



Liturgical adaptation for church growth in Nigeria

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Abstract

Liturgy is a heritage of the Church and the fabric that coordinates other aspects of her life. There is disparity between mainline and Pentecostal churches in Nigeria in attendance, planting of new congregations, youth followership and infrastructural development. Application of the liturgy is a factor. The minister is a key player in Church growth by his training and experience. This paper examined the fundamentals of liturgical adaptation for church growth in Nigerian Christianity using creative assimilation theory. The study revealed four biblical models of liturgy, and principles of liturgical adaptation that will enhance church growth, namely; resolutions, reforms, indigenization and creativity. Ability of clerical and lay leadership to adapt worship and sacramentals to the cultural environment of the church is critical for spiritual, numerical, structural and congregation growth of the church in Nigeria and Africa at large. The paper recommended for positive messages and dynamism of ministers in liturgical matters.

Keywords: Liturgy, adaption, minister, church, growth

Introduction

Liturgy like cultural traits is the basic index of identity among religious traditions and Christian denominations. It is a heritage of the Church and the fabric that coordinates other aspects of the Church life. Mainline churches especially, Anglican has followed a liturgical pattern of worship since 1662. The church has existed in Nigeria years before the birth of Pentecostal movement. However, an examination of the growth of Christianity in contemporary Nigeria revealed disparity between the mainline and Pentecostal churches especially in worship attendance, planting of new congregations, youth followership, infrastructural development and community social service delivery. A major factor responsible for the disparity is in liturgical application to the people as Africans. The minister, as a religious organizer remains a key player in Church growth. He is by training and experience capable of applying the liturgy in such a spirit and manner that will attract, boost, enhance, quicken, influence, encourage, promote and sustain visible increase and growth in the church under his watch.

This paper therefore provided answer to such question as; what is the concept of liturgy, classification of church growth, Biblical models of liturgy and principles of liturgy adaption for church growth?

Concept of Liturgy

The word liturgy is derived from two Greek words, *laos* meaning people, from where came the word laity and *ergon* meaning work or service. The compound term *leitourgia* literally means "work", "work of the people", "service for the people", "public service/duty" or "public work". Originally, it refers to the voluntary public office in the political, technical and religious spheres one undertakes for the society. Religiously, liturgy is the customary public worship performed by a religious group, according to its beliefs, customs and traditions. It is a communal response to

and participation in the sacred, through activity reflecting praise, thanksgiving, supplication or repentance. Liturgy in the Greek derivative has to do with rites, ritual duties, acts of reverence established by religious authority to give honour and glory to God.

Liturgy was understood in the middle ages as the official worship of the church which the members offer to God. *Nelson's Dictionary of Christianity* (2005:416) defined it as the "prescribed form for public or corporate worship, but generally restricted to the Eucharistic rite". Pope Pius XII presented liturgy as the "public worship which our Redeemer as the Head of the Church renders to the Father as well as the worship which the community of the faithful render to its Founder, and through him to the heavenly Father. It is, in short, the worship rendered by the Mystical body of Christ" (Anagwo, 2012, p.5) ^[3].

Christian liturgy according to the *Encyclopedia of World Religions* (2006, p.530) ^[10] is the "service of worship where each member of the Christian community according to his role offers to God within and on behalf of the community". It has the characteristics of being hierarchical, communal, sanctifying and *didactic*. The *Wcliff Dictionary of Theology* (2000, p. 325) ^[35] considered the earliest liturgical forms as found in the *Didache* as the prescribed acts of thanksgiving for the cup and the bread, but also gives liberty to the "prophets" to use what words they like in setting apart the elements. Thus, Christian liturgy implies the prescribed form for a public service, that is, the ritual patterns that a church uses. It is the work of the people of God when they gather in the name of the Lord, a standardized order of events observed during worship, be it a sacramental service or a service of public prayer. In the *Septuagint*, liturgy represents the priestly worship performed in the Temple. Church fathers looked at liturgy as denoting the worship each of the members performed for God for the interest of others. The *New Catholic Encyclopedia* (2003) ^[15] maintained that Christian worship, liturgy and culture have

always been intricately entwined throughout history as the culture of a given group of people yielded great influence on the forms, symbols, language, time and place of their worship. It has always interacted with cultures, adapting cultural elements, transforming them and even rejecting them.

Liturgical services are not private functions but are celebrations of the church which is "the sacrament of unity"-the holy people united and organized under their bishops (*Vatican II*, 1996:128) ^[12]. In the liturgy, God speaks to His people, Christ is still proclaiming his gospel, and the people respond to God both in song and in prayer. And, Christ is present when the church prays and sings. He promises that, "where two or three are gathered together in My name, I am there in the midst of them" (Matt.18:20). The early Christians adopted the word- liturgy to describe their principal act of worship, the Sunday Service-Holy Eucharist, Holy Communion, Mass or Divine Liturgy. This service-liturgy or ministry is a duty for Christians as a priestly people on one hand and God's service to the worshippers on the other hand. It is a reciprocal service hence; many Christian churches designate one person who participates in the worship service as the liturgist. The liturgist may read announcements, scriptures, and calls to worship, while the minister preaches the sermon, offers prayers, and blesses sacraments. The liturgist may be either an ordained minister or a layman. The entire congregation participates in and offers the liturgy to God.

Liturgy arises out of the interaction of the congregation with one another, with the liturgical text, and with God. It is conditioned both by the space in which it is celebrated as well as by the cultural norms of the participants (Mitchell, 2007) ^[21]. The purpose of liturgy is to give glory to God through worthy worship. The liturgy encourages the use of spiritual gifts as traditionally recognized within the Church. Basic patterns of the liturgy include psalms, prayers of confession, thanksgiving, adoration, dedication and intercession. The aim of liturgical education is to promote active participation in all its ramifications.

Theory of Liturgy

The creative assimilation theory has to do with integrating into the liturgy the pertinent rites, symbols, and linguistic expressions. It avers that when the gospel reached the Greek world, the likes of Tertullian, Augustine and other church fathers taught and applied so much creativity as to adapt the message to the people (Anagwo, 2012, p.192-3) ^[3]. In the creativity and improvisation era- first to fourth centuries, the washing of neophytes' foot and anointing at baptism were introduced. The era witnessed the development of some elaborate liturgical rites such as act of renunciation toward the West and blessing of the baptismal water. There were also the post-baptismal rites like anointing with chrism, clothing with white robes and the giving of lighted candles.

Adaptation

To adapt means "to change something to meet requirements", "to adjust to something". The term "adaptation" when applied to the liturgy refers to such sociological concepts as "localization", "acculturation", "contextualization", "indigenization", and "enculturation" as well as the more theological expression "incarnation." "Liturgical adaptation" refers to the process by which the liturgy is modified in such a manner as to render it "more

suitable", "more appropriate", and "more meaningful" to a given group of worshippers in a given context (Francis, 2003) ^[13]. Adaptation is the attempt by religious leaders to effect certain modifications from biblical interpretation, scholarship and cultural heritages with the intent of making the liturgy more relevant to the prevailing needs of the worshipping community.

Classification of Church Growth

Church growth is complex and fundamentally a new way of describing evangelism and mission. The founder of Church Growth Movement, Donald A. McGavran defined it as, "all that is involved in bringing men and women who do not have a personal relationship with Jesus Christ into fellowship with Him and into responsible Church membership". It is a humane action: the strong bearing the burdens of the weak and introducing to the hungry the bread by which humans live (Nikkel, 1991, McGavran, 1990. p 6) ^[23]. Church growth is a study on the conditions and factors responsible for the planting of new Churches and their growth. It is designated at increasing the numerical growth of Church congregations (Kurian, 2005, p. 160) ^[18]. Hence, it is concerned with the membership of the Church, attendance and its spirituality. It seeks to find out what the problems of the Church are and what the solutions should be. In fact, it is a movement in which the Christians believe that the main purpose of the Church is to grow.

Church growth can be classified into two broad groups- qualitative (internal or spiritual) and quantitative. Generally, there are five aspects of church growth. The internal or spiritual growth has to do with increase in the subgroups within existing churches. It includes all that happens within the body of Christ that makes believers better servants of God. It enhances the continual perfecting of Christians who know the Scripture through discipleship and live out the Christian faith. It has to do with making members to, "Learn to love God more deeply, to pray more frequently, to witness more effectively, to care for each other more lovingly, to study God's word more intelligently" (Wagner, 1979, p. 196) ^[32].

A growing church is a gathering of people who have genuine love for each other and cares for the progress of one another. A genuinely growing church is one that is founded on the word of God and continues to make His word the basis for her practices. The Bible gives a church strong foundation for growth. God's word attracts people to the church of God. For Olaley (2012, p. 90) ^[25], it is a church that prays that wins and no person wants to identity with failure. Hence, there can be no growth in the church without prayer. It is believed by church growth experts that prayer is 60% and 40% method. People are always attracted to a church that prays.

The second type is expansion growth which happens when Christians move out into the world in unity for mission and evangelism, win converts to Christ and bring them into Church membership in their own local congregation. Unity of purpose is critical in increasing membership of the local assembly as a divided church cannot have enough strength to win a divided world.

Biological growth is the next which occurs as children of believers are raised, taught about Jesus, converted to the faith of their parents and incorporated into the Church membership. The ingredients here are those born into Christian families. This growth process is slow considering

Nigerian population policy of one man to one wife and four children. It also implies church congregations raising biological daughter churches by the succeeding generation through marriage and home fellowship.

The fourth one is extension growth that involves planting churches informally in new areas when believers win people to Christ, and gather them together into a new congregation. It also involves people relocating from one sub region to another. The migration could be occasioned by transfer, modernity, famine, war and the like to new lands. In fact, it is the increase of certain congregations at the expense of another and can be regarded as "recycled" growth.

Lastly, is bridging growth which is the planting of new churches in a culture or community different from the mother church. It is the product of cross-cultural mission.

Church growth is promoted through leadership. There should be effective involvement of the Church through meaningful engagement of the laity by the leadership. The Church grew when the Apostles involved the laity (Acts 6). The Word- effective preaching and teaching of the word and obedience to it results in growth of the church. When the seed of the gospel is planted in a favourable environment there will be growth. Welfare- care of the people's welfare will enhance their response, acceptability and commitment. Faithfulness in finding the lost through mission and evangelism is another factor. A major factor is divine intervention. The Scripture says "So then it is not of him who wills, nor of him who runs, but of God who shows mercy" (Rom 9:16). Again, "So then neither he who plants is anything, nor he who waters, but God who gives the increase" (1 Cor. 3:7). This can be quickened through revival prayer.

Biblical Models of Liturgy

Liturgy as "the work of the people of God" means work done to the glory of God and benefit of His people. Sacred scripture is of the greatest importance in the celebration of the liturgy. Because, from it are drawn the lessons which are read and which are explained in the homily; from it too come the psalms which are sung. It is from scripture that the petitions, prayers and hymns draw their inspiration and their force, and that action and signs derive their meaning. Hence, in order to achieve the restoration, progress, and adaptation of the sacred liturgy it is essential to promote that warm and lively appreciation of sacred scripture to which the venerable tradition of eastern and western rites gives testimony (Flannel, 1996, p.127) ^[12]. Liturgy is a dramatization of the scriptures. Sacred scripture as source and anchor of liturgy has four models.

The first is *Creation liturgy* (Gen 1:1-2:3). "Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness..." (Gen 1:3-5). The scripture opens in a liturgical setting with the Almighty God as the liturgist. The creation liturgy comprises of four sections, namely; entry, beauty, peak and rest. Light that divided the world from darkness is the essential or key component. It stands for confession and absolution. The beauties of the world are the firmament, earth, seas, vegetation, great lights, aquatic lives and animals. These are activities that make worship lively and exciting. The appearance of human being is the peak which could be taken as the homily or sermon. Rest stands for the benediction. The sequence and orderliness in this model are very visible.

The second is the *Temple* or *Occasional liturgy*. "So it was, that while he was serving as priest before God in the order of his division, according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord" (Luke 1:8-9). In this model, Zechariah the priest entered the temple as was demanded of him. The Angel's appearance and message were in sequence. The main point here is that the worship leaders were programmed with clearly defined roles for concentration and proper time management.

Third is *Mission liturgy*. "Now there were in the same country shepherds... an angel of the Lord stood before them, ... and the glory of the Lord shone around them, ... "Do not be afraid, for behold, I bring you good tidings of great joy... You will find a Babe wrapped in swaddling cloths, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God...: the shepherds said to one another, "Let us now go to Bethlehem and see this thing... "(Luke 2:8-15). The statement of Jesus, "For where two or three are gathered together in my name, I am there in the midst of them" (Matt 18:20) approves the location for the application of this model. The location affirmed that there is relationship between the sacred and secular, for "the earth is the Lord's and the fullness thereof" (Psalm 24:1). The liturgist met the people where they were. It was a targeted and definite service with great brevity. Two key things are of utmost concern here. First is the life transforming message; the next is the glorious melodious songs of worship. The Angelic message preceded song ministrations, though the choir seemed not to have been given prominence initially. The impact of the service was very visible. The worshippers voluntarily accepted the message of love and immediately became heralds of the good news.

Priestly model is the fourth model. "And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." And when they had sung a hymn, they went out to the Mount of Olives" (Matt 26:26-30). Central in this model is the presence of a priest who serves as the celebrant in a Eucharistic worship. The features include sharing "And as they were eating". Then, thanksgiving "and gave thanks". The message or exhortation or sermon followed immediately, "But I say to you..." Hymn singing and offering of praises to God in fellowship "And when they had sung a hymn". The gopeller was silent on the preliminary events before the distribution of the sacramental elements.

Principles of Liturgical Adaptation for Church Growth Resolutions

The Constitutions, Decrees and declarations of Vatican II *Sacrosanctum Concilium* 37 stated that, "even in the liturgy, the church does not wish to impose a rigid uniformity in matters which do not affect the faith or the well-being of the entire community". It provides for sympathetic study of native culture that is not bound up with superstition and error. It also sometimes admits such things into the liturgy provided they harmonize with true and authentic spirit

(Flannel, 1996, p.131-2) ^[12]. SC 38 maintained that provision shall be made when revising liturgical books for legitimate variations and adaptations to different peoples to preserve the substantial unity of Roman rite. In SC 39, competent territorial ecclesiastical authorities in keeping with the fundamental norms are at liberty to specify their areas of adaptation especially in administration of the sacraments, sacramentals, processions, liturgical language, sacred music, and the arts. SC 40 provided for even more radical adaptation of the liturgy. This calls for carefulness and prudence in considering the elements to introduce into the church worship. In delivering this especially in mission lands, the services of liturgical expects of the church will be employed.

A distinguishing mark of the Church of England at the Reformation was the establishment of the one uniform liturgy. The 1662 Book of Common Prayer (BCP) remains normative for Anglicans and the principal bond among Anglicans worldwide. Lambeth Conference resolutions stressed that it is the standard of worship in the public liturgical life of individual churches. Norman (2004, p.17) describes it as “the authority, the only effective authority, for Anglican beliefs”. The word “common” means regular, or in cycles. It also means that everybody does something together, or in common. In the BCP possessed a liturgy true to or rooted in the Scripture, consonant with the practice of the early Church, unifying to the Church, and edifying to the people (Hatchett, 1988, p.122). The 1958 Lambeth Conference acknowledged that the time for revisions of the BCP had come. The resolutions recognized the right of each Church to make revisions in order to adapt to particular needs and circumstances. Resolution 47 of Lambeth 1988 stated that “each province should be free, subject to essential universal Anglican norms of worship, and of a valuing of traditional liturgical materials to seek that expression of worship which is appropriate to its Christian people in their cultural context” (Doe, p.231) ^[9]. ‘Culture’ makes people and groups of people unique-it give us identity and influences how we live and how we view the world. (Bird & Bazlinton, 2003:29) ^[7].

One of the major achievements of Anglican liturgical law in recent years has been the development of permissive rights which enables minister at the lowest level of the Church to effect variations in the conduct of public worship. In Australia, “the minister may make and use variations which are not of substantial importance in any form of service”. The variation must be reverent and seemly and not contrary to the Church doctrine. The Irish canon law according to Doe (2003, p.232) ^[9] stated that; “the minister has a discretion to make and use variations not of substantial importance, which are reverent, seemly and consistent with church doctrine”. Canon XVI (3) of Church of Nigeria empowers “a Diocesan Bishop after consultation with the House of Clergy and his diocesan Synod and with the approval of the Episcopal Synod, to authorise for a period not exceeding two years such experimental adaptations, abridgements, or additions to any Liturgical Services or Occasional Offices as he may think” (2002, p.65). This provides for elasticity, and the minister can engage the Ordinary for the purpose of making the church a place where natives can feel at home and participate with great delight.

Reforms: For over a century, a liturgical revival and reform has been speaking across Christendom. By vernacularizing her rituals, increasing lay participation, recognizing charismatic manipulations and the need for proclamation, Roman Catholicism has moved closer to Protestantism [Reformation]. Much of Reformation [Protestantism] has moved closer to Roman Catholicism’s stress upon altar-centred sanctuaries, vestments, processions, and litanies. This liturgical change has both stimulated and been promoted by the ecumenical movement. Currently, numerous liturgists are experimenting with innovative musical forms and litanies (*Dictionary of Christian Ethics*, 2000, p.394) ^[36]. On the reform of the sacred liturgy, it is enshrined in SC 21 that;

It is the wish of the church to undertake a careful general reform of the liturgy in order that the Christian people may be more certain to derive an abundance of graces from it. For the liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change. In this renewal, both texts and rites should be ordered so as to express more clearly the holy things which they signify (Flannel, 1996, p.126) ^[12].

The revisions were aimed at returning to the sources, the biblical and patristic heritage, incorporating the results of liturgical scholarship, and adapting to present conditions and missionary and pastoral needs. They were attempt to make the language more intelligible, incorporate social concerns, and allow more flexibility to meet needs of particular worshiping communities. Liturgical movement aimed at restoring lay participation in worship, make it relevant to the laity and restore to it some of its earlier significance and use of vernacular (Kurian, 2005: 416) ^[18]. The target of Anglican liturgical reform was to bring about a liturgy that will address the spiritual needs of worshippers in their own cultural milieu, yet retaining essential universal Anglican norms of worship and traditional liturgical requirements. This has made several Churches to allow for ministerial variations only with direct Episcopal approval.

Indigenization: The strict practice of Western Christianity in Africa gave rise to conflict with indigenous culture. To resolve this conflict, African scholars have advocated for the indigenization of the Church. Iwe (1979, p.80) ^[16] is so vocal when he said, “we must insist on African Christianity for we are Africans”. For Ngindu Mushete (1978, p.239) ^[22] the Church should Africanize itself as regard the personnel of the hierarchy and the laity, its mode of expression, its liturgy and more profoundly its theology. These are intended for the active participation of faithful in worship and expansion of the church.

Ministering to the people of God in their native language is the hallmark of liturgical revision, flexibility and adaptation. Nelson Mandela once said, “if you talk to a man in a language he understands, that goes to his head; if you talk to him in his language, that goes to his heart”. Oosthuizen (1968, p.232) ^[27] remarked that, “in matters of religion, however; there is no other language that speaks to the human heart as does that learnt at the mother’s knee”. Akeredolu (1986, p. 61-62) ^[2] further stated that;

In preaching and acts of worship, there is no doubt that people respond better and receive more inspiration when services are conducted in their own dialects. Prayers, hymns and anthems rendered in the vernacular generally arouse lofty inspiration and are preferred to those in foreign

languages. The fact that European mode of worship is uninspiring to Africans is a major reason why some separatists moved out of the historical Churches to found churches where there[their] religious worship and aspirations could be satisfied.

Africans naturally enjoys a more demonstrative liturgical worship pattern that features singing, clapping and dancing (Ayegboyin and Ishola, 2013, p.21) ^[6]. The praise and thanksgiving songs in contemporary Nigerian Christianity are highly rhythmic, fast in most cases and accompanied with dancing (Adedeji, 2010, p. 235) ^[1]. This implies that church and worship leaders are to show genuine love and interest in the development of indigenous language, a vehicle that conveys their culture. The combination of organ and musical drums during hymn singing has made both old and young, high and low educated to feel at home during worship in the presence of God. The variety in liturgical worship expresses great excitement for both clergy and lay. In the words of Mitchell (2007, p. xii) ^[21] “our liturgy needs to be *ours*, and not a copy of the liturgy of another congregation”.

Creativity: Archbishop Ugochukwu Ezuoke (1999, p.14) ^[11] maintained that “in all, the liturgy creates flexibility, freedom and initiative from the leaders”. The church leader must therefore be conversant with the liturgy of his denomination. Rigidity in liturgical matters imprisons the liturgy. It makes worship boring, monotonous and uninteresting. It reflects laziness, fear and ignorance on the part of the minister. A living Church is creative, dynamic and adaptive to her cultural environment. In her creativity, the Church must be willing to explore and study the cultural heritage, life and complexities of the people to see what original contribution these can make to enrich the Christian faith and practice of the people (Iwe, 1979) ^[16].

Our enterprise speaks of God creation and our creativity speaks of having been made in His image. God created the world and He has created us in His image. Therefore, we are creators. We all have that God-given creative ability within us. In fact, Christians are more creative than any others, because the creativity in people who haven't been forgiven is often corrupted and spoilt. Olaleye (2012) ^[25] remarked that the church grows when those saddled with responsibility of growth are acting. God is always looking for people to cause changes and make His church to grow. For a church to grow there must be a minister who desires the growth and be willing to pay the price as no church can grow beyond the vision and aspiration of her minister. Hence, the quality of church growth is greatly determined by the quality of leadership- ordained and lay. In the post-modernity church which we are, “there will be increasing creative ways of expressing worship and prayer to God, including silence, symbolism, reflection, enjoying creation and, most importantly, life-style” (Bird & Bazlinton, 2003, p. 114) ^[7].

Flexibility: Rigidity in liturgical matters imprisons the liturgy. It makes worship boring, monotonous and uninteresting. It reflects laziness, fear and ignorance on the part of the minister. A living Church is creative, dynamic and adaptive to her cultural environment. In her creativity, the Church must be willing to explore and study the cultural heritage, life and complexities of the people to see what original contribution these can make to enrich the Christian

faith and practice of the people (Iwe, 1979) ^[16]. The Church must be prepared to embark on honest and objective liturgical experiments. The BCP provides for flexibility in worship. The rubrical verb “may” indicate possibility, right or wish to make necessary and healthy alterations. It offers window for flexibility, resourcefulness and proper time management. The minister is expected to demonstrate his good knowledge and mastery of the liturgy, by being creative and dynamic in any liturgical setting for impactful services. The revised edition of Church of Nigeria BCP is intended to promote flexibility by providing alternatives to order of morning and evening worship, the litany and other rites. It is in the proclamation of the Word that God speaks to us. A church that takes the teaching of the word of God serious and is spiritually sensitive will experience enduring growth.

Leadership: Church growth starts with leadership-both lay and ordained, particularly strong clergy leadership which is all about encouraging, nurturing, and empowering members of the congregation to share the responsibility of leadership. Robust leadership in the application of the liturgy is essential for any growing, vibrant and healthy congregation. The use of native worship instruments provides for less noise and meditation. In liturgical adaptation and church growth, the minister as a religious organizer remains a key player. He is a member of the community of faith, ordained and appointed by the bishop to shepherd on his behalf, a local congregation through effective ministration of the Word and Sacrament for the growth of the church and expansion of the kingdom of God (Onu, 2014 p. 4) ^[26]. He is by training and experience capable of applying the liturgy in such spirit and manner that will attract, boost, enhance, quicken, influence, encourage, promote and sustain visible increase and growth in the Church under his watch. The minister is not a magician but a liturgical functionary, left free to determine what ceremonies might be most appropriate in particular circumstances and with particular rites and texts (Mitchell, 2007, p.1) ^[21]. It is important for leaders of today's church to recognize the fact that, young people dress differently, listen to different music, use different languages, live in different social scenes, have interests in different hobbies-all trying to establish their individuality by being as different as possible.

Worship: It is a known fact that there is a drift of members, especially the young ones from mainline churches to the new generation churches. Among factors responsible for the drift is the nature of worship and ministration of the word of God. Many people joined the early church because they heard of the gospel from the life and ministry of the disciples. Innovative and variety worship is another important tool in church growth. A research shows that “services of growing churches featured contemporary worship with drums and guitars, while declining churches leaned toward a traditional style of worship with organ and a choir” (Tim, 2016, citing David Haskell) ^[31]. It is important that we bring into the church “music that uplifts and inspires”. The number one function of the church is worship which is all about God; it begins with a relationship, and faith is the foundation of all relationships (Wetmore, 2003, p.11) ^[33]. The components of worship like music, prayer, and sermon must be such that lead people to God and ministers to their needs.

The primary purpose of a contemporary liturgy according to Archbishop Adetiloye is not only to address the basic needs of the people but also to enable the people to worship in spirit and truth (BCPN, 1997). The reason being that liturgy is a human activity which is to be entered into with the whole heart and mind. Therefore, if the worshippers are to participate actively, the liturgy has to be meaningful and relevant to the worshippers. Man is a worshipping being-*homo adorans*. Inspiring music aids him to respond to God in worship with his spirit, soul and body (Anagwo, 2012, p.84) ^[4]. Vatican II Constitution (1996, p. 153-4) ^[12] maintains that sacred music used in liturgical actions makes prayer more pleasing, promotes unity of minds and enriches sacred rites with great solemnity. Hence, missionaries are to give due esteem to local musical traditions in adapting worship as they play important role in their religious and social life.

Sacramental: In promoting liturgical formation and active participation, it is very much the wish of the church that all faithful should be led to take that full, conscious, and active part in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people 'a chosen race, a royal priesthood, a holy nation, a redeemed people' (1 Peter 2:9) have a right and to which they are bound by reason of their Baptism (Flannel, 1996, p.124) ^[12]. The word Eucharist means "thanksgiving." There are many shades of belief, about exactly what the wine and wafer are. What they become when they are blessed and eaten, is what you make it. Jesus simply asked that we remember him when we eat his "supper." One of the characteristics of the Anglican Church is that you are free to make your own interpretation about the details of the Eucharist. One thing all of the interpretations have in common is that "we associate the food with Jesus' death on the cross (his body and blood), and we do two things about that". First, they give thanks for Jesus' sacrifice and victory, since it has personal meaning for each of us. Second, they expect some sort of transformation to happen to us.

In Anglican Eucharistic services for instances, after "Hosanna in the highest", the congregation should be given opportunity as they kneel to personally present to God in prayers what they expect from Him as they take the mystical body and blood of Jesus. That is, to thank God for the miracle they believe Him for in the Eucharist. The phrase "Heal us by Your power" can be introduced to the prayer for consecration of elements after "inspire us with Your love". Again, lay readers could be appointed to assist in serving the wine as a way of saving time and maintain the minister's health. Church that respects worshippers through proper time management will attract good attendance.

Baptismal names are prophetic that should be understood by those who bear them. Mobutu's National Law of February 6, 1972 banned the use of English Christian first names in favour of authentically Zairean names. The argument was that none of the people's ancestors had such sonorous first names (Mushete, 1978) ^[22]. Christian parents and sponsors should give their children and converts names that are God glorifying, meaningful and significant to the life of the bearer. Christian first names reveal the nativity of the bearer as was the case with Jesus and other biblical characters. The use of native first names is increasing in Nigerian churches. This has changed the practice of some elites who at one time or the other decided to abandon their English names in

favour of native ones. In marriage services, prayers for the couple by their parents may be extemporal. Parents find fulfillment in personally praying for their couple in such congregations especially in the Anglican Church.

Conclusion

Liturgy is a communal activity, a public action, a ritual action, and indeed a symbolic action. We participate in the action by "responding, singing, listening and joining in the gestures". Liturgy is centred on the Holy Trinity. The liturgical action is directed to the Father, from whom all blessings come, through the Son in the unity of the Holy Spirit. Liturgy is provided for orderliness which brings out the beauty of the Lord in worship. The Scripture says, "Let all things be done decently and in order" (1 Cor. 14:40).

Christian liturgy is meant to guide the Church in public worship and promote her growth. Jesus says, "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it" (Matt 16:18). Again, "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Mein Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). Liturgy in its biblical setting is rich in variety, unique and without repetitions. We can achieve and maintain this through adaptation, flexibility, creativity and dynamism in liturgical matters which will make the Church lively, impactful and worshippers always expecting something new. However, there must be no innovations in the liturgy unless the good of the church genuinely and certainly requires them. When the liturgy is made flexible and adaptive to the cultural environment where the church is located the Church will grow numerically, spiritually and new congregations emerging.

A change in liturgy implies a change in theology. Basic theological agreement is an essential condition of successful liturgical work. When we know what theology we want to communicate, we can then find the liturgical structure (Jackson, 1991, p.327) ^[17]. There is always a liturgist in every liturgical setting and the locations and contents of liturgy vary and unique. The church will grow when leaders focus on the spirit of the liturgy than its words. God has made us "ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life" (2 Cor. 3:6). We therefore suggest that;

- i. Worship leaders should be programmed for effective preparation, avoidance of over concentration on some people, and encourage participation by all.
- ii. Messages should be positive, succinct, precise, vivid, and direct to the point and challenging. There should be commitment to teaching and obedience of the word of God and policies of the church to the people of God.
- iii. Ministers being created in the image and likeness of God and called to His service are to demonstrate creativity and dynamism in liturgical matters; this will increase and make the church rooted in Nigeria and Africa.

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