value most in the Gusii culture as a sign of gratitude to God. These findings are in line with what Kurgat (2011, p.42) found out in his study that there is evidence of the Church decorations, pictures, statues and holy vessels, done in the African way. In the Catholic Diocese of Kisii the tabernacle is made of Kisii soapstone; crucifixes in the Church are made of black colour to signify the African black colour. The Abagusii traditionally danced to God during offerings, and the same applies in church, whereby people dance during offertory as they take their gifts to the altar.

In Gusii Traditional Society offerings were made in two main occasions— thanksgiving and supplication. Thanksgiving offering was done when giving thanks to God for the good things he has done for the people. Supplicatory offering was done when asking God for assistance in times of difficulties like drought and famine. Lukwata (2003, p.7) says that “Africans pay homage to the spiritual beings in the form offerings. These, according to him, do not necessarily involve the pouring of blood, since offerings can also be in the form of donations of foodstuffs, drinks, shells and money. Lukwata continues to observe that, “the faithful are also supposed to dress in the traditional attires as they process with their offertory to the altar. Ululations are also made during the offertory procession as those taking the offertory dance the traditional way.”

During offertory, more traditional food stuffs like finger millet, sorghum, sweet potatoes and the traditional vegetables are presented to God. Lukwata’s research findings are in agreement with the work of Magesa (2004) who asserts the following:

... inculturation can be facilitated by introducing African rhythms and music in the Church. This can happen through interreligious services and exchange of ideas with other religious communities about liturgical vestments, postures and signs. Churches should organize informal conversations and seminars to teach their members not to disregard totally their indigenous cultural values, particularly those relevant in worship. He says that there has been a lot of cultural erosion in Africa and most people have forgotten their own cultures. He says that many wondered aloud whether those individuals and groups initiating and implementing the process of inculturation today were qualified for the task. Many Catholic officials think that, the socio-political structures and cultural changes taking place in the world today make the process of inculturation delicate and complex. There is also the element of mentality that anything from African Tradition is pagan and primitive (p.16)

### **Effects of Inculturation on Catholic Worship**

Data regarding the presence of the effects of inculturation on the Catholic way of worship was collected, analyzed and presented in table 8.

**TABLE 8: Effects of Inculturation on Catholic Worship**

ITEM	PRIESTS		CATECHISTS	
	F	%	F	%
YES	8	80	13	87.7
NO	2	20	2	13.3
<b>TOTAL</b>	<b>10</b>	<b>100</b>	<b>15</b>	<b>100</b>

Table 8 shows that 8(80%) of the priests who were interviewed agreed that inculturation has had some effects on the Catholic way of worship, while 2(20%) said that there are no any effects. Out of the fifteen catechists interviewed 13(87.7%) agreed that inculturation has had some effects on worship, particularly offertory, and the remaining 2(13.3%) said there are no effects of inculturation on the Catholic way of Catholic worship. These shows that majority of the informants agreed that

inculturation has had some effects on the traditional way of Catholic worship, particularly how offertory is done.

The pre-Vatican II Council way of worship in Latin was not understood by many Christians, but inculturation has made it possible for many people to understand the various rites of the Mass. This is because Latin has been replaced with the native language during the Mass and the value of offertory has been better understood, due to the use of traditional imagery.

With inculturation, worship is more active and lively unlike before Vatican II Council, when many participated mechanically. Now songs are accompanied by different traditional instruments and offertory procession is also accompanied by traditional foodstuff and cultural artefact. Inculturation has turned Kisii Diocese into a dancing Church for old and the young, baptised and none baptized. In addition, it is attracting more converts and Christians every day. The constitution on the Sacred Liturgy (2013, article 30) says that “to promote active participation the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons and songs, as well as by actions, gestures and bodily attitudes. And at the proper times all should observe a reverent silence.” There is a big paradigm shift, the Latin Mass is gone, local language has been adapted. The priest faces Christians for good communication between him and the faithful. Liturgical books are in the local language of the people. They own the Church; they understand what they are participating in, because it is in their language. It has made worship meaningful and grown spiritually. This has improved their relationship with God, with the church hierarchy and with each other. This advantage notwithstanding, a lot more still needs to be done as one priest observed.

...inculturation has not fully been comprehended hence it looks like an entertainment, more so the liturgical dances. However, it has improved our liturgy towards the understanding of the local people and culture especially now when the clergy is all local.

The research sought to find out whether there was possibility of inculturation being strengthened, the information was collected, analysed and presented in table 9.

**TABLE 9: Possibility of Strengthening Inculturation of Offertory**

ITEM	CATECHISTS		CHURCH LEADERS	
	f	%	f	%
YES	13	86.7	15	100
NO	2	13.3	-	-
<b>TOTAL</b>	<b>15</b>	<b>100</b>	<b>15</b>	<b>100</b>

Table 9 shows that 13 (86.7%) of the catechists who participated in the study agreed that there it is possible to strengthen inculturation in the Catholic Diocese of Kisii, while 2(13.3%) of them thought that it is not possible to strengthen inculturation. All the leaders agreed that inculturation of offertory can be strengthened. From these findings, it can be concluded that all parishes should try as much as possible to strengthen the inculturation of offertory.

In this 21<sup>st</sup> century due to development, some churches are embracing technology and modernization so as to bridge the gap with the young, composition of songs incorporates African world view and Doctrinal teachings of the Church. Also instead of bringing offerings of traditional food stuff, the faithful resort to bringing ready made items from the shops. For those who want to promote and

strengthen the Gusii traditional culture should be innovative and creative in using things that were used during traditional festivals. Those who have understood should explain the importance of liturgical dance and the cultural dressing that accompanies it. Inculturation should be reflected and seen at all levels from the small Christian community to the whole Diocese. One of the Church leaders by name Joseph Kiage observed that:

...for inculturation to reflect the Gusii culture in all the parishes, one parish that has known it well should teach other parishes. A good example of a parish that inculturation has taken root is Nyangusu Parish. In this parish during offertory they offer cows, goats, finger millet, maize and money; all these are taken to the altar as people dance and chant the way offering was done culturally. Inculturation can be strengthened by choosing leaders who are accountable and transparent. It should also be practiced regularly apart from big feasts and during ordinations only. Awareness should be created among the Christians on the goodness of offering as a means of gratitude to God.

### **The Negative Aspects of Inculturation**

Inculturation, is not pomp and dance only, as there are some negative traits that need to be addressed. With inculturation the solemn celebration of the Mass that was there has been interfered with by the exaggerations that are extreme, however from the findings close monitoring, supervision and guidance should be done so as to control the exaggerations. About exaggerations Gagne (1999, p.39) notes that, "St. Basil condemned the dances of women who made frivolous and indecent movements in the church." This same rule should apply in the Catholic Diocese of Kisii to regulate the excesses that might come with inculturation.

As things stand now, people focus more on dancing, thus missing the meaning of inculturation. Chesson (1989) has made this observation and made the following comments:

...liturgical dances are not merely dance: they are transformed when dance reflects the presence of God in the midst of celebration. When the dance enlivens and embodies a particular spiritual message and helps to create and enrich a worshipping atmosphere, the dance which is used for this purpose becomes a liturgical dance. He further says that liturgical dance is not a dance merely to be added to the liturgy without considering the context or continuity of the liturgy. Rather the dance needs to be carefully crafted to fit the context of the liturgy (p.3).

Another view on sacred dance is that a dance is like a language, and because it communicates without much words it can reach those emotions we all think we successfully repress, and by awakening them, it encourages us to re-present them at the foot of the cross Hathorne (1999, p. 34). Crude weapons like spears and machete end up in the Church in the name of inculturation. This made one informant comment that 'There is an abuse in offertory in the name of inculturation'. However, further observation was that the Catholic Church is universal and as such all the negative effects must be weeded out by keeping in line with the general rules and guidelines of the Catholic worship. There is need to maintain the way of worship by way of inculturation, of offertory in the Catholic Diocese of Kisii.

### **Way of Handling Offertory**

Due to the shortage of priests Mass is never celebrated in all out-stations every Sunday; hence there is no offering of bread and wine that will be transformed into the body and blood of Christ. Therefore, offertory is often made in monetary form; however, there are some out-stations that may consider bringing offertory in form of farm produce in the absence of the priest, because these catechists engage themselves in serving the church, thus have no enough time to work in their farms.

In the presence of the priest in the centres Christians offer as their offertory take their money and later they take their second offertory that involves different farm produces depending on the location of

the out station. In some centres, it may involve liturgical dancers. This is because in the presence of the priest the faithful are supposed to be blessed with the work of their hands that God has blessed them to get from their gardens.

Offertory ritual is conducted differently in different parishes. In most parishes there are more than two Masses, on Sundays, while in some parishes they may have only one Mass. In most parishes Christians take money first, and then they take the produce from their gardens; this is to appreciate what God has given them through the work of their hands. During this time, the gifts are taken to the altar in procession while escorted by the liturgical dancers. Then the priest blesses those who take offertory by sprinkling on them Holy water or laying hands on them, as the practice may be in different parishes. The offerings made by the Christians also depend on whether it is a rural or urban parish. Those in town mostly give ready made food stuffs or money as the work of their hands bought from the shops or supermarkets as opposed to the parishes in the rural areas where the big share of their offerings comes from the farm produce.

Hofstede's first dimension which is the Power Distance Index was applicable here in that, in the Catholic Church, the power distance is different, for example in the Catholic Diocese of Kisii there are working class Christians and those that rely on manual labour and peasant farming. This affects some faithful in church participation whereby some develop inferiority complex because of the inequality in the society thus making others shy off in times of offerings. However, equality is finally achieved due to the belief that all are equal before God, that is whether rich or poor; and God also accepts all offerings for God blesses a cheerful giver.

Inculcation of offertory is more evident in the rural parishes as compared to the urban parishes. This is because in town the Christian community comprises of a mixture of people from different communities, hence it makes it a little bit difficult for the Kisii cultural items only to feature during offertory.

In most cases Masses that involve the whole diocese are usually presided over by the bishop. Offertory is conducted in the same way, except that the time of offertory procession, different items are presented based on which part of the diocese that Christians come from. Christians from Nyamira County, for example, may present tea leaves which are common in that area, while Christians from South Mugirango may present groundnuts, soap stones and sugar canes. All these signify that whatever they bring for offertory is what they are able to produce through their sweat. In such liturgies involving the whole diocese all groups are involved in the offertory procession.

They include Catholic Men Association (C.M.A), Catholic Women Association (CWA), the youth and the Pontifical Missionary Childhood (P.M.C). The faithful take their farm produce, animals and fowls, which include cows, goats, sheep and hens.

During the offertory procession, the people carrying unleavened bread and grape wine lead in the procession, followed by those carrying other gifts in kind. The reason is that Bread and Wine are the main Eucharistic Species; the other gifts reflect the Gusii culture.

The criticisms made on Hofstede's Dimensions of Cultural Theory helped to avoid any form of generalization with regard to the quest for inculcation in the entire African continent, where there are very many different cultures and ways of doing things. Just like Hofstede used this theory to study how values in the workplace are influenced by culture, this study used his theory to find out how

different cultural dimensions impact on people's thinking. This theory gives many avenues of interactions, say, in evangelization, which consists of things like preaching, and even the manner of worship which includes inculturation. This theory is, therefore, relevant to this study of Inculturating the Gusii Concept of Religious Offering in the Catholic Liturgy; Perspectives from Catholic Diocese of Kisii. This is because there are many cultural dimensions that are depicted in religious offerings and it is important to understand them all by engaging in a serious attempt at inculturation in Catholic worship.

### **Challenges of inculturation in Mass**

Not all Kisii cultural items or positive values from the Gusii culture have been inculcated in the Catholic Diocese of Kisii. For example, obokano (lyre) is not used in the choirs, there are no liturgical vestments made of Gusii traditional materials. Also, not all native songs have been inculcated into Christian songs.

With the introduction of dancing in the Church some Christians take it as an entertainment. In this case the Christians need to be enlightened that inculturation is not a return to the past, but it is meant to bring the gospel to the culture of the people.

The challenges discussed are in agreement with what (John Paul II 1995, p.37) says that "in order for inculturation to be a successful reality, the relevant positive values in the society need to be incorporated to the word of God which has in turn, to be used to identify and heal all negative values in the society.

### **Obstacles of Inculturation in Mass**

One of the obstacles is that some of the traditional Gusii cultural items are rarely found, for example, the Gusii traditional musical instruments because the materials to make them are not readily available. This is due to high population in Gusii land that has led to clearing of the bushes to utilize the little land that is there for other activities to cater for basic needs, for example, farming for food and putting up shelter.

Another obstacle is fear of the unknown, in this case embracing inculturation sometimes becomes difficult because in the Catholic Diocese of Kisii as Christians put into practice inculturation of offertory they are not sure of things that will be accepted; just as Ndegwah (2007, p. 41) puts it "on the fear of change, people are normally afraid of the things they cannot predict. They generally want what they already know or can comfortably manage without the fear of being caught off-guard. But inculturation is a resolution decision to move to the future, to go to the unknown happily and accept whatever comes by with humility and gratitude, as Churches world-wide make the marks of their identity felt in the universal Church.

In this case, where inculturation lacks guidance Christians it leads to exaggeration and mediocrity just as one informant observed early in this study, and this is in line with what Ndegwah (2007) says:

... in religious terms mediocrity means a situation in which one is neither a committed Christian nor a serious traditionalist. The religious connections of such people depend on momentary convenience. If one is in the company of traditionalists, then such a person is a staunch traditionalist, but when among Christians, one takes up Christian Mentality and speaks all sorts of good things about Christianity. Ndegwah further notes that mediocrity in inculturation can be attributed to two main causes: one, the lack of general guidance on the question of inculturation, its scope and extent and two the fear, on the part of Church leaders, to break new ground, lest one is victimised by the institutional Church(p. 44).

Ngona (2003, p.163) says that “this is based on the fact that in the life of the Church the phenomena of inculturation is not universally welcomed.”

Ndegwah (2007, p.45) asserts that “in the absence of clear guidance from the Church hierarchy on inculturation lay people have been doing their own inculturation in with what they perceived to be of interest to them here and now.”

Ndegwah quoting Kalombe (2004, p.43-44) observes that “just as they have been engaging in their own culture change, so also, as they were confronted with the preaching of the gospel of Jesus Christ, they have been struggling with their own past and present in order to decide what their future should be.”

## 9. SUMMARY

This study was aimed at examining the progress of inculturation of offertory in the Catholic worship within the Catholic Diocese of Kisii. It was to do this by looking at the Kisii cultural items that have been inculcated in offertory during worship in the Catholic Diocese of Kisii. In addition to this, the study was also to find out the significance of what has been inculcated in the Catholic Liturgy in the Catholic Diocese of Kisii. Finally, to evaluate how inculturation of offertory has impacted worship in the Catholic Diocese of Kisii. Through the guidance of the objectives set for this study, the respondents were able to give necessary information about inculturation of offertory. This proved to be useful for all the stake holders, who include the Bishop of the Catholic Diocese of Kisii, all the priests, the Catechists and the Christians.

Therefore this study found out that there are Kisii cultural items used during offertory that ranges from farm produce, like bananas, finger millet and beans. Animals like hens, sheep and goats. Musical instruments that include: harps, horns, drums and lutes. Inculturation of offertory has enabled the Christians understand what they are undertaking in the celebration of Mass. In addition, inculturation of offertory has impacted positively on the Christian participation, in that the Christians feel one with the culture and therefore become more active as they feel fully involved. This involvement is experienced as they participate in taking to the altar whatever they have come with from their homes and as all groups dance accompanying the gifts to the altar. The findings according to strengthening of inculturation were that inculturation differs according to the levels of celebrations. Inculturation of offertory features clearly in celebrations that involve the whole Diocese as compared to the celebrations at Small Christian Communities. Great changes have been realized since the Second Vatican Council, whereby currently during offertory Christians are able to respond to prayers in their own local languages, offer what they produce locally at home, sing and dance in their local tunes and rhythms. The study findings were that there are differences in which offertory is handled in the presence of the catechist, priest and the bishop. More offertory is brought when Mass is celebrated by the bishop.

The reason being there is always high turn up when the bishop is celebrating mass, this is because in most cases masses that are presided over by the bishop they either involve the whole parish or the whole Diocese.

## 10. CONCLUSIONS

This study was to investigate the Gusii Concept of Religious Offering in Catholic Liturgy: Perspectives from the Catholic Diocese of Kisii. Thus from the research findings, the following conclusions were drawn:

Since there are cultural artefacts like farm produce, music and the musical instruments used during offertory it is a clear indication that Gusii culture has been inculcated in offertory. Christians dressing in cultural clothing as they dance in processions, taking their local or traditional food items like millet and sorghum other than money as their offertory to the altar signify a shift in thinking about offering. During offertory the faithful use local language and dance to traditional rhythms and styles of the Gusii origin accompanied by ululation from women and whistling from men as people carry their offertory on their heads as they carry their offertory to the altar.

The active participation in Church by all groups is as a result of positive impact of inculcation of offertory, since all groups feel involved and part of the celebration. Through the use of the traditional items Christians are able to pay more attention. It makes Christians feel they have given thanks to God by giving or offering farm produce, which is the work of their hands. In addition, Christians also experience change of heart, through joyful dancing and singing as they take their gifts to the altar. Ordinarily, there is a good turn up of Christians carrying the offertory as they go for Mass.

The Christians feel one with the culture and therefore become more active as they get fully involved. Through the liturgical dances more youth and Pontifical Missionary Childhood (P.M.C.) have been encouraged to attend mass. It has improved the welfare of the priests because Christians give offertory and get blessings in their lives and their families that end up participating more actively, not just in offertory but in the whole Mass. Offertory attracts more people to the celebration of Mass and makes it interesting and meaningful to the Christians. The uniform culture unites the Christians, as they develop a sense of belonging, pride and satisfaction.

Christians feel at home when their local produce are offered and blessed by the priest. It has helped them to own the offertory process, and the entire worship as they make it their own.

With inculcation, worship is more active and lively unlike before Vatican II Council, when worship was cold and not involving. Now songs are accompanied by different traditional instruments and offertory procession is also accompanied by traditional foodstuff and cultural artefact. Inculcation has turned Kisii Diocese into a dancing Church for old and the young, baptised and none baptized. In addition, it is attracting more Christians every day even from other denominations. There is a big paradigm shift, the Latin Mass is gone, local language has been adapted. The priest faces Christians for good communication between him and the faithful. Liturgical books are available designed in the Gusii culture of the. This has improved their relationship with God, with the church hierarchy and with each other.

Inculcation is given more meaning in big celebrations, hence for one to get a really picture of inculcation of offertory in the Catholic Diocese of Kisii he/she is compelled to attend Mass that involves the whole Diocese other than one at the out- station or in small Christian communities.

Christians currently are much at home after the Second Vatican Council, since they are partaking of what they know and understand.

## 11. RECOMMENDATIONS

This study came up with the following recommendations:

There is need to encourage the faithful to incorporate more items that were used in traditional Gusii 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 offering. 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. This is due to the fact that the respondents reported that not all items have been inculcated in offertory a good example is the harp (*obokano*).

Christians need to be sensitized, given seminars and educated on what inculturation means and its impact on Liturgy, so that they can take part in it consciously, willingly and actively. Plenty of catechesis also needs to be done from small Christian communities and at the family level. Animators of sensitization, seminars and catechesis can be the priests, catechists, and the elderly Christians. Their message should insist on the importance of all members becoming active, rather than passive in church activities. People need to be aware that offertory is for all the people of God. The aim of this is to strengthen the inculturation of offertory.

Those who partake of the celebration of the Mass need to know the importance of partaking of the offertory as a family. Parents should introduce their children to offer whatever little they have at an early age, so as to instil in them the sense of giving during Liturgy. They should be allowed to participate actively at different levels as P.M.C, as Sunday school children and as youth. Christians can become more active during offertory, by encouraging their colleagues to join the line of offertory with whatever they have; they should do this by giving cheerfully, because even God loves a cheerful giver.

As the Catholic Diocese of Kisii embraces inculturation, it is important to read the signs of times, and embrace technology in the Church, in conjunction with the traditional musical instruments and other instruments used in communication.

The exaggerations noticed in celebration during offertory in the name of inculturation need to be controlled, through vetting the dances and movements before the commencement of any mass celebration.

The special dress worn by the Catholic Women Association (C.W.A.) should be modified to have some of the features of the traditional one which was worn by women during offerings or sacrifices.

## 12. SUGGESTIONS FOR FURTHER RESEARCH

Further research can be done in relation to this topic since this study only looked at inculcating the Gusii Concept of Religious Offering in Catholic Liturgy; Perspectives from the Catholic Diocese of Kisii. I therefore recommend further research to be conducted on the following:

For example, to examine the Christian understanding as to whom they are giving their offerings to. To evaluate the roles different groups play in the Church, these include the women, the men, the youth and the children. To examine the effects of technology and development on Catholic worship. To find out how inculturation has contributed to active Christian participation in Catholic Liturgy.

To examine how inculturation of offertory has attracted Christians from other denominations to convert to the Catholic faith, this was one of the findings in this study.

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