

David Asonye Ihenacho



African Christianity Rises

Volume Two

Eucharistic Inculturation in Igbo Catholicism

African Christianity Rises Volume Two Eucharistic Inculturation In Igbo Catholicism

Hyacinth Kalu



African Christianity Rises Volume Two Eucharistic Inculturation In Igbo Catholicism:

African Christianity Rises David Asonye Ihenacho,2004-06-01 African Christianity Rises Volume 2 is first and foremost a critical appraisal of the inadequacy of indigenous initiatives in African Catholicism On the other hand it is a bold initiative towards reconciling Christian celebration of the Eucharist with African Cultures as expressed in the Igbo Kola nut ritual

African Christianity Rises: Eucharistic inculturation in Igbo Catholicism David Asonye Ihenacho,2004 It is a terrible irony that notwithstanding what can be described as the miraculous achievements of the Catholic Church in Igbo land especially in numbers and structures Igbo Catholicism as a project has remained largely stalled both in theological reflection and other critical activities associated with it Igbo Catholicism perhaps ranks dead last among its peers in indigenous theological activities With regard to theological reflection the Church in Igbo land looks like a dormant volcano The potential for eruption is there for everybody to see Yet she does not seem to be able to release the first surge of the molten lava

African Christianity Rises , **From What We Should Do to Who We Should Be** Benedict Chidi Nwachukwu-Udaku,2011-08-05 HIV AIDS constitutes a global problem A good number of scholars from different nationalities multiple rationalities religious sensibilities theological intelligibilities and ethical cultural and ecclesiastical backgrounds have affirmed that this worldwide quagmire constitutes a global health problem and social malady which does not have a well defined geographically limited spread The global nature of HIV AIDS as seen in the statistics does not however undermine the fact that the effects of this sickness are not felt proportionally from one nation to another This book proposes to situate the local as a veritable site of empowerment for communities dealing with HIV AIDS as it is the case with the African continent The author of this book over and above the way the problem of HIV AIDS has been constructed projected and reviewed decided to situate this epidemic of the 20th Century within the socio cultural and political context of the Nigerian nation with particular reference to the Igbo people The task of contextualizing this problem reveal the identity of the author as an Igbo and as a theologian who engages the indigenous ethical principles unsophisticated traditional wisdom cultural and religious values of his people in offering solutions that resonate the cultural identity of his people in dialogue with modern and post modern constructs **Dancing to the Post-modern Tune** Tobias O. Okoro,2010 Religions and Discourse explores religious language in the major world faiths from various viewpoints including semiotics pragmatics and cognitive linguistics and reflects on how it is situated within wider intellectual and cultural contexts In particular a key issue is the role of figurative speech Many fascinating metaphors originate in religion e g revelation as a garment apostasy as adultery loving kindness as the circumcision of the heart Ala Di Mma in Umuohiagu Gerald Chukwudi Njoku,2014 Among other relevant issues this book adds new insights to the proposed Igbo Christian rites of reconciliation Towards an inculturation the resolitional equations of the Igbo cultural method of reconciliation oriko in ala di mma are balanced with the sacrament of reconciliation in operational life of the people who are pastorally concerned In this context the author refers to the Owerri

archdiocesan working document on emume nsacha na ndozi meaning a ritual of purification and peace as well as to the Igbo Christian rite of reconciliation proposed by Augustine Echema The method of these new rites is para liturgical in nature which highlights the importance of reconciliation of human beings with themselves their neighbours and God whenever sin has taken place Paradoxically this new method of reconciliation can broaden ecumenism and strengthens the social cultural political and religious lives of the people In this sense reconciliation can be seen as a natural spiritual cord that ties people to themselves and to God in a communal and Christian environment

Eucharistic Communion and Rituals of Communion in Igbo Culture Mary-Reginald Ngozi Anibueze,2020-09-09 This book elucidates the dynamism of culture and how cultural expressions are often intertwined with religious expressions The Catholic Church while conscious of the profound cultural diversity within her membership earnestly seeks to inculturate the gospel message in these cultures for a better expressed experienced and lived Catholicism in the modern world Relational and theological expressions of Eucharistic communion increase in wealth and meaning when Christians of different races and cultures are able to understand the global call to unity and interconnectivity in the world today Relating the clear theological and relational aspects of Eucharistic communion to the traditional rituals of communion expressed in Igbo culture enriches both the encountered faith and lived culture The rituals of communion in Igbo tradition studied in this book namely Emume Iwa j Kola nut Ritual Emume Iri Ji h r New Yam Festival and gba Orik Ritual Meal of Reconciliation are still prevalent and valued among the Igbo people These rituals pilot and determine the wellbeing of present and future generations of Igbo people This integrative study of liturgy faith and culture establishes the theological and relational aspects of both the traditional rituals of communion in Igbo culture and the Christian understanding of Eucharistic communion for a truly inculturated Eucharistic theology

Inculturation as Dialogue Chibueze C. Udeani,2007-01-01 Although Africa is today often seen because of its large number of Christians as the future hope of the Church a closer examination of African Christianity however shows that the Christian faith has not taken deep root in Africa Many Africans today declare themselves to be Christians but still remain followers of their traditional African religions especially in matters concerning the inner dimensions of their lives It is evident that in strictly personal matters relating to such issues as passage rites and crises most Africans turn to their African traditional religions As an incarnational faith part of the history of Christianity has been its encounter with other cultures and its becoming deeply rooted in some of these cultures The central question remains Why has the Christian faith not taken deep root in Africa This volume is concerned with answering this question

Christianity and the Igbo Rites of Passage Charles Ok Onuh,1992 Owing to their value and strategic importance in the people s mentality and culture this work proposes the Igbo Rites of Passage as a necessary parameter and a transmitting wave length for a firm rooting of the christian faith among the Igbos

Subject Guide to Books in Print ,2001 *Religion Index One* ,1983 **Paschal Mystery of Christ** Patrick Chukwudezie Chibuko,1999 The necessity for inculturation in theology today cannot be overstressed It is absolutely necessary if the

Church is to be in the position to offer to all peoples the mystery of salvation and the fullness of life brought by God in Christ. Inculturation demands that the revelation takes root in the culture in order to become part and parcel of the people's life pattern and to be in turn enriched by the cultural values of the people. Although the fullness of revelation took place in time space and culture it is not exclusively tied up to any particular culture, race or time. Revelation cuts across all boundaries and it is open to receive all and be received by all cultures. As the life of the Church is seen in the liturgy, the tasks facing liturgy today are quite enormous. Liturgy must seek authentic means of creating a worshipping community through the celebration of the mysteries of Christ, the Eucharist, the Sacraments, Liturgy of the hours and Sacramentals. As a holy people of God, the faithful are entitled to a liturgy that is at their disposition. They need to understand what they celebrate and participate actively in it. They require as a matter of necessity a liturgy that transforms the inner realities of their being and the entire humanity. The process of achieving this great goal constitutes the main bulk of this work. In effect, this book contains a representation of some cultural reactions to and enrichment of the reformed liturgy of the Second Vatican Council en route in Africa.

Inculturation Phillip Tovey, 1988 *Interface Between Igbo Theology and Christianity* Akuma-Kalu Njoku, Elochukwu Uzukwu, 2014-10-21. *Interface between Igbo Theology and Christianity* is a timely book that provides new scholarly thinking concerning the convergence of Christianity and Igbo Traditional Religion taking place in the Igbo culture area. This book, a fruit of multidisciplinary conversation among Igbo scholars and Igbophiles, offers concepts, themes, issues and case studies with deep ethnographic details, some of which do not exist anywhere else in print. It is a major statement of how modern Igbo scholars, social scientists, philosophers, theologians, liturgists and active pastors and parish priests understand the intersection of Igbo Traditional Religion and Christianity in postcolonial Nigeria. The editors and authors of the chapters of this book draw from their wealth of experience to offer to students, scholars, researchers, community based organizations and NGOs and practitioners in interfaith dialogue, a must have manual to engage in and develop mutual respect and trust among Christian denominations and between them and Igbo Traditional Religion. This book will serve as a blueprint for a deep dialogue among the Igbo in both city and rural settings in the context of clan and community life context and in the Christian parish setting. The book will certainly appeal to numerous communities in Africa wishing to share similar local experiences and collective memories but which do not have the channels to talk about themselves in scholarly writing.

Igbo Culture and Gospel Michael Ukpong, 2015. Pope John Paul II speaks in *Ecclesia in Africa* 1995 of the necessity for the church to inculturate itself into the cultures of the African peoples. This book shows what makes inculturation in Africa a necessity. Against the background of a socio-empirical study, it becomes understandable why in the history of mission from a European religious perspective much remains misunderstood and causes distress until today. The author focuses on the way of Inculturation showing how a rooting of the Gospel in Africa could be possible and sustainable. Series: *Biblical Perspectives for Annunciation and Teaching*. *Biblische Perspektiven für Verkündigung und Unterricht* Vol 7. Subject: Theology African.

Studies *The Word Took Flesh* Hyacinth Kalu, 2011-06-09 In our age and time many Igbo Christians are faced with crises of faith and identity as to whether they are Christians faithful to the teachings of their religion or Igbos loyal to their native customs and cultures Addressing these crises this book identifies and proposes ways of incorporating the Christian message through a systematic process of inculturation into the life of the Igbo people so that they can be at home with the message of the gospel and at the same time at home with the Igbo cultures It assists the Igbo people to live out their Christian life as a truly Igbo people and not in the foreign garments of missionary Christianity Broadly this book presents the intrinsic relationships and indissoluble marriage between religion and culture It highlights the fact that every religion has cultural influences just as every culture has religious influences **Marriage in the Christian and Igbo Traditional Context**

Emmanuel Okonkwo, 2003 Traditional marriage and Christian marriage rites presently exist as two distinct ceremonies in some parts of Africa Is there no way of bringing the two together to avoid any form of duplication or multiplication of rite More so because the Church has always implicitly recognised matrimonial institution as a cultural product The answer to the above question is located in the whole issue of inculturation A process that successfully flourished in the Western civilisation and consequently influenced the teaching of the Church on marriage The answer to our question seeks to establish a marriage rite where couples will genuinely experience the happy marriage between culture and Church A marriage rite that will fulfil both the traditional and Christian demands *Liturgical Inculturation* Patrick Chukwudezie Chibuko, 2002

Dreams of Heaven Hilary C. Achunike, 2017-07-29 Historical studies about Christianity in Igboland and elsewhere in Africa have largely concentrated on church activities especially on the work of expatriate missionary priests and the different denominations of Christianity adopted by the people But what about the peoples personal experience with their religion How does an Igbo man or woman see the Christian church as relevant to his or life *Dreams of Heaven A Modern Response to Christianity in North Western Igboland 1970-1990* is the first serious contemporary study of how the Igbo people have responded to Christianity and how they continue to respond to it today It shows that the Igbo response to Christianity has changed with time and perspective and that even with an avidity for churches and religion the Igbo are largely disillusioned and even confused about the tenets and fundamental doctrines of the Christian faith The truth about Christianity in Igboland is that there are many who are Christian in name but pagan in practice largely due to the fracturing splintering and proliferation of churches and denominations which has made knowing true Christianity difficult for many people With a recognition of these facts however is born a hope for the Igbo to embrace Christian values and further their lives of faith

The Eucharist and Igbo Communal Spirit Ambrose Chineme Agu, 2004 Every theology has its context But every socio cultural context requires a living theology if theology has to be meaningful to the people it addresses within it with the message of salvation This work has successfully shown that theology ought neither to be irrelevant to the people for them with unintelligible views from alien stance Thus revelation and culture must have a meeting point This is demonstrated here from

the perspectives of the Eucharist as *communio* and the Igbo penchant for community life Having identified *communio* as the hallmark of the Eucharist on the one hand and as the most outstanding of the lineaments of Igbo culture on the other this work sees *communio* in its diverse understandings as a favourable point of anchorage between Christianity and Igbo culture Indeed it is a genuine piece on theological inculturation faithful to the Christian revelation and true to the author's cultural root

Adopting the Melody of Phrase: An Emotional Symphony within **African Christianity Rises Volume Two Eucharistic Inculturation In Igbo Catholicism**

In some sort of taken by monitors and the ceaseless chatter of immediate conversation, the melodic beauty and mental symphony developed by the prepared word frequently fade into the back ground, eclipsed by the persistent sound and disturbances that permeate our lives. Nevertheless, set within the pages of **African Christianity Rises Volume Two Eucharistic Inculturation In Igbo Catholicism** a wonderful fictional prize brimming with natural feelings, lies an immersive symphony waiting to be embraced. Crafted by an outstanding musician of language, this fascinating masterpiece conducts visitors on a psychological journey, well unraveling the hidden tunes and profound impact resonating within each cautiously crafted phrase. Within the depths with this emotional evaluation, we can examine the book is main harmonies, analyze its enthralling writing model, and submit ourselves to the profound resonance that echoes in the depths of readers souls.

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