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LITURGICO-CULTURAL RENAISSANCE IN AFRICA: CONTRIBUTIONS OF PATRICK CHUKWUDEZIE CHIBUKO TO LITURGICAL INCULTURATION

Sr. MaryReginald ANIBUEZE, DDL, Ph.D.

INTRODUCTION

The continent of Africa proudly celebrates today the presence of erudite scholars whose works have shed light on the rich cultures of Africa, and how various fields of study can be enriched by the continent's vast traditions and customs. We are indebted to African theologians such as, Francis Cardinal Arinze, John Mbiti, Benezet Bujo, Elochukwu Eugene Uzukwu, Patrick Kalilombe, Eboussi Boulaga, Anselme T. Sanon, Efoe-Julien Penoukou, François Kabasele-Lumbala, MarySylvia Nwachukwu, Ka Mana, Austin Echema, Patrick Chukwudezie Chibuko, James Okoye, Teresa Okure, Rosemary Edet, Bette Ekeya, Ancilla Kupalo, Mercy Oduyoye, Paulinus Odozor, and Anne Nasiriyu-Wasike. These men and women, and a host of others have made it possible for Africa to be part of the scholarly discussions and debates, with the result that African philosophy and theology is now accessible to the world. We are so much indebted to these scholars who have paved the way and encouraged young African scholars to follow in their footsteps. Most of these scholars published groundbreaking works that grapple with the question of faith and culture as it pertains to African Christians. Their numerous studies on African theology focus on how Africans can be truly Christian and truly African, truly

Christian yet fully African; *id est*, to be authentic in both who they are and what they believe. In all, it was an attempt to make the Christian message not only meaningful and take root in the continent, but also for Africans to take ownership of their culture and the faith which they have embraced.

The purpose of this work is to celebrate and reiterate the contributions of an erudite African Scholar, Patrick Chukwudezie Chibuko, in the field of African liturgical inculturation. In the present article, his works that promote the richness and beauty of the African culture will be elucidated and studied, with the aim of establishing the prominent role that culture plays in the lives of African Christians. In light of the need for a cultural renaissance in Africa, how this dynamic theologian's works on liturgy and culture have helped shape most liturgical celebrations and the liturgical life of Catholic Christians in Nigeria will be reemphasized. Furthermore, studying this liturologist will reinforce how a contextualized theological approach, which is faithful to the tradition and culture of the people, enhances the liturgical life of a people, and reconciles what is celebrated in the liturgy with what is lived out daily by the faithful. Rekindling Chibuko's contextualized studies, on the one hand, will remind African Christians of the richness and beauty of their liturgical inculturation, and on the other hand, establish the need for ongoing dialogue between faith and culture for the mutual enrichment of both. But first, a quick overview of liturgical inculturation on the continent.

LITURGICAL INCULTURATION IN AFRICA

The Eucharistic liturgy is a sacred meal and spiritual banquet of the children of God. It is a celebration of Christ and the people of God whereby God is adored, thanked for all his benefits, and asked for the atonement of sins. It is the greatest

prayer of the church, since it is a continuous celebration of the Paschal Mystery of Christ. As Chibuko explains, "through the liturgical celebrations, the Church constantly relives this mystery, makes a memorial, a commemoration, a re-enactment; an 'anamnesis' of this mystery particularly in the sacraments and her other liturgical celebration."¹ In most countries in Africa, Eucharistic celebrations have been adapted and inculturated in ways that conform both to the faith and the genius of the people, for a more active participation in the liturgy, as intended by the Second Vatican Council's Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*:

In matters, which do not affect the faith or the well-being of an entire community, the church does not wish, even in the liturgy to impose a rigid uniformity; on the contrary, she respects and fosters the genius and talents of various races and people. Whatever in their way of life is not indissolubly bound up with superstition and error, she looks upon with benevolence and if possible keeps it intact and sometimes even admits it into the liturgy provided it accords with the genuine and authentic liturgical spirit.²

Scholars, through the years, have battled with the rather restive statement: "not indissolubly bound up with superstition and error." In a way, the statement takes the continent back to the misconception or terminology³ used to describe African traditional religion, which was not understood by the colonizers and early missionaries who arrived on the continent. Encouraging the need in various regions for

¹ Patrick Chibuko, *Paschal Mystery of Christ: Foundation for Liturgical Inculturation* (Enugu: Snaap Press Ltd., 1999), 8.

² *Sacrosanctum Concilium*, 37.

³ See John S. Mbiti, *Introduction to African Religion*, 2nd Edition (Illinois: Waveland Press, Inc., 2015), 16-30.

revision and adaptation of liturgical books, the document states:

Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics... In some places and circumstances, however, an even more radical adaptation of the liturgy is needed, and this entails greater difficulties.⁴

Liturgical inculturation, therefore, demands more than mere replacements and adjustments of liturgical texts, vestments, music, and arts. It is, in essence, an assimilation of the local mores and consuetude of a region, by the liturgy, in such a way that the latter reflects the culture, history, and tradition of the local Christian faithful.⁵ Thus, the process of liturgical inculturation should involve a dialogue between faith and culture whereby elements integrated and assimilated are authentic, sustained, and celebrated. As Chupungco avows:

There must be reciprocity and mutual respect between the liturgy and culture. Culture has also its categories, dynamics, and intrinsic laws. Liturgy must not impose on culture a meaning or bearing that is intrinsically alien to its nature. In other words, authentic inculturation respects the process of transculturation. By this, we mean that both the liturgy and culture are

⁴ SC, 38 and 40.

⁵ Patrick Chibuko, "Rudiments of Eucharistical Composition," in *Journal of Inculturation Theology*, October 1996, vol.3; 157.

able to evolve through mutual insertion and absorption without damage to each other's identity.⁶

Despite limitations and challenges of liturgical inculturation, which seem to put restrictions on the efforts to make the gospel message, Eucharistic celebrations, and the lived faith, more meaningful to African Catholics; African liturgists continue to strive to admit into the liturgy the genius and talents of the people. After all, liturgical inculturation, according to Anscar Chupungco, is the holistic integration of the faith with the given culture's liturgical life,⁷ with the result that the faith is received in an integral manner, which fosters authentic witnessing. The efforts of some African churches have resulted in their ability to celebrate creative liturgies that promote the culture of the people in Eucharistic celebrations. Emergent liturgies such as the *Ndzon-melen* Mass developed in the Diocese of Yaoundé (Cameroon)⁸ and the Zairian Mass developed in the Dioceses of Zaire⁹ ignited the desire for African Eucharistic liturgies to express and include African sentiments. Among the Igbo of Nigeria, there have been notable gains in the celebration of the various sacraments. In baptism, for example, there is now an accepted use of local names, instead of the old practice of using exclusively names taken from the *canon sanctorum*.¹⁰ Such local names include *inter alia* *Mmesoomachukwu* – God's goodness; *Chidalu* – Thanks to God; *Chiemelie* – Victory belongs to God; *Chinoyelum* – May God abide with me;

⁶ Anscar Chupungco, *Liturgies of the Future: The Process and Methods of Inculturation* (New York: Paulist Press, 1989), 31.

⁷ Anscar C. *Liturgical Inculturation*, 30.

⁸ For more details see Chibuko, *Paschal Mystery*, 115-116.

⁹ For more details see Elochukwu Uzukwu, *Worship as Body language*, 302; Chibuko *Paschal Mystery*, 117-129.

¹⁰ U.E. Umorem, "African Names in Christian Initiation," *AFER* 14 (1972) 350-351.

Ngozichi – God’s blessing; *Chimamanda* – My God will never fail me. In the sacraments of reconciliation, the communal nature of this celebration is highlighted so as to be meaningful for Africans.¹¹ With regard to the oil of the sick, scholars have proposed the use of local cocoa-nut oil and palm oil during the sacrament of initiation and anointing of the sick, since these are both native to the place and have been of proven use in the making of herbal/medicinal remedies. And, there is a host of other proposals for enhancing the liturgical life and worship of Catholics in Nigeria, thanks to the efforts of renowned liturologists who, by their contributions, have furthered the cause of inculturation in the country as a whole, and in Igboland in particular. We are indebted to the likes of Elochukwu Uzukwu¹², Austin Echema,¹³ and Patrick Chibuko, who have provided concrete ways in which the faith can be deep-rooted in the culture. Their effort at getting the faith rooted in culture has unleashed the growth of the liturgy, allowing it to flourish in ways that are truly Christian yet fully African.¹⁴ Our focus, in this article, is on Patrick Chibuko, and

¹¹ E. Uzukwu, “A Nigerian Model of Reconciliation,” *AFER* 25(1983) 278; N.I Ndiokwere, *African Church Today and Tomorrow*, vol 2 (Enugu: Snaap Press, 1994) 11, 151-152.

¹² Some of his numerous publications include, Elochukwu Uzukwu, *Worship as Body Language* (Minnesota: The Liturgical Press, 1997); Elochukwu Uzukwu, *Liturgy: Truly Christian, Truly African* (Kenya: GABA Publications, 1982); “African Symbols and Christian Liturgical Celebration,” *Worship* 65 (1991): 98-112; “Food and Drink in Africa, and The Christian Eucharist,” *AFER* 22 (1980): 370-385; Elochukwu Uzukwu, “Blessing and Thanksgiving Among the Igbo: Towards a Eucharistia Africana” (PhD diss., University of St. Michael’s College Canada, 1979).

¹³ The following are among his publications, Austin Echema, *Corporate Personality in Traditional Igbo Society and the Sacrament of Reconciliation*. (Frankfurt am Main: P. Lang, 1995); Austin Echema, *Anointing of the Sick and Healing Ministry* (Frankfurt: Verlag für Interkulturelle Kommunikation, 2006).

¹⁴ Chibuko believes that, “the thrust of this slogan, truly Christian-fully African, is tremendously profound. It borders on the *lex orandi* of a given

his vast contribution to liturgical inculturation and enhancement of worship in the Diocese of Enugu, Nigeria.

**PATRICK CHIBUKO AND LITURGICAL INCULTURATION:
CONTRIBUTIONS AND ACCOMPLISHMENTS FOR NDIGBO**

Patrick Chukwudezie Chibuko is a Catholic priest of the Diocese of Enugu in Southeastern Nigeria. He is Chair and Professor of Sacred Liturgy at the Catholic Institute of West Africa (CIWA) Port Harcourt, Nigeria, where he has taught for 28 years. As an aspirant in the area of liturgical theology, this author was privileged to have been a student of this erudite scholar and, under his guidance and inspiration, began to appreciate the beauty and richness of the liturgy when enriched by the culture of the people. Not only was Fr. Chibuko a lecturer at CIWA, he also served as the first rector of St. Paul's International Institute of Evangelization in Enugu Diocese, a school now affiliated with Godfrey Okoye University Enugu, Nigeria. In addition to his stated role at CIWA, he is also Master of Liturgical Ceremonies, as well as Chair of the Liturgy Commission, for the Diocese of Enugu.

His numerous publications on liturgical inculturation speak volumes on his love for the church, faith, liturgy, and culture. These publications include *inter alia*: *The Paschal Mystery of Christ: Foundation for Liturgical Inculturation in Africa*; *Eucharistic Liturgy: The Undying Hope of the Church*; *General Instruction of the Roman Missal: Challenges for the Celebrants and Participants Today*; *Church Building According to the Modern Liturgy*; *Easter Triduum: Its*

people being inculturated, That means as Africans in general it ought to be Africanized and in particular, being Malgachised, Nigerianized, even Igbonized, etc." See Chibuko, "Rudiments of Euchological Composition," 161.

*Ceremonies, Spirituality, and Inculturation; Liturgical Inculturation: An Authentic African Response; Church Wedding and Traditional Marriage in One Ceremony; Liturgy For Life: Introduction to Practical Dimensions of the Liturgy; Veneration of the Cross En-route in Africa: The Nigerian Response; Eucharistic Procession on the Solemnity of Christ the King: it's Ceremony, Spirituality and Inculturation; Igbo Christian Rite of Marriage; Keeping the Liturgy Alive: An Anglophone West African Experience, and a host of articles.*¹⁵

¹⁵ "Liturgical Inculturation in the First Four Centuries," in: Inculturation and Mission of the Church in Nigeria, at the CIWA Theology Week Proceedings, Port Harcourt, 1992. p.159-174; "The Challenges of Liturgical Inculturation: An Anglo Phone West African Sub- Region Experience, in: *Questiones Liturgiques* (QL) – Studies in Liturgy, Leuven, vol. 80 – 1999/1. p. 24-47."; "Liturgy Unit and Pastoral Department, Actions of the Holy Spirit," in the Church Today, in: The Holy Spirit and the Renewal of the Church in Africa, Fourth CIWA Theology Week Proceedings, Port Harcourt, 1993. p. 92-110; "Liturgy and Life," in *Bigard Theological Studies*, (BTS), Enugu, January-June, 1994, vol. 14, nr. 1. p. 42-49; "Liturgy and Nightmare of Starvation," in *Bigard Theological Studies*, (BTS), Enugu, July - December, 1994, vol. 14, 92-103; "Liturgical Music in Nigerian Context," in *Bigard Theological Studies*, (BTS), Enugu, January – June, 1995, vol. 15, 19-23; "Inculturation as a Method of Evangelisation in the Light of the African Synod," in: *Journal of Inculturation Theology*, (JIT), April 1996, vol. 3, 31-44; "Rudiments of Eucharistical Composition," in: *Journal of Inculturation Theology*, (JIT), October 1996, vol. 3, 149 – 172; "The Need for a New Socio-Communitarian Eucharistic Liturgy," in: *African Ecclesial Review*, (AFER), vol. 39, 44-52; "New Prefaces for the Liturgical Season of Advent," in: *African Ecclesial Review*, (AFER), vol. 39, 320-333; "Liturgical Inculturation: Proposed Pattern," in: *African Ecclesial Review*, (AFER), August, 1998, vol. 40, 216-243; "Eucharist: The Centre of Christian Worship," in: *The Eucharist-Bread for Life, Eleventh CIWA Theology Week Proceedings*, Port Harcourt, 2000, 150-171; "Peace Is More Than A Word, A Theological Response," in *Bigard Theological Studies*, (BTS), 12-32; "Celebrating the Eucharist in a Domestic Environment," in: *African Ecclesial Review*, (AFER), Vol. 42, 194-211; "A Practical Approach To Liturgical Inculturation," in: *African Ecclesial Review* (AFER), vol. 43, 1-27; "Eucharistic Liturgy and Social Justice," in: *Bigard Theological Studies* (BTS), Vol. 22, 94-102; "The Eucharist: Apex and Source of Evangelisation," in *Bigard Theological Studies* (BTS), vol. 23, 79-89;

Chibuko has contributed significantly to the development of an authentic liturgy, one that is truly Christian and fully cultural.¹⁶ His remarkable contributions include the following, an Igbo marriage rite (church wedding and *igba-nkwu*),¹⁷ an alternative order of Eucharistic celebration,¹⁸ inculturating the Easter triduum,¹⁹ and new euchological formularies for Eucharistic liturgies.²⁰ His greatest contribution and groundbreaking work, which this paper discusses, is the liturgical inculturation of the Sacrament of Marriage. This

"Structures of Rituals – Rules and Creativity" in *Questiones Liturgiques* (QL), *Studies in Liturgy*, vol. 86, 188-202; "Tasks Before The Liturgical Commissions In The Third Millennium Church In Nigeria, in *Journal of Inculturation Theology* (JIT), October, 2005, vol. 7, 152-175; "Living Liturgy for the Family of God on Mission in Nnewi Diocese, in *Living the Faith in the Family of God on Mission in Catholic Diocese of Nnewi, First Diocesan Synod, 3-10 April, 2005*, (Nnewi: KathCom Publishers, 2006), 116-138; "CIWA at Twenty Five: Liturgical Appraisal and Challenges Ahead, in *Journal of Inculturation Theology, Second Special Jubilee Publication*, (JIT), July, 2006, 40-55; "Active Participation in the Liturgy Revisited: Towards the Revival of Christian Culture, in *Bigard Theological Studies*, BTS, July. - December, 2006, vol. 26, 39-56; "New Order of Eucharistic Liturgy, in *African Ecclesial Review* (AFER), vol. 49, 235-253; "Alternative Order of Eucharistic Celebration: A Case for Local Churches in Nigeria, in *Journal of Inculturation Theology*, (JIT), April, 2008, vol. 10, 51-71; "Leading the Worshipping Community at Mass Today, in *Jos Studies*, vol. 16, June 2008, 81-96; "Liturgical Inculturation in the Nigerian Church in *The Priesthood in the Nigerian Contemporary Society* (Enugu: Black Belt Konzult Ltd, 2008), 309-312; "Liturgical Seasons: A Case of Christmastide in *African Ecclesial Review* (AFER) vol. 52, 119-131; "And With Your Spirit" In *The New Translation of the Order of Mass: A Christo-Cultural Response*, *Koinonia*, vol 1, 201.

¹⁶ Patrick Chibuko, "Rudiments of Euchological Composition," in *Journal of Inculturation Theology*, October 1996, vol.3; 161.

¹⁷ Chibuko, *Church Wedding and Traditional Marriage in one Ceremony*, 2003.

¹⁸ An Alternative Order of the Eucharistic Celebration: A Case for Local Churches in Nigeria," in *Journal Of Inculturation*, 2008, Vol 10; 51-71.

¹⁹ Chibuko, *Easter Triduum: Its Ceremonies, Spirituality and Inculturation*.

²⁰ Chibuko, *Keeping the Liturgy Alive*, 145-168.

development of an Igbo rite of marriage conforms with the injunction of the Second Vatican Council:

The marriage rite now found in the Roman Ritual is to be revised and enriched in such a way that the grace of the sacrament is more clearly signified and the duties of the spouses are taught. "If any regions are wont to use other praiseworthy customs and ceremonies when celebrating the sacrament of matrimony, the sacred Synod earnestly desires that these, by all means, be retained" Moreover the competent territorial ecclesiastical authority mentioned in Art. 22, 52, of this Constitution is free to draw up its own rite suited to the usages of place and people, according to the provision of Art. 63. But the rite must always conform to the law that the priest assisting at the marriage must ask for and obtain the consent of the contracting parties. Matrimony is normally to be celebrated within the Mass, after the reading of the gospel and the homily, and before "the prayer of the faithful." The prayer for the bride, duly amended to remind both spouses of their equal obligation to remain faithful to each other, may be said in the mother tongue. But if the Sacrament of Matrimony is celebrated apart from Mass, the Epistle and Gospel from the Nuptial Mass are to be read at the beginning of the rite, and the blessing should always be given to the spouses²¹

Clearly, provisions for creating alternative rites for Holy Matrimony are highly encouraged, and competent ecclesiastical authorities are urged to take up this task of liturgical inculturation. Creating a rite of marriage that conforms to the genius and tradition of the people, is equally supported by the *Ordo Celebrandi Matrimonium* (The Order of Celebrating Matrimony, OCM, 1991). This document empowers local churches to enrich the rite of marriage with cultural values. It states:

²¹ *Sacrosanctum Concilium*, 77-78.

It is for the Conferences of Bishops, by virtue of the Constitution on the Sacred Liturgy, to adapt this Roman Ritual to the customs and needs of the particular regions, so that, once their decisions have been accorded the *recognitio* of the Apostolic See, the edition may be used in the regions to which it pertains... In addition, in accordance with the norm of the Constitution on the Sacred Liturgy (no. 63b), each Conference of Bishops has the faculty to draw up its own Marriage rite appropriate to the customs of the place and the people, with the decision approved by the Apostolic See, provided the law is observed that the person assisting must ask for and receive the consent of the contracting parties and the Nuptial Blessing must be given. The Introduction in the Roman Ritual is to be prefixed even to a proper ritual, except for those points that refer to the rite to be used.²²

In light of the above, Local Churches, or possibly ecclesiastical provinces, by mandate of the episcopal conference, and in partnership with the liturgical and canonical experts, can develop and recognize a local marriage rite for use in a particular Local Church or province, once an approval has been obtained from the Holy See. In light of this conciliar injunction and the faculties granted by the OCM, together with the profound researches that have been conducted in the quest for an Igbo marriage rite,²³ the

²² The Order Of Celebrating Matrimony (English Translation According To The Second Typical Edition), 40; For more details on Adaptations of the Roman Ritual of Marriage read OCM 39-44.

²³ For details on the study on the development of an Igbo Rite of Marriage see Basil K. Nwazojie, *Indigenization of the Liturgy in Igbo Traditional Marriage Customs*, Unpublished doctoral Thesis (Rome: 1976); Hilary O. Okeke, "Inculturation of the Catholic Rite of Marriage for Nigeria", A paper delivered at the Third CIWA Theology Week, May 1992, Port Harcourt, Nigeria; John Osom, "Practical Aspects of Marriage Inculturation in Nigeria", Third CIWA Theology Week Lectures, May 1992; C.S. Mba, *Evolving an Igbo Christian Rite of Marriage- A Reflection of Can. 1120*, (1994); Nathaniel

liturologist, Patrick Chibuko, felt empowered to develop a rite for Igbo marriage, which responds to the cultural exigencies of our time, as it pertains to the lived faith. For Chibuko, “it is a happy marriage between church and culture as outward evidence of a traditional marriage and church wedding in one ceremony.”²⁴ Fr. Chibuko proposed an integration of the Christian Marriage and the Traditional Marriage in Igbo culture [*Igba-Nkwu*] as one ceremony, as well as, developed the ritual text for such a celebration. His proposed rite of church wedding and traditional marriage contains in detail, the rationale for the new rite, specifications for the rite, values of the rite, scope of the rite, special features of the rite, relationship with the existing Roman rites of Marriage, and the ritual text for the actual celebration both within and outside of Mass.²⁵ This rite, which can be celebrated within or outside of the Mass, has liturgical prayers formulated using the praying patterns in the Igbo tradition. Components of this rite include: Collect, Prayer over the Gifts, Eucharistic Prayer – Preface, Consecratory Prayer, Nuptial Blessing, and Prayer after Communion, all written in Igbo language and also in English, for non-Igbo speakers.²⁶ In effect, this was a great development in response to the enrichment of liturgical celebration with the cultural genius of the people, as

I. Ndiokwere, *The African Church, Today and Tomorrow* (Vol. II): *Inculturation in Practice*, (Enugu: Snaap Press Ltd, 1994), 131-148; Hilary O. Okeke, “Inculturation in Nigeria: Towards Igbo Christian Marriage”, in *Neu Zeitschrift für Missionswissenschaft*, 51(1995); Hilary O. Okeke, “Christian Celebration of Marriage in Africa Revisited”, *Ius Ecclesiae* 7(1995): 627-641; Patrick C. Chibuko, *Igbo Christian Rite Of Marriage: A proposed Rite for Study and Celebration* (Frankfurt: Peter Lang, 1999).

²⁴ Chibuko, *Church Wedding and Traditional Marriage in one ceremony*, 19.

²⁵ For more details on the rationale, specification, value scope and special features of the rite, see Chibuko, *Church Wedding and Traditional Marriage in one Ceremony*, 17-20 and 76-79.

²⁶ Chibuko, *Church Wedding and Traditional Marriage in one Ceremony*, 19.

encouraged by *Sacrosanctum Concilium* and the *Ordo Celebrandi Matrimonium*.

RITUAL TEXT FOR THE IGBO RITE OF MARRIAGE

The Igbo rite of Marriage was first published in 1999 in Chibuko's book, titled, *Traditional Marriage and Church Wedding in One Ceremony*. In October 2001, the Igbo rite for marriage received a formal diocesan approval during the second Enugu Diocesan Synod, held at Nsude Diocesan Minor Seminary, as evident in the *Acta* of the Synod and also in the 2004 Post-Synodal Decree, *Rooted and Grounded in love*.²⁷ A proposed rite for the study and celebration in Igbo and English, approved *ad experimentum*, was first celebrated by the then Bishop of Enugu diocese, Most Rev. Antony O. Gbuji,²⁸ on December 28, 2001, at Amokwe, Udi L.G.A, Enugu State, Nigeria.²⁹ This rite was subsequently celebrated in May 2002 in Ihe³⁰ and in Ugwuogo Nike on October 23, 2004, both in Enugu State, Nigeria, with twelve priests concelebrating.³¹ Having received diocesan approval, there is now a detailed text which can be used upon request. A

²⁷ Most Rev. Dr. Anthony O. Gbuji, *Rooted and Grounded in Love* (Nigeria: CIDJAP Press, 2004), 28.

²⁸ Bishop Anthony Okonkwo Gbuji was installed the fourth Bishop of the Enugu Diocese on February 8, 1997. Among his accomplishments include, the creation of the Catholic Diocese of Agwu, the establishment of St. Paul's International Institute of Evangelization (SPIIEE) and St. Bernard Seminary Hostel, Nchatancha, both in Emene, Enugu. He retired as Bishop of the Diocese on February 9, 2009.

²⁹ Chibuko, *Church Wedding and Traditional Marriage in one Ceremony*, 2003, 3.

³⁰ Chibuko, *Eucharistic liturgy: The Undying Hope of the Church* (Enugu: Black Belt Konzult), 15.

³¹ Chibuko, *Eucharistic liturgy: The Undying Hope of the Church*, 15.

synopsis of this new rite will now be provided, for better appreciation and exposure of this great liturgical achievement.

As a ritual integration of culture and faith, there are necessary specifications for the celebration of the rite. The venue, customary to tradition, is the bride's home, on a day and time favorable to both the families involved and the ordained minister. The duration of this ritual celebration depends on the nature of the celebration – how profound or simple the parties choose to make it – but it generally lasts about three-four hours. The structure for the Igbo Christian Rite of Marriage with the Eucharist liturgy and with the Liturgy of the Word is as follows:

*Usoro Alụm Di Na Nwunye Ndị Otu Kristi N'ụka Na N'ụzọ Omenala N'otu Emume N'ime Misa Dị Asọ N'asụsụ Igbo na n'olu Bekee.*³²

1.	Akara	nke	Sign of the Cross
Obe ³³			
Ụkọchukwu:	N'aha	Nna na	Principal Celebrant: In the name of the Father and of the Son and of the Holy Spirit.
Nwa na Mmụọ			
Nsọ.			
Qha:	Amen		Assembly: Amen

³² Rite of Church Wedding and Traditional Marriage in one ceremony within Mass in Igbo and English.

³³ It is important to note that this rite is undergoing revision for the production of a shorter version by Prof. Patrick Chibuko who graciously gave me the permission to insert the text for the Igbo rite of marriage for scholarship (March 4, 2019). The Igbo and English translations were revised by Fr. Martins Emeh (May 3, 2019).

Ụkọchukwu: Onye nwe anyị
nonyere unu!

Qha: Nonyekwara
mmụọ gị!

Nnukwu Ụkọchukwu: Udo
dịrị unu!

Qha: Dịkwaara mmụọ
gị!

*Ụkọchukwu nwekwara ike
kelee ọhannaeze n'ụzọ
omenaala, dị ka:*

Ụkọchukwu: Ndị be anyị,
nnọọnnu ooh!

Qha: oo!

Ụkọchukwu: Ndị be
anyị, mma mmanuoo!

Qha: oo!

Ụkọchukwu: Ndụ nwoke! ndụ
nwaanyị!

Qha: Isee!

Ụkọchukwu: Unu ga-adi, kaa
nka!

Principal Celebrant: The
Lord be with you!

Assembly: And
with your spirit!

Bishop: Peace
be with you!

Assembly: And
with your spirit!

*The chief celebrant may
greet the assembly in the
traditional manner as
follows:*

PC.: My dear
people, you are all
welcome!

Assembly: Responds
accordingly

PC.: May it be well
with you
all!

Assembly: Responds
accordingly

PC.: Life to all and

Qha: Iseeh! Ụkọchukwu: Unu anwụchula! Qha: Iseeh! Ụkọchukwu: Ọhanaeze, ihe ọma ihe ọma! Qha: Iseeh!	sundry! Assembly: Amen! PC.: May you live till a ripe old age! Assembly: Amen! PC.: May no sudden death come your way! Assembly: Amen! PC.: May good fortune be ours!
2. <i>Ụkọchukwu akowaputa isi ihe ejiri bịa</i>	<i>Brief Introduction by the Chief Celebrant</i>
3. Emume Nnabata³⁴ <i>Nne nke nwaanyi na ndi nwunyedi ya ga-abia kelee ohanaeze n'uzo omenaala. Nwa ya nwaanyi na ndi otu ya ga-abiakwuazi kelee ohanzeze.</i>	Rite of Reception <i>The mother of the bride, accompanied by the wives of her husband's kinsmen, comes out to salute and welcome the assembly according to tradition. Likewise the bride and her</i>

³⁴ Note that numbers 3, 4, 8 and 9 are based on *Igba-nkwu* [traditional rite of marriage in Igboland] according to the custom of Amokwe people of Udi Local Government Area of Enugu State, Nigeria.

	<i>bridesmaids come out to salute the assembly.</i>
4. Emume Oji <i>Ndi be nke nwaanyi ga-echere ndi be nke nwoke oji. Ndi be nke nwoke ga-ewerekwu oji ha jiri bja tinyekwuazi na nke echeere ha, iji gosi nkwado na idinaotu nke ogo na ogo. A ga-eburuzi oji niile bunye Ukochukwu. Ukochukwu ewere otu oji otu oji nye okenye du nke nwoke na nke du nke nwaanyi. Ndi okenye ndia n'otu n'otu ga-ago oji n'uzo omenaala. N'ikpeazu, ukochukwu ekpekwasị oji niile ekpere, ekpere metutara aririo maka mgbahara njo ndi zukoronu. N'ikpezu, a waa oji, kee oji, ma takwaanu ya.</i>	Rite of Kola Nut <i>Kola nuts are presented by the parents of the bride to the parents of the groom, who add their own Kola nuts to express solidarity with the in-laws. Then the kola nuts are brought to the Chief Celebrant, who gives one kola nut each to the eldest persons from the groom's and the bride's sides. Each of these elders pray over the Kola nut in the traditional form of Igo oji. Finally, the Chief Celebrant says a prayer concluding the ritual blessing of kola nut, a prayer which satisfies for the penitential rite. Then the kola nuts are broken, distributed, and eaten.</i>
5. Otito Diji Chineke N'elukachaelu	Glory be to God in the Highest
6. Ekpere <i>Ukochukwu ga-edu n'ekpere nke a ga-eji malite ihe ogugu n'usoro di otu a, maobu ozu</i>	Collect <i>The Priest says the opening prayer, leading to the liturgy of the word, in these</i>

yibere ya:

Ụkọchukwu:

O Nna puru ime ihe nille ma
dikwaazi obioma! Obinigwe!

Gị kere nwoke, gị kere
nwaanyi, mee ka ha
abuo buru otu
n'alumdinanwunye, na-amuba
ma na-abawanye n'owa.

Mee ka mmemme anyi nke
ubochi taa buru ihe ga-amasi
Gị. I kpoala nwa gị nwaanyi bu
...N... na nwa gị nwoke bu
...N... oku alumdinanwunye di
ka omenaala na okwukwe anyi
si kuziri anyi.

Anyi na-ariozi Gị, O Chukwu,
ka ihunanya ahụ jikoro Gị na
Nwa na Mmụọ Nso jikoro
umunne anyi ndi a, Ka
ihunanya ha di ka nke Jeesu
Kristi na nzuko ya di nso. Were
nghota na mkpuru nke afọ
gozie.

Nyekwara anyi nile no n'ebe a

or similar words:

Priest:

Almighty and ever-loving
Father! Thou
art in heaven!
You created man and
woman
to be joined in marriage,
as husband and wife, to
increase and multiply.

May our celebration be
pleasing to you. You have
called your daughter... N
...and son ...N... to
marriage according to our,
according to our tradition
and our faith.

May they be joined by that
same bond of love that
unites You and the Son and
Holy Spirit, we pray; so that
their love may resemble that
of Jesus Christ and His
Church. Enrich them with
mutual understanding and
fruitfulness.

aka n'ọnọdụ anyị dị iche iche,
ka anyị were obi ọcha fee Gị
ọfuma n'ụwa a, ka anyị wee
binyere Gị ebebe n'ụwa ọzọ.

Site na Dinwenụ anyị Jeesu
Kristi Nwa Gị, onye Gị na Ya
dị ndụ na-achị n'ịdịkọ n'otu
nke Mmụọ nsọ, otu Chukwu,
site n'ụwatụwa niile.

Ọha: Amen.

Assist each and every one of
us here present in our
various states of life, so that
having worshipped you with
pure hearts in this life, we
may dwell with you forever
in the next.

Grant this through our Lord
Jesus Christ your Son, who
lives and reigns with you in
the unity of the Holy Spirit,
one God forever and ever.

Assembly: Amen.

7. Emume nke Okwu

*Ihe ọgụgụ ga-adị abụ a m'ọbụ
atọ nke sitere n'akwukwọ nsọ.
Ebe e nwere ihe ọgụgụ abụ,
nke mbụ nwere ike site n'agba
ochie m'ọbụ agba ọhụrụ. A
gụsịa ihe ọgụgụ nke mbụ agụọ
Abụoma (e kwee a zaa),
Aleluya esote ya (beeluso n'oge
Lent), Ozioma ewere sotezia.
Ebe e nwere ihe ọgụgụ atọ, nke
mbụ ga-esi n'agba ochie, nke
abụ ga-esi n'agba ọhụrụ.
Abụoma ga-esota ihe ọgụgụ*

Liturgy of the Word

*There should be two or
three readings from
scripture. Where there are
two readings, the first may
be taken from the Old or the
New Testaments. After the
first reading follows the
responsorial psalm, then the
alleluia verse, and then the
gospel. Where there are
three readings, the first must
come from the Old
Testament, and the second*

<i>nke mbu, Aleluya esota ihe ogugu nke abuo. N'ikpeazu, a guo ozioma tupu Uko-chukwu ekwue okwuchukwu.</i>	<i>from the New. The psalm and the alleluia verse follow after the first and second readings respectively. Finally, the gospel is read, followed by the homily.</i>
8. Emume Igosi Ndi Ogo Mmanya <i>Nke nwoke na ndi du ya ga-ebuputa mmanya ha jiri bia, ya na ji, na ihe ndi ozoga ha jiri bia ilu nwaanyi. Ndi ogo ga-abia lee, marakwa ma ihe nile ezuchaala dika omenala siri choo.</i>	Presentation of Wine to the In-laws <i>The groom and his people now present the wine, yams, and other things required in the prospectus. These items are then thoroughly examined by the in-laws, to make sure that all the items required by custom are complete.</i>
9. Igosiputa Nkwekorita Alumdinanwunye <i>Nna nke nwaanyi ga-anọ n'ihu ophaneze, gbaputa mmanya nkwu n'iko, kpokuo nwa ya nwaanyi. Nwa ya nwaanyi ga-abia, gbuo ikpere n'ala, nara ya iko mmanya, sutu ya onu wee kulie. O buruzia iko mmanya ahụ chọwa ebe onye ga-alu ya nọ n'etiti igwe mmadu ahụ. Mgbe o chọtara ya, o guzoro n'ihu ya, bunye ya mmanya o bu n'aka. Nwoke</i>	Exchange of Consent <i>The father of the bride draws a cup of wine in full view of everyone, calls his daughter forward to receive the wine for her intended spouse. Going down on one knee before her father, she first of all takes a sip of the wine, then taking the cup, she goes around searching for her suitor amongst the people gathered. On discovering him, she stands</i>

anara ya mmanya nuchaa, fechaa iko. Ugbu a ha aburula di na nwunye dika usoro omenaala siri di.

before him and offers him the drink. He takes the cup, drinks the entire cup of wine amidst cheers from the audience. The consent is thus made by this mutual drinking by both the bride and the groom from one cup in public.

10. Inye Ola Aka

Ugbua, Di na nwunye ga-agazi n'ihu Uko-chukwu iji wee kapia nyabu mmasi ha gosiputarala onu site n'igbanye onwe ha ola n'aka. Na mbu, Uko-chukwu ga-agazi ola aka ha n'usoro nke a, maobu n'usoro ozo yibere ya:

Uko-chukwu: O Chukwu puru ime ihe niile, anyi na-ario Gi ka i gozie ola aka ndi a nke na-egosi ihunanya na ikwudosike n'ebe N.... na N.... no.

N' aha + Nna na Nwa na Mmuo Nso.

Qha: Amen

Uko-chukwu efekwasị ola aka ndi ahụ mmiri nso. Nke nwoke

Exchange of Rings

The bride and groom now proceed to the chief celebrant for the sealing of the consent through the exchange of the rings. The rings are first blessed in this or similar way:

Priest: Almighty God, we ask you to bless these rings which N.... and N are going to wear as a sign of their love and fidelity to one another.

In the name of the Father and of the Son and of the Holy Spirit.

Assembly: Amen.

The priest sprinkles the

agbanye nke nwaanyi ola n'aka, n'usoro di otu a, maobu ozọ yibere ya:

Nwoke: N...

Nwaanyi: E ee...!

Nwoke: Nara m mgbaka nke a, nke na-egosi ihunanya m na ikwudosike m n'ebe i nọ. N'aha Nna na Nwa na Mmụọ Nsọ. Amen

Nke nwaanyi agbanye di ya mgbaka n'usoro di otu a, maobu ozọ yibere:

Nwaanyi: N....

Nwoke: E ee...

Nwaanyi: Nara m mgbaka nke a, nke na-egosi ihunanya m na ikwudosike m n'ebe i nọ. N'aha Nna na Nwa na Mmụọ Nsọ. Amen

rings with holy water. The groom gives the ring to the bride in this or similar way:

Groom: N ...

Bride: Yes, I am present!

Groom: Take this ring from me as a sign of my love and fidelity to you: In the name of the Father and of the Son and of the Holy Spirit. Amen.

The bride does the same in this or similar way:

Bride: N ...

Groom: Yes, I am present

Bride: Take this ring from me as a sign of my love and fidelity to you: In the name of the Father and of the Son and of the Holy Spirit. Amen.

11. Nnabata Nkwekọrịta Alụmdinanwunye <i>Ndị lụrụ dinanwunye ga-ejikọ aka nri ha dika ndị na-ekwe n'aka. Ụkọchukwu ewere stoolu jikọọ aka ha, kwue si:</i> Ụkọchukwu: Ka Chineke, site n'ihunanya ya na-enweghi ube, gozie alụmdinanwunye unu n'uju. Ihe Chineke jikoro ọnụ, mmadu ekewakwala ya. N'aha Nna + na Nwa na Mmụọ Nso. Ọha: Amen!	Reception of the Consent <i>The couple now joins their right hands as in a handshake. With a stole, the celebrant binds their hands, saying:</i> Priest: May the Lord in his infinite love bless your marriage. What God has joined together, let no one put asunder. In the name of the Father and of the Son and of the Holy Spirit Assembly: Amen!
12. Ekpere Ọhanaeze <i>Ụkọchukwu akọwapụta otu a ga-esi kpee ekpere ọhanaeze, site n'iguputa isi ihe a ga-ekpe n'ekpere, dị ka:</i> Maka Ụka na ndị na-arụ	Prayer of the Faithful <i>The priest introduces the prayer and announces the various intentions to be articulated in prayer, such as:</i> i. For the Church and her

orụ n'ime ya. Maka ndị na-alụ dinanwunye taa, ndị ezinaulọ ha na ndị enyi ha niile Maka obodo ọkachasi ndị nọ na mkpa n'ime ya Maka ọhannaeze b́jara maka emume alụmdinanwunye n'ebe a. Maka ndị nwurụ anwụ.	ministers; ii. For the couple, their families and friends; iii. For the country; for the needy in the society; iv. For all those here present for this marriage ceremony v. For the dead.
13. Onyinye <i>Ndi luru dinanwunye na ezinaulọ ha na ndị enyi ha ga- agbara egwu onụ bute achicha, mmanya, na mmiri a ga-eji chụ aja. Misa di asọ n'ihu Oluta, bunye Uko chukwu. E nwekwaziri ike ibute ihe onyinye ndi ozọ. Obulagodu ndi ogo mmuo sitere n'ezinulo ndi luru dinanwunye nwekwaziri ike iso bute ihe onyinye. Ka nke a na-eme ndi kwaya ga na-ekwe ukwe.</i>	Offertory <i>The newly married couple accompanied by their families and friends dance to the Altar bringing the bread, wine, and water for the holy sacrifice of the Mass. Other material offerings are brought along too. It is also advisable that some non-Christians from the various families join in bringing the gifts to the altar. Meanwhile, the choir supply instrumented praises and motets.</i>
Emume nke Yukaristia 14. Ekpere Onyinye	Liturgy of the Eucharist Prayer over the Gifts

15. Ekpere Nke Yukaristia	Eucharistic Prayer
15. Ekpere Inyeekene na Otito	Preface
16. Ekpere Odido Nso	Consecratory Prayer
17. Nna Anyi no n'Eluigwe	The Our Father
18. Ngozi Alumdinanwunye	Nuptial Blessing
19. Emume Nnata Oririnsọ	Rite of Communion
Emume Mmechi	Closing Rite
20. Agbamegwu Ndi Luru Dinanwunye	Nuptial Dance
21. Ekpere Anatachaa Oririnsọ	Prayer After Communion
22. Ngozi puru iche	Solemn Blessings

Usoo Alumdinanwunye Ndi Otu Kristi N'Uka Na N'Uzo Omenaala N'Otu Emume N'ejighi Misa Di Asọ.³⁵

1. Akara nke Obe	Sign of the Cross
2. Ukochukwu akowaputa isi ihe ejiri bia	Brief Introduction by the Chief Celebrant
3. Emume Nnabata	Rite of Reception

³⁵ Rite of Church Wedding and Traditional Marriage in one ceremony without Mass in Igbo and English.

<i>Nne nke nwaanyi na ndi nwunyedi ya ga-abia kelee qhanaeze n'uzo omenaala. Nwa ya nwaanyi na ndi otu ya ga-abiakwuazi kelee qhanaeze.</i>	<i>Greetings to all by the bride's mother and the wives of her husband's kinsmen, followed by the bride and her attendants</i>
4. Emume Oji 5. Otito diri Chineke n'Elukachaelu 6. Ekpere	Rite of Kola nut Glory be to God in the Highest Collect
7. Emume nke Okwu 8. Emume Igosi Ndi Qgo Mmanyia 9. <i>Igosiputa Nkwekorita Alumdinanwunye</i> 10. Inye na Inara Ola Aka 11. Nnabata Nkwekorita Alumdinanwunye 12. Ekpere Qhanaeze 13. Onyinye 14. Nna Anyi no n'Eluigwe 15. Ngozi Alumdinanwunye	Liturgy of the Word Presentation of Wine to the In-laws Exchange of Consent Exchange of Rings Reception of the Consent Prayer of the Faithful Offertory The Our Father Nuptial Blessing

Emume Mmechi	Closing Rite
16. Agbamegwu Ndị Lurū Dinanwunye	Nuptial Dance
17. Ngozi pūru iche	Solemn Blessings

THE RITE OF IGBO MARRIAGE: A DICHOTOMY OR REALITY?

In inculturating the sacrament of matrimony in Igboland, Chibuko reveals novelty, brevity, and creativity in the way he integrates the faith with the culture of the people. This approved rite for use in the diocese of Enugu is a testament to the authentic contribution of liturologists to African Theology. The richness and beauty of the Igbo culture are glaring in this rite in which we see an integration of Igbo custom and tradition in the liturgy, as evident in the blessing and eating of kola nut, the verbal and non-verbal exchange of consent, and the presentation of wine to the in-laws. In his evaluation of the new rite, Chibuko states, "this new rite makes a good blend of African characteristic literary forms of praying. It includes the rite of breaking of kolanuts; an inculturated opening prayer; a rite of consent, and nuptial blessing... As a very comprehensive rite, it combines the rhetoric that characterizes one's cultural heritage with the sacredness of marriage as a sacrament."³⁶ This inculturated rite of Igbo marriage celebrates the full use of the Igbo language, traditional food items and drinks, traditional gestures and dance patterns, and the participation of both elders and youths of the given community. Equally noteworthy in this rite is the provision made for the possible celebration of the marriage rite without

³⁶ Chibuko, *Church Wedding and Traditional Marriage in One Ceremony*, 77.

the Eucharistic liturgy. This is important. For as Bernard Cooke rightly opines:

Even if joined to the celebration of the Eucharist, the liturgical ritual of the wedding celebration should be clearly seen as a distinct sacramental rite. As such it need not require celebration of the Eucharist, though circumstances might indicate that this is appropriate. For example, if most of those gathered for the wedding understand the intrinsic link between marriage and Eucharist, sharing in the Eucharist would be seen as a distinctive celebration of the new marriage.³⁷

Critics, however, have found some areas of the rite problematic and laced with difficulties for the proper practice of the faith. One such criticism is in regard to the blessing and eating of kola nut during the Eucharistic liturgy. Critics opine that, in accordance with the prescripts of canon law (Canon 919, §1), “whoever is to receive the Eucharist is to fast for at least one hour before Communion from all food and drink, with the sole exception of water and medicine.” Thus any form of eating within Mass violates the ecclesiastical precept regarding the observance of a Eucharistic fast. Although this rite has already been approved and is in use in the Catholic Diocese of Enugu, it is important to note that the canon clearly indicates that the Eucharistic fast should be “one hour before Communion,” not one hour before the Mass begins. To that effect, it is necessary to clarify that, in the actual celebration of the rite, the eating of kola nut happens at about ten to fifteen minutes into the celebration, whereas the reception of communion happens well over an hour after the breaking and eating of kola nut has occurred, since the celebration lasts

³⁷ Bernard Cooke (ed.) *Alternative Futures for Worship Vol. 5 Christian Marriage*, p. 41.

three-four hours when celebrated within the Eucharistic Liturgy. Therefore, the rite neither violates nor encourages a violation of the Eucharistic fast. Other concerns have been whether the couple should wear the traditional Igbo attire or the White wedding attire for the entire duration of marriage rite. The traditional Igbo marriage attire for the bride and groom is the customary colorful blouse, wrapper, skirts, dresses, head ties, cap, knee-length shirts, and flabby or tight trousers, and traditional coral neck, head, waist, and wrist beads. Getting into and out of the traditional Igbo attire requires skill and artistry, which can make this new marriage rite rather lengthy in a situation where the couple decides to wear both the traditional attire and contemporary/Western wedding attire at different points of the marriage rite. Furthermore, in some instances, this inculturated rite of marriage has lasted for more than four hours, with the result that some participants in the liturgy were not actively and consciously involved for the duration of the celebration. In essence, the duration of the celebration, depends on the discretion of the couple, their families, and the officiating minister. Despite the hesitancy of other dioceses in Igboland to adopt this rite for use in their jurisdiction, it remains in use *ad experimentum* in Enugu Diocese, and concerns about the rite continue to be addressed by the Diocesan Liturgical Commission.³⁸

Without a doubt, liturgical inculturation requires spontaneity and creativity while permeating various spheres of a given culture. Such creativity remains an option for, and not an imposition on, the Local or the Universal Church.

³⁸ The Chairman of the Commission, Fr. Patrick Chibuko, is currently working with the liturgical team for a shorter version of the Igbo Rite of Marriage [Interview with Patrick Chibuko, February 2019].

CONCLUSION

We have examined the Richness and Beauty of inculturation in Africa by studying a prolific writer and liturologist. His contributions in the area of liturgical inculturation reinvigorate and rekindle the ongoing liturgical renaissance and the need for more studies on African culture and tradition, as we speak of an African Theology in post-modernity. The contributions and works of experts such as Patrick Chibuko should not just be on the shelves of scholars, or in the archives of Dioceses. Creative innovations such as his should be appreciated and applied widely, so that Africans can be emboldened to speak of a fully Christian and fully cultural African Christianity. To reecho Chibuko, "Africa needs to worship God in a typical African way. For when she begins to worship Christ in a truly and fully African manner, the continent becomes indeed a new homeland for Christ, and Christ in the members of his body is Himself African."³⁹ Implementing an integrated liturgy such as the Igbo rite of marriage shows without a doubt that "the Church's great respect for every culture enables her to transform and purify each into an acceptable form in which any person or group can encounter the one God fully and definitively revealed in Christ."⁴⁰

We celebrate this great scholar and liturgist who has paved the way for others to respond to the exigencies of 21st century Christianity by seeking to worship and pray in ways that respect the genius of the people. This ritual celebration of Church wedding and Igbo traditional marriage in one ceremony promotes, and serves to preserve, Igbo culture within the Liturgy, and for posterity. This ritual is not just a

³⁹ Chibuko. *Paschal Mystery of Christ*, 256.

⁴⁰ Chibuko. "Alternative Order of Eucharistic Celebration: A Case for Local Churches in Nigeria," 68.

proposal, or an experiment, to be debated and buried in archives, or personal libraries of theologians. Today, in the diocese of Enugu, it has become an approved rite, one that can be used by the people of God. It is high time the use and celebration of this rite was encouraged and applied in other Dioceses of Igbo-speaking Nigeria. The time for a liturgico-cultural renaissance in Africa is now!