EUCHARIST IN THE LIGHT OF POKOT AND TURKANA COMMUNAL MEALS: TOWARDS AN INCULTURATED AFRICAN EUCHARISTIC THEOLOGY.

BY

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DECLARATION

Students Declaration

This research proposal is my original work and has not been presented for a degree or a diploma in any other examination body.

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Supervisor's Declaration

This research proposal has been submitted to us for marking as the student's supervisors

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ABSTRACT

This study embarked on understanding the Theology of the Eucharist in the Light of the Pokot and Turkana peace meals. It revolved around the problem statement which asks the question why the Pokot and Turkana communities do not take seriously the significance of the Eucharist and yet they consider a correspondent cultural practice to the Eucharist much seriously. Thus the study explored possible ways of making the Eucharist more meaningful to the Pokot and Turkana communities. Subsequently, the study put to account inculturation as a possible method for localizing the Eucharist among the Pokot and the Turkana so as to convey the essential meanings of the Eucharistic Theology in a more relevant way. The methodology applied Professor Charles Nyamiti's concept of Nexus Mysterorium, which refers to the interconnectedness or interrelatedness of divine mysteries and the fusion of cultural elements of a local community into a Christian mystery for a better understanding. As pointed out in the background, the Pokot and Turkana people having formed a large percentage of the Christian community and having shared in the Eucharist have not embraced the significance of this sacrament, particularly that of a peaceful co-existence. Hence the study established the problem as the need for inculturating the Eucharist so that it can cause awareness to peaceful co-existence and bring about relevance to the Pokot and the Turkana people. Since inculturation is a possible means of achieving this aspiration, it is necessary in this study to examine the Pokot "Kisoyonot" and Turkana "Akirket" Peace meals in the light of the Eucharist so as to elaborate it in divine terms. Consequently, the ultimate goal was to establish how the Eucharistic Theology could perfect such meals and subsequently achieve the purpose of bringing healing, peace building, reconciliation and a strengthened Christian community among these warring communities. Therefore, study included analyzing common elements in the Pokot and Turkana peace meals alongside the Eucharist, and then proposed possible areas for inculturation by means of Nexus Mysterorium as well as makes possible recommendations on the way forward for a future African Eucharistic Theology in the ACK Diocese of Kitale.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the study.

The Pokot and the Turkana communities having formed a large percentage of the Christians in the area of study have been participating in the Eucharist as a significant sacrament to the lives of the believing community. This sacrament has been administered to these two communities for as long as Christianity was introduced and Church established in the area. According to the World Vision International (WVI) 2011 report on evangelism, National council of Churches in Kenya (NCCK) 2009 report and the latest Kenyan population census report (2010) the Pokot in their locality form up to 67 percent of the Christian community, and the Turkana people form up to 62 percent of the Christian community in their locality. These figures already indicate a significant number for the Christians which should positively impact a community. As already noted, the Eucharist is an important Christian rite and ritual which among other elements convey peace, communion and a brotherhood to a believing community, and the Church has continually administered it among the Pokot and Turkana communities. It also anticipated that the administration of the Eucharist to a believing community should yield the result of peace, brotherhood and communion to those who participate in it. Among the many aspects of the Eucharist, for those who participate in it should embrace love, reconciliation, forgiveness, peaceful co-existence, unity, family hood and a strengthened Christian Community which contributes largely to the well being of the society. However, the Pokot and Turkana as believing communities have not embraced the ideal of peaceful co-existence and the practice of the essentials of the Eucharist such as mentioned. Instead they have constantly been involved in warlike activities especially cattle rustling which results to; loss of life, destruction of property and an instability in the region. Yet they continue partaking the Eucharist but now as routine without understanding the Theology, teaching and practice ensuing from the partaking of the Eucharist. This explanation begs the question as to whether the Pokot and the Turkana people who form a significant size of the Christian communities in their localities have really grasped the Theology of the Eucharist.

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Nonetheless the Pokot and Turkana people have a traditional way of resolving conflict and living in peace. They achieve this through the sharing of a sacred, communal or peace meals which have serious religious and cultural implications. The peace meal for the Pokot is known as "Kisoyonot" and for the Turkana is known as "*Akirket*". Both are used in the community or at personal levels for reconciliatory purposes. However, when solving an inter community conflict particularly between the Pokot and the Turkana the common name for the peace, sacred, religious or communal meal is referred to as "*Mis*." The partaking of these peace meals among the two communities has been taking place even when there was no conflict to show the need for peaceful co-existence. At other times they took place after a conflict had occurred and so were used to bring both internal and external reconciliation. It is usually anticipated that once the members of these communities partake of the peace meal it is expected that they commit themselves to the terms, agreement and resolutions made without which there would be serious consequences. Sometimes the agreements would be broken by some individuals, but they did it knowing that there would be some consequences and penalties imposed to those who breached the terms. On the whole there are serious undertakings from the two conflicting parties so as to safeguard the terms, resolutions and agreements. Despite the few violations of the agreement, the resolutions arrived at during and after the partaking of the peace meals are received and upheld with deep commitment. This now raises the question as to how the situation would be like if the Eucharist was understood in the light of the communal or peace meals among these two communities.

1.2 Statement of the problem.

From the background two issues have emerged. First is whether the Pokot and Turkana communities as partakers of the Eucharist have grasped the essential elements of peace in the Eucharistic Theology. The other issue that emerged is that the Pokot and Turkana seem to commit to the peace meals with more seriousness than the Eucharist. This raises the question, which also forms the statement of the problem for this research. In what ways can the Pokot and Turkana people appreciate the Eucharist as a peace meal that can create awareness to the value of peaceful co-existence and stronger Christian communities in their region?

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1.3 Purpose of the study

The purpose of the study is to have the Pokot and Turkana appreciate the Eucharist in as much as they appreciate and practice the requirements of their communal meals and peace meals. However, the Eucharist is supposed to illuminate, perfect and at the same time add value to such communal and peace meals so that the Theological significance of the Eucharist are realized and conveyed in a more relevant way. Therefore through the method of the inculturation, the Eucharist can achieve the purpose of stronger Christian community as well as cause awareness to a peaceful co-existence, now informed by the Eucharistic Theology.

1.4 Research Objectives.

a) To explain the Theology of the Eucharist and its background
b) To explain what the Pokot and Turkana peace meals entail
c) To evaluate how the Pokot and Turkana communal meals can illuminate the Eucharist
d) To analyze how the Eucharistic Theology can perfect the peace meals and rituals among these communities.

1.5 Research Questions.

i. What is the background of the Eucharistic Theology?
ii. What do the Pokot and Turkana Peace meals entail?
iii. How can the Eucharistic Theology be appreciated as the Pokot and Turkana communal meals so as to enhance stronger believing communities and a peaceful co-existence among these communities?
iv. How can the Eucharistic Theology perfect the peace meals and rituals among these communities?

1.6 Hypothesis

A Theology of the Eucharist developed in the light of the Pokot and Turkana will not only create awareness for a peaceful co-existence among the Pokot and Turkana people, but it will also add value to their worship, religious and social life, since it will have an African feature and will serve as a means through which reconciliation and healing can be achieved among these two communities.

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1.7 Justification of the Study

Practically, God in both the Old and New Testament availed Himself in human form to the Jewish people and to their culture so as to relate with the Jews and thereof reach out to them in a more relevant manner. Second, human philosophy, idiom and proverbs can be used to explain the divine revealed reality (Waliggo, 1987:47). Third, the Roman Catholic Church has successfully applied the method of inculturation to many of their pastoral domains and significantly produced practical results to local cultures. With these three premises suggests that any missionary effort meant to relay the gospel truths to a people without taking seriously the cultural situation of the people does not relevantly and effectively succeed in conveying the gospel message to the local people.

1.8 Significance of the study.

The findings of this research will have empirical, theological as well as practical value in the ACK Diocese of Kitale as well as among the Pokot and Turkana people in the sense that the research is expected to contribute to the enhancement of knowledge and value addition on the concept of the Eucharist in a contextualized manner. The study will also be an eye opener to the Anglican Church especially in the Diocese of Kitale as it works on its mission strategy to the pastoral communities within its jurisdiction and particularly in the northern region of Kenya which has suffered instability and subsequently a strengthened Christian community. The findings of the research will also enable the researcher to appreciate the value of comprehension of theological teachings and effectiveness of such teachings in the light practical Christian leaving. The research will also come up with an African formulation of the Eucharist and Eucharistic Theology that is conceptualized from a solid Biblical foundation which is compatible to the African world view.

1.9 Scope of the study

The study was limited to the understanding of the Eucharistic Theology, but sought to inculturate the Eucharist using the Pokot and Turkana peace meals. It strictly limited itself to the understanding of the Eucharist within the context of the communal and peace meals among the Pokot and Turkana Communities. As such the study will endeavor to present the Christian faith and theology to these two cultures that are presumably evolving. It is upon such premise that the researcher sought to inculturate the Eucharist into the context of the Pokot and Turkana people

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who also form the Christian community in the Northern sphere of Kenya. This effort subsequently aimed at advancing an inculturated African Eucharistic theology among the Pokot and Turkana communities.

1.10 Literature Review

The literature review provided here presented a working definition as well as Theological framework and assertions which have gained the assent from many African scholars and Theologians in the field of inculturation. The aim of this section was mainly to explain the meaning and importance of inculturation on the doctrine of the Eucharist particularly among the Pokot and Turkana communities. The discussions which were included in this section encompassed terms related to the word inculturation so as to form a stronger basis for the justification of inculturation as well as to show how such terms contributed to the holistic understanding of inculturation. The step by step evaluation of such term as: Adaptation, Contextualization, Indigenization, Enculturation, Acculturation and Incarnation as "sister terminologies" to inculturation not only helped to appreciate the meaning of the processes of inculturation, but also helped to establish the framework and basis for an inculturated Eucharistic Theology among the Pokot and Turkana communities.

The said terms have some form of relationship with inculturation, even though they may not have direct meaning to inculturation, but played key roles in enhancing the meaning and definition of the word inculturation. Further, this section explored the scope and the possible agents of inculturation. While the scope here referred to the extent of the studies that have been carried out in the light of inculturation and the extent to which this research was done, the agents whom the study also discussed in this dissertation will mean those individuals or groups of people, or institutions that are instrumental in bringing about inculturation in the faith of the church. The focus of this study is to inculturate the Eucharist among the Pokot and Turkana communities, but as pointed out in the hypothesis of this research, the study will in the future help other communities within the ACK diocese of Kitale to develop programmes for inculturating significant aspects of the Christian faith.

1.11 Need for Inculturation

The need to inculturate the Christian faith is receiving much attention especially to communities which are evolving or engraved in culture (McGarry, 1986:7). Inculturation as a method in

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theology is the means through which the Christian faith is infused or domesticated into the culture of a people so that the local people can easily relate and re-live the Christian faith. First in embracing this method; the Church has moved many milestones in relaying the Christian message to local communities. Second inculturation is a worthy discussion and people should begin feeling comfortable with it especially in the protestant churches. When talking about inculturation we are thinking about the culture of people which is critical even in the Christian faith of a people. Ordinarily the Christian faith came into contact with the local cultures when it was first presented by the missionaries. In many places where the missionaries ignored, despised or violated the cultures of the local people, there was obvious resistance to the faith and missionary work, also the faith was spread at very slow rate before it was appreciated and embraced by the locals. In other words any people who wish to transmit the Christian faith should be cognizant and appreciate the local cultures. This argument forms the basis for the need of inculturation, which the study emphasized on in the effort of an inculturating the Eucharist among the Pokot and Turkana communities. Thus whenever a Christian doctrine is taken we have the duty to look for ways in which it can be more deeply rooted, lived, shared and celebrated (Magesa, 2004:24-25). This is the function of Inculturation.

1.12 Inculturation

First, Crollius (1986:43) defines inculturation as the infusion or integration of the Christian experience or doctrine into the culture of a people, in such a way that the cultural elements are expressed in Christian forms thereby; animate, orient and innovate the culture so as to create a new unity and communion, not only within the culture in question but also as an enrichment of the universal Church. Inculturation therefore illuminates a cultural element while giving it a Christian significance and meaning.

Subsequently, according to Okure (1990:59), whose words are echoed by Galgalo (2012:56) inculturation, is the process in which the Christ, Christian doctrine or the gospel message becomes native or incarnated in a particular culture. In other words, without such integration of the Christian faith into the culture of a people, the Christ, the various Christian doctrines and the gospel message remain as strangers, outsiders or foreigners to the culture of the people.

For Nyamiti (2005:65), inculturation is the insertion of the Christian teachings into cultural elements so as to illumine and perfect them in order to use them to communicate the Christian

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message in a more contextualized or homegrown manner. Thus arising from such definitions, it would be logical to assume that various aspects of the Christian faith (here the Eucharist) can be understood and expressed differently across time and cultures. Therefore the aim of inculturation is not to sever the relationship between the local people and the universal Church, but rather inculturation enriches the universal Church with the available cultural values transmitted through inculturation because Africans have a way of perceiving things as they exist, and embracing such perceptions or worldview which subsequently enhances theological and religious reflections and meanings in an almost accurate manner. Thus these definitions assert the presuppositions and importance of transmitting the Christian faith in a diversity of expression and methods. Consequently, these definitions affirm to the fact that inculturation will incorporate many aspect of the African life thus making the faith holistic, purposeful and meaningful to the local people. (Taylor, 1963:86).

1.13 Importance of culture in Theology

Theological, anthropological and sociological studies have borne new insights on the importance of culture in every aspect of human life. In the optimum, culture denotes a system of inherited conceptions expressed in symbolic forms by means of which people communicate, perpetuate and develop their knowledge about attitudes towards life. In a sense culture is the total way of life for all human beings and therefore human nature is assumedly incomplete without culture. Thus people will remain incomplete as long as a different culture is imposed on them, they may not have the opportunity to determine their own way of life. In view of this statement symbols are important assets to culture. In this regard the effectiveness of any Church in a given location is based on how to treat and interact with the culture of that locality. Culture is not only a key element to the lives of people; it plays a significant role in inculturation processes (Nyamiti, 2005:84). Based on this argument, the implications of culture in the mission of the Church and its contributions to inculturation have been analyzed. As stated in the definition, anthropologists and sociologist say that culture affects all aspects of life including religious beliefs.

Thus an understanding of anthropology and culture is vital to any missionary. For example a missionary needs to understand the influence of culture on the people to whom he or she ministers to the word of God. This is because faith comes through the proclaimed word of God. Thus the word of God must be rooted in the culture of the hearers. The understanding of culture

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is important in dealing with faith experiences. Thus faith is lived, clothed, enveloped and expressed in a culture. Faith therefore cannot exist in a cultural free state (Pinto, 1985:20).

Religious and belief systems are usually integral to culture. Mbiti (1990:57) claims that it is almost very impossible for anyone to comprehend the African independent of his culture religion and set of belief systems. Subsequently, the Dictionary of Philosophy and Religion further defines religion and culture as "institutions, beliefs and value systems that inform to worldviews of a particular people with recognized set of rituals and rites which explains ultimate realities of a people in a given locality (1994:179). Thus a culture and particularly one that is African is a collection of kind of lifestyle, belief systems, values, rites and rituals in which almost every aspect of life is interconnected. Thus culture becomes a significant factor that informs and determines the worldviews of a people to any given society. African culture is therefore the means of stabilizing the community. In particular the African culture, and for that matter the Pokot and the Turkana cultures who are subject of this study encompasses the religious, political linguistic, philosophy, social, economic aspects of a people. It is on the basis of such understanding that the inculturation of the Christian faith and in particular the Eucharist becomes significantly important to the Pokot and the Turkana communities if the faith will first be received and bring out the essential meaning at a more domesticated level than when it is crudely relayed from the missionary's point of view.

1.13.1 Culture and symbolism

It is said that where language fails to communicate symbols do (Houtntondji, 1996:74). Symbolism is an important asset to the understanding of culture and the inculturation of the Eucharist. The relation between culture and symbols and the place of symbols in community worship, especially in the Eucharistic rite is critical. Shorter (1998:18) traces the word symbol from the Greek *"symbolon",* which when translated means "to enjoin or to put together." To explain how symbols put things together, Shorter (1975:83), says that symbolism is to put together image and context or simply that a symbol is the presentation of something in a double face. Symbols reveal things that cannot be expressed completely, but at the same time it can conceal that thing because it can never be its adequate expression. For Crockett (1989:79) "a symbol is something that represents, signifies or points to something in experience while not being identical with what it represents. Therefore, symbols act as pointers which direct people's

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attention to what it represents. On the other hand Shorter implies that it is people who make use of the symbol who determine its value and meaning.

It is at this point that culture comes in. As pointed earlier, culture refers to system of inherited conception expressed in symbolic forms so as to communicate, perpetuate and develop knowledge towards life. In view of this statement various examples can be given to show how symbols work in the culture of a given people. For example, in Nigerian the kola nut is shared as a symbol of peace and unity. It is a small seed with various lobes but can be shared among many people in small pieces. Sometimes it is eaten as an expression of reconciliation and peace where people or families quarreled and subsequently reconciled. In the same way in the African context food also has a symbolic meaning to different communities. For example among the Pokot and Turkana communities communal eating is regarded as sacred activity. For them there is an intimate association in life to eat together. For them to share food with someone communicates one's life to the other. While refusing to share in a meal is a sign of cessation of relations with others in the community. Among the Luhya community in Kenya one of the punishments the husband can impose to his wife is to refuse her food. With the two examples of the kola nut in Nigeria and sharing food among the Luhya we can conclude that culture and cultural values are fully manifested through symbols. The symbols used have relevance and meaning to a given community in a society.

Thus symbols make cultural values more real. In the same way it can be concluded that symbols are the basic modes of cultural education and the transmission of values (Mbiti, 1969:84). For the Pokot and Turkana people the very act of eating and drinking with a fellow man was a symbol and a confirmation of fellowship and mutual social duty. To these communities those who sit at meal together are united for all social effects, while those who do not eat together are alien to one another and without fellowship in religion, tradition, culture and social duties.

1.13.2 Culture and Communication.

Communication in general is the means to conveying a message, interacting, participating, conversing and exchanging information. The consideration of culture as communication is necessary because we cannot talk of cultural implication of the Christian faith, while leaving out the discussion on the transmission of faith which involves communication. In this area of discussion the study will examined instances where there is communication among cultures, the

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various ways through which cultural values serve as means of communication, and finally the implications of the culture and Christian faith especially in the Pokot and Turkana communities where the research hopes that the celebration of the Eucharist will become more meaningful to the people through inculturation. First, culture transmits and expresses the cultural values of a people. This means that culture becomes an essential tool to transmit cultural values, cultural practices and religious beliefs, and therefore becomes an important aspect in the task of inculturation. Second, cultural values and practices communicate the way of life of a people. Third, culture informs the behaviours of a people. With these three premises the study already affirms the role of culture in the faith of people.

1.14 Theological Assertions to Inculturation

The Co-existence of Christianity and other cultures begins and points to God Himself through the incarnation. The apostolic age also presents many elements of inculturation; cf. Mt .28:18, Mk.16:15. As the gospel encountered new cultures, the early Disciples of Christ had to inculturate their mission work and "the evangel" to new cultures such as to the Romans and Greeks so as to make the gospel message authentic to the local situation (Shorter, 1973:41).

Renowned scholars have also put forward assertions which become theoretical frameworks for upcoming scholars and which also provides space for inculturation as capital in matters of faith. For example, Upkong, and Schineller (1982:122) affirms that for as long as the Gospel interacts with culture, that culture is purified and modeled [modified] by the Christian faith, and the culture could subsequently inform or illuminate the faith. In other words there is an obvious interaction between the two, which meaning one needs the other for the effective transmission of the faith. Put clearly, the Christian experience has to be cognizant of the fact that certain cultural elements can be adopted into the Christian faith so as to make it genuinely relevant and meaningful to the local people. Here, Waliggo (1986:7) seems to reaffirm the initial presupposition of Upkong and Schineller on the need of providing an African orientation to Christian doctrines that speaks to the context of local people. Once again Schineller (1990:16) re-affirms his initial position that to adopt a cultural practice into the faith is to "make it fit", this will involve purifying them with Christian rituals where there are apparent similarities". Nyamiti (1984:68) further explains that, presenting the Christian doctrines in the local languages and idioms makes the gospel message authentic to the local people.

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1.15 African communal meals

An African communal meal impacts the entire life of the African people. For example, In the African world view, sacrifice which is usually an element in the African communal meals that serves the purpose of maintaining an "ontological balance and systems " between God and people, spirits and the departed and the living, when upset leads to misfortunes, suffering and fear (Mbiti,1969:59). Africans are always conscious of their interaction with the invisible world and their physical contact with other peoples as well as with their environment. For them, the invisible world is very close to life and affects the physical existence of man. The invisible world brings about both fortune and misfortune to the physical world based on how man conducts himself (Schreiter, 1997:10). Africans understand the language of symbols and connect them with meaning. Humankind and the invisible world are linked in ongoing communion through symbols and spiritual connectedness. Thus an African Eucharist would need to strongly symbolize the active presence of God and His Christ in the African assembly and affairs. (Ademo, 1999:75).

Subsequently, the African philosophy of life is communal. Everything to the African is shared including meals. Each member of the community has the sense of belonging, and active participation in the matters of the community. This idea has far reaching implications. First, each member has the right and privilege to what the community offers and provides. Second, it implies that whatever happens to an individual in the community has an effect on every other person in the community. Third, every member of the community contributes to the welfare and well being of the community. The members are therefore careful in every action they undertake to do. An African Eucharist learns from the place of communal convergence, sacrificial meals, communal meals as well as sacred meals.

For the African, whenever there is a matter of concern, whether in the form of conflict or a celebration, the people are summoned together, a discussion ensues and the members participate, a decision is reached and usually culminates with a common meal which essentially communicates significantly what has been agreed upon to those who share in the meal. This further implies that those who have participated in the meal are enjoined and bound together in solidarity with what has been passed and agreed upon. And an Africa Eucharist will provide this as a means to arriving at agreements especially where there are conflicting issues.

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1.16 The Eucharist via-a-viz African spirituality

The African philosophy would incorporate almost everything in the life of the Africans. Diseases in African is a religious matter, medicine is both physical and mystical. To heal is to recover from lost harmony. Religious celebrations mediate harmony between people and between them and the invisible world. Thus an Africa Eucharist can incorporate the entire human life. It can use African symbols and ways of worship to draw more fully into the self giving sacrifice of Christ. It will promote the solidarity of brothers and sisters in one faith. It could unite their social fabrics and political living. Further, salvation to the African is not ethereal but concerns human beings in their totally. It is a bodily and spiritual, social and psychological matter to the Africans. The African does not wait for salvation after death. Salvation must be evident even now in the circumstances of life. Hence salvation is deliverance from evil principalities and enclaves of human enemies, from ill health and misfortunes of life. It is wholeness and peace, the complete person in unity with God and fellow men (Mbito, 1986:152). In this sense the Eucharist can enhances the healing and reconciliation of the community.

African believes in Mystical power which is transmitted through sacrifices and the sharing of common meals. This is a very common aspect among the Pokot and the Turkana communities. They would participate together to resolve a matter or celebrate together in the matter over a meal. For example among the pastoralist communities, whenever there is a matter that required a resolve, a bull is slaughtered. The bull in regard represents the community in its various parts. Eating it together communicates the binding the community together. Where there has been hurts between people a meal is shared for the purpose of reconciliation. The eating of the meal is preceded by sacrifices and the sanction of the invisible worlds. For the African, "life is one integral whole". Thus African believes in Mystical power which is transmitted through sacrifices and the sharing of common meals (Sarpong, 1986:4).

1.17 Methodology

The method that was used in this research was inculturation. In this method Charles Nyamiti applies the theory of "Nexus Mysterorium".This theory principally holds that every Christian mystery is organically connected with all others in such a way that it makes possible a deeper and more relevant and comprehensive understanding of a particular mystery by examining it from the perspective of any other mysteries (Vatican 1 DS 3016, Vatican 2, OT, 16). In this

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approach Nyamiti proposes three stages upon which inculturation are applied. First, is in the identification of a Christian mystery which should be inculturated. Second is to find a corresponding a cultural element from a particular community or group of people, and on the third stage subject those cultural elements to a theological elaboration (Nyamiti, 2005:76-78). Interestingly this subject has received much attention and currency not only to the African Church, but to the Christendom (McGarry, 1986:7). It is the means through which the Church can effectively appropriate its mission especially to people who embrace their cultures. The last two decades has seen the Church apply the method of inculturation to the advantage of the growth of local cultures, and the dissemination of essential doctrines, such as Christology, Trinity, Lords supper, Baptism, etc to the advantage of the local cultures.

Therefore when talking about inculturation we are thinking about culture and the practice of a people, which is also critical to the transmission of the Christian faith. According to Waliggo (1986:7) faith should be localized so that it can communicate to the local people clearly and relevantly. In other words Waliggo means that there is a strong connection between faith and culture and is a matter which should not be ignored at any point in the transmission of faith. The need for serious focus on inculturation is summed up by Schineller (1990:20) "Whenever the Gospel is preached, whenever it is lived, we are obligated to look for ways in which the Good news can be more deeply experienced, shared and celebrated", and therefore Schineller also forms a strong basis in line with my primary purpose of carrying out the research on the importance of inculturating the Eucharist among the Pokot and Turkana communities in the northern sphere of Kenya.

This study also applied the focused group discussion (FGD) as a method even though it is usually used in the social sciences. The focused group discussion method applies the method of conducting discussions from a selected group of people which range from 8-12 people, with the researcher as the moderator to the discussion. According to Mugenda and Mugenda (1999, 45-46), this method ensures that there is a broad spectrum of information from the participant in the group, and the probable gaps are filled through the discussions.

1.18 Conclusion

This chapter has provided the background, highlighting the problem that is at hand and why we think that the Eucharist should be examines and explained in the light of the Pokot and Turkana

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people. It has also provided a background on the Pokot and Turkana Peace meals, which serves as the cultural element which be examined alongside the Eucharist. The chapter has also provided the statement of the problem which states why the researcher thinks it is necessary to inculturate the Eucharist among the Pokot and Turkana communities. Further the chapter has also stated the research objectives and questions which will hopefully navigate the discussions through the study. The chapter has also provided a hypothesis which predicts significant results that would help in further studies, scope, significance and preliminary literature review as well as a methodology which will be used in the study.

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CHAPTER TWO

POKOT AND TURKANA PEACE MEALS

2.0 Introduction

This chapter provides a survey on the significance of peace and communal meals among the Pokot and the Turkana people in the Northern sphere in the Kenya. The premise upon which this study was carried out is within the larger context of the African worldview in the quest for understanding communal or peace meals. Specifically, this chapter sought to establish whether such meals existed, or do exist among the Pokot and Turkana communities in the northern sphere of Kenya. It further sought to understand the significance of such meals, what they entailed, in what context such meals were used and what such meals can achieve. It also looked into the religious, ritual as well as the cultural practices that were associated with communal and peace meals among the Pokot and Turkana communities so as to establish the basis for the importance for inculturating the Eucharist so as to make it stronger, effective and meaningful to the Pokots and Turkana people. This was discussed in more detail in the fourth chapter of this research. The chapter will rely upon oral interviews from selected members of the community but will also refer to secondary sources which are deemed necessary to the study.

2.1 Overview on the Pokot and Turkana communities.

The cultural and economic practices among the Pokot and the Turkana communities has for a long time subjected them to continuous conflict. The hostility on both fronts is a matter that requires interventions so as to end this problem. The two communities have lived in a situation of mistrust even though they sometimes interact in social, political as well as religious events. However while the conflict seem to present a pessimistic situation, a number of effort have been made to the extent that there are promising optimisms in the future if more efforts were made by interested groups in the area in which the Church is included. There have been peace meetings which culminate in the sharing of a peace meal which is the common meal between the Pokots and the Turkana's in the time of conflict which has by and large contributed to some sustained peaceful co-existence.

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2.2 Anthropology of the Pokot Community

This section of the study discussed several elements of the Pokot culture by carrying out a survey on their anthropology with particular emphasis on their religious beliefs, cultural practice and interactions. The survey contributed immensely to the areas where inculturation needs to take place. To begin with; much has not been documented about the Pokot, because this community is presumed to be evolving. However this does not mean that information about the Pokot cannot be availed. A lot of materials can still be availed orally which make up the social, cultural and religious life of the Pokot life. What is documented is recent; however their concrete cultural background is evident in their lifestyle and the oral transmission which can still be accessed from significant personalities in the community. They are a nomadic community, and their nomadic way of life informs their cultural worldview which has allowed them to come in contact with numerous other different nomadic communities, thus enhancing their history. This interaction has significantly influenced their cultural and social outlook. From their interactions with particularly the Karamajong, Turkana and the Marakwet, they have been able to adopt new customs that have made them similar, but much more, such interactions has also caused conflict between them and their neighbours to the extent that there has been sustained intercommunity conflicts for a very long time in their history.

2.3 Pokot Religious Beliefs

In his book, "The Religion of the Pokots" Hans Visser, a missionary to the Pokot community has written not only on the religion of the Pokots but has also explored on their concrete culture, as well as discussed the social life and experience with their neighbours. The Pokot community generally believes that the universe is created and has both physical and spiritual realities. The creator of the universe is a conscious Being referred to as Tororot (God). The Pokot is conscious of the metaphysical, physical and spiritual realities of life, and this aspect makes them a religiously conscious community. Religious beliefs dominate and inform their: cultural practices, morals, values, religious objects, ceremonies, festivals, objects and places of worship. Before the white missionaries came to do evangelism to the Pokot community, they had already religious structures and organization which took care of their spirituality. They had forms of worship and religious activities that were conducted in the community from time to time especially when need arose. *Tororot* (God) is considered the supreme deity among the Pokot, however in the spiritual realms there are also spirits which are consulted for religious purposes. Prayers,

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sacrifices, offerings and thanksgiving were offered to Him and to the spirits as gratitude or as means of invoking them so as to intervene in times of need. Such religious activities are critical to the Pokot and are made to *Tororot* and to the spirits at designated shrines or sacred places during communal gatherings, religious ceremonies, reconciliations, community feasts, cleansing ceremonies, peace meeting, transitional stages of life (rites of passage), as well as at other societal and celebratory occasions. The ceremonies are usually presided over by community elders referred to as *Workoyon* (Prophet or Diviners) or traditional priests. Traditional priests, prophets and diviners are also medicine men or women or rainmakers play significant roles in maintaining spiritual and moral balance within the community (Visser; 1984:79-80)

Cosmologically, the Pokot worldview is understood from both a spiritual and physical realms, in which both of the realities are in equal opposition to each other. They view the world in terms of physical and spiritual. Thus, they interact with both spheres of cosmological realities in different ways while using different mediums to communicate with the invisible realms. The invisible realm provides for their security and connectivity with the physical world. *Tororot* empowers the *Werkoyon* (Prophet and other spiritual Leaders) who are assumed to be at close proximity with God to be able to transact the spiritual affairs of the community. The *Werkoyon* and the ancestors also act as co-ordinates between the transcendent and the physical realm, thus causing a spiritual and physical balance in the community. Arising to the focused group discussions, the Pokots traditionally revered a series of other deities including the Sun (*Asis*), Moon and spirits which are believed to be connected with the underworld. However this belief is fading away due to the influence and penetration of Christianity. Dances and feasts which feature greatly in Pokot culture are used to appease the deities for the generosity and security they bestow upon them, but are also used as means of bringing about healing and enhancing reconciliation among the members of the community (Melign, 2007:45).

Besides the celebratory events, the Pokot community, the people are usually summoned to attend cleansing and reconciliatory ceremonies whenever a form or forms of atrocities occur or have been committed (Visser, 1984:77). Sacrifice takes an essential part in a Pokot cleansing ceremony. The blood from a slaughtered animal signifies numerous things in a designated ceremony or event. The blood is used to purge an atrocity, seal an agreement or used as a mark for reconciliation among conflicting groups of people. The focused group discussions showed

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that the cleansing ceremonies are taken with a lot of seriousness, and the community or individuals involved commit themselves to the entire process of the sacrifice. At other times the process of cleansing or reconciliation could take as long a week to be complete. The sacrificial procedures entails cultural and religious rituals, which included taking raw blood and meat from the sacrificed animal, religious bathing and the invocation words from the religious experts. The entire procedure essentially aims at sealing what has been agreed upon and that becomes a commitment and means of securing the community from negative effects of evil but also as a means of appropriating corrective measure between those who offend their fellow community members and an eventual reconciliation. The sacrifice is offered to *Tororot,* the ancestors and other spirits so as to invoke their involvement which is critical to the sealing, and to the making of a commitment between the involved groups. Once this is done the parties involved are committed to sharing parts of the sacrifice as a vow and oath. Breaching an oath in such a situation would really attract serious consequences (Cox, 1998:6)

As mentioned earlier, the Pokot cosmology encompasses both the spiritual and physical natures. This means that the universe has two realms "the above and the below", the remote and the unknowable which is the abode of Tororot and other powerful deities. "Below" is the abode of humans, where the fauna and flora are made available for the survival of man. In this physical realm is the reality of conflict, some caused by nature while others are as a result of human activity, but some as the Pokot believe, are as a result of offended spirits. The absence of conflict in the community is considered as the will of the Supreme God and the spirits of the ancestor's, and their reward upon humanity (Harnold, 2007:66-67). However, whenever there are conflicts within the community or among individuals, there are usually methods through which the conflicts are settled. Common meals, or food offered to the ancestors and shared among the members in the community is one of the sure means by which the Pokot community brings the people together. The underlying assumption is that once those in conflict eat that meal, they are already bound to a commitment in which the ancestors witness in their spiritual realm and the partakers commit to keep their side of the promises for as they are committed to the vows and oath they took (Ngimor, 2005:87)

The Pokot communicate with the deities through the ancestors as well as by means of prayers and sacrifices especially where a divine intervention is necessary. Tororot is said to listen to His

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creatures below through intermediaries and thus grant their prayers through various mediums including rituals, sacrifices and sacred meals (Gregory; 2010:102). Deities in turn, communicate with the humans, warning and rebuking them about misconduct and displeasure of the deities. However, according to the Pokots, Christianity has significantly reshaped this cosmology primarily by reducing their number of deities, while augmenting their attributes.

2.4 Pokot Rituals and Practices

Pokot rituals and practices play significant roles in their lives. Rituals and cultural practices among the Pokot come in form of ceremonies and cultural events. They are meant to transition members of the community from one stage of life to the other. (E.g. Sapana), communicate divine messages, induct religious or political leaders, enact cultural or religious activities or personalities or perform some religious transaction. These activities also aim at correcting atrocities or evil, purge social ill or impose punishment upon the errand of society. Arising from the focused group discussions, the Pokot have a ceremony called "*kilokunogh karum*" (cleansing and reconciliatory ceremony), in which solemn vows are made through sacrifices and the sharing a common meals which facilitates a: sealing of an agreement, enhances reconciliation between conflicting members of the community, foster unity and establishing harmony among the members of the community and the neighbors.

2.5 Pokot Communal and Peace Meals

Based on the focused group discussions, communal meals play significant roles in peace building, thanksgiving, memorials of important events and reconciliation among the Pokot, Karamajong, Turkana and Sabei (POKATUSA) communities. The focused group discussions confirm the presence of not only cultural food, but also reconciliatory as well as sacrificial and peace meals among the Pokot community. The Pokot have specific meals which have religious significance. Any communal meal among the Pokot people served as means of thanksgiving on major events such as births, harvests, purification, sacrificial, or reconciliatory meals were referred to by a common name- "Kisoyonot". The communal meal was served in the "*Akirket*" (context of community or family) this is a culture shared in both the Pokot and Turkana communities. All those who participated sat around the meal, symbolic of communion and shared the meal together as a sign of a people who are already in agreement or are willing to discuss a matter especially that which need some kind of reconciliation or negotiation. Mainly,

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milk, meat and blood from livestock formed part of the "Kisoyonot". Once the people shared this meal they entered in a covenant or agreement which was not supposed to be breached by any of those who shared in it. The "Kisoyonot" was shared in ceremonies such as rites of passage, cleansing ceremony and reconciliation ceremonies. Milk, blood and meat are used to bless on one hand to bless, but can also be used to invoke a curse in the community or to an individual. Thus such food stuffs are used in times of offering sacrifices to the deities as well as at times of taking oaths. (POKATUSA Report; 2004:58)

As already noted, the eating of such foodstuff is appropriated in the context of community. When shared it remains as a memorial to those who partook it but also to those who witnessed the sharing. This means that it has implications not only to individuals but also to the large community whichever way. Whether the meals are used to bless or curse, the community is conscious of the significance of ritualistic meals. From the ritual the community appreciates the consequences of the blessings thereof as well as curses that ensure at the violation of the demands of the ritual. The Pokot believe that once a ritualistic or sacred meal (peace meals) for that matter has been transacted the members adhere and live by its requirements. The Pokot peace meals have serious consequences. For the Pokot people, sharing a meal together binds an individual to solemn commitments and promises which when broken presents serious consequences.

2.6 The Turkana Anthropology

This section of the research focused on the cultural, religious, ceremonies and heritage of the Turkana community. It presents the anthropology of the Turkana community which the researcher has gathered from focused group discussions, primary and secondary sources that would form the basis of understanding the Turkana people and why the researcher thinks it will be significant to inculturate the Eucharist among this community. As a disclaimer, much has not been documented on the religious life of this community, because it is deemed to be evolving especially in terms of Christian influence. However this disclaimer does not assume that elements of religion and the Christian faith are not witnessed, it is only that much more can still be done in terms of strengthening the faith among the Turkana community (Barret; 1998:10-11)

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2.7 Turkana culture

The Turkana are a nomadic community and place such a high value on cattle that they often raid from other tribes to acquire more wealth. Cattle raids are common between Turkana and their neighboring tribes, especially the Pokot, Marakwet and Karamajong, and this has become the major source of conflict among them and in particular Pokots. Unlike other nomadic tribes, the Turkana do not have many complex customs or strong social structures each Turkana family tends to be self sufficient, but at times a number of families may graze their animals collectively or live together in camps called "*Manyattas"*. (Lamper, 1993:74).

2.8 Faith and Religion

Today the majority of Turkana still adhere to their traditional African religion. They believe in a single God of the heaven or skies, who they call "Akuj" or "Kuj". Turkanas can pray directly to Akuj, or through the ancestors or mediators. They normally call upon the God in times of crisis or during calamities but also when they have reason to celebrate some significant event. However, a clear boundary is not drawn between what is sacred and profane. Their religion and traditional beliefs are undifferentiated from their social structure or epistemological reality.

Each day they have to find means of appeasing Akuj and the ancestors so as to promote peace in the community. Akuj protects them from forms of evil. The diviners, religious leader or prophets referred to as *Emeron* maintain the contact between God and the people. All diviners come from a specific clans and are thought to have the power to not only to interpret dreams, predict the future, heal the sick and make rain but essentially to transact religious matters among the members of the community. (Lamphear, 1988:27-39).

2.9 Ceremonies and cultural Rituals

Most cultural festivals among the Turkana community have now been adopted as means of promoting peaceful co-existence between Turkana and the Pokot other pastoral communities hold cultural events on common border in an effort to build lasting peace and promote cohesion. A peace or communal meal referred to as *Akirket* is usually shared between conflicting individuals, and groups among community and occasionally among the Turkana neighbour. But the meals also serve other significant purposes in the community. They share meals and perform common traditional ritual as symbol of reconciliation and as a mean of culminating a peace deal (Maggins, 2008:73).

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2.10 Turkana Peace and communal Meals

The Turkana people are known for sharing common meals especially at celebratory ceremonies as well as at transitional stages of life. They share ritual meals which are meant to negotiate peace among them. A specific meal referred to as "*Akirket*" is usually shared especially where peace is being negotiated between members of the community, offended spirits, Akuj and conflicting neighbours. The peace or communal meals include: blood and meat from a sacrificed animal, milk and cereals and have serious cultural and religious implications (Barret, 1998:74). Like in many African communities the Turkana believe that when two or more people sit and drink together from same bowl, they have entered into a covenant, (Pavit, 1997; 84-85). Even though vague, the Turkana have deep sense of spirituality. The element of sharedness is eminently profound since their participation in a common meal makes them committed to what is mutually agreed upon especially where an agreement is reached through covenantal meals. Nonetheless to breach the agreement attracts dire consequences especially upon the party that has aggrieved the other.

2.11 Common Heritage

The Turkana and Pokot communities by virtue of sharing common border usually interact with each other. By and large they share common names and events, as well as share some common practices and rites of passage. It has been argued that there has been a long intercultural and social interaction that occasionally brings them together, one being worshipping together. It was noted in the focused group discussions that most of the Pokot culture is shared with the Turkana people. In terms of peace and peace meals, while the Pokot and Turkana have specific names which apply to their situations at time of negotiating peace, the term "*Mis*" is the common term used for a communal or peace meal between these two communities. How it is appropriated will be discussed in chapter four of this study.

However, the cultural and economic practice between the Pokot and the Turkana communities has always subjected them to continuous conflict. The communities have lived in mistrust for some time even though they share in some common events. However efforts have been made by non-governmental organizations (NGO'S) and other interested groups to bring about peace among the Pokot and the Turkana communities. The peace meetings have yielded some good results, however if much more effort is made to include new interventions it is certain that an

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eventual peaceful co-existence will be achieved. The peace meetings usually culminate in sharing in a common meal or event which not only creates awareness but to some extent sustain some peaceful moments. The peace meetings also end up with oaths which are a common practice among these communities. Through taking the oaths attempts are made to cement and restore peace. Oath taking is a practice which is still practiced among these communities. It is essentially a strategy for establishing truth, guilt and discouraging dishonest attitudes in the society. Oath taking is usually performed in sacred places by trusted elders in the community and to a supreme deity.

People preparing for oath taking are usually prepared so as to avoid the consequences and the aftermath of breaking the oath. This means that they have to commit to the rituals that accompany the oath. The other methods that have been used among the Turkana and Pokot communities when a conflict ensued include non-violent methods such as using moral and mystic forces as a collective measure to resolve conflicts. Here concerned persons are subjected to some sacred meal referred as the "*Muma*"-oath; the *muma* is appropriated as a means of negotiating, mediation, conciliation and attribution. The mediators made sure that those who partook of the sacred meal abide by the agreements thereof. Usually those who partake of the meal honor the oaths arising from the partaking of the meals (peace meal). Both the parties and communities understand and take very seriously the consequences of breaking or violating the agreements that were made during the administration of the sacred meal.

For a while, before another conflict ensues there is usually some moment of trust and peace among the communities because the meal stipulates some kind of binding agreement to one another. Besides the peace and communal meals there are also traditional festivals and parties which culminate into eating together in these communities. This is usually a common culture in these two communities. A focused group discussion made up of the Pokot and Turkana people agree that such parties were borrowed by the Pokots from the Turkana community. Such parties which culminated with feasting were used for reconciliation among the members of the community. The result of the sharing in the meal especially among the conflicting members (for example neighbours') has profound implications. The sharing of the meal rebuilds broken relationships or safeguards any further possible conflict.

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2.12 Religion: A tool for peace building

The focused group discussions from both the Pokot and Turkana people showed that in order to prepare grounds for reconciliation, religious meetings or gatherings is usually organized by traditional religious leaders. Such events are usually taken very seriously when transacted. The women in the Pokot and Turkana cultures are usually seen as significant agents to peace building. In essence these women in both the Pokot and Turkana communities form the largest percentage of the Christians in the region. They usually come to Church and participate in the sacrament of the Eucharist. A considerable number of the men are also Christians and like their women, they also participate in the Eucharist. However as they participate in the Eucharist they also take part in communal meals and related activities which involve the sharing of a common meal.

Through religious efforts women have initiated peace at the grassroots through sharing the "*Mis*". This is a matter which the church can consolidate based on the realization that when the women share in the "*Mis*"- the communal meal, they also commit themselves to a friendship that is sustained. Traditionally both the women from the Pokot and Turkana communities have been known to stop or prevent an ethnic conflict and violence. There is usually common belief that the woman could protect here people or household from an external harm. By serving milk, meat or food to the enemy it is believed that the enemy softens and retreats from a violent advancement, and thus creates an opportunity for dialogue and possible reconciliation. The women's act for stopping an enemy and regular meetings and the sharing of the communal meal can be a great milestone if it is looked at in the light of an African shared Eucharist.

The appreciation of religion and Christianity in particular among these communities by the Pokot and Turkana women can also be an avenue to inculturating many other Christian sacraments ritual and practices. Regular meetings and sharing of the meals can weave the community together.

2.13 Conclusions

This chapter has carried out a survey on the anthropology of the Pokot and Turkana people. It has established the religious, cultural and value systems in both groups, but has also established what is common to them. The Pokot and the Turkana communities have strong religious and cultural background, rituals and practices which enable them to understand the interactions

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between the real world and the transcendent spheres of life, and how to deal with issues affecting their relations and wellbeing. They also have means through which they transact and negotiate or reconcile conflicts in the community as well as beyond the community in both communities communal meals among the these two communities as the study in this chapter has shown reveals that the Pokot and Turkana people have always had the means through which they handle their conflicts. The chapter has also shown how serious communal meals were taken with religious solemnity.

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CHAPTER THREE

EUCHARISTIC THEOLOGY

3.0 Introduction

This chapter discussed the development of the Eucharistic Theology. It also provides the Historical background and how the doctrine evolved into becoming a sacrament of the Church. It also explored the various facets and symbolic paradigms of the Eucharist, and the conceptual challenges of the Theology of the Eucharist which present themselves thereof. The section also provided the understanding of the Eucharist in the light of the Anglican Church, because the researcher was most interested in seeing a doctrine that is developed and used within the context of the Pokot and Turkana people that serves as part of many other interventions to peace building and co-existence among the Pokot and Turkana communities.

3.1 Historical background to the Eucharist

The Old Testament presents the framework for the understanding of the Eucharist and Eucharistic Theology. Certainly, the Eucharist is an offshoot of the Passover meals in the Israelite religion and culture. The Passover feast was not only a religious meal, but an annual celebration among the Jews and Jewish religion which aimed at achieving significant spiritual aspirations. The central activity in the event was the sacrificed lambs and the eating of a meal in the family context. In essence this meal had a religious attachment to the redemptive events of the history of Israel. It is possible that the Passover may have provided the background to the Lord's Supper especially that of the last supper which Jesus had with His disciples. Although it was an annual meal and celebration, Jesus' command to perpetuate the practice as a common meal among His disciples is significant to its place in the Church (1Cor.11:24, Lk.22:19). The interpretation of the new paschal lamb must have given raise to the regular celebration of the new Passover feast among the early Christian communities. (1Cor.5:6-8). Behind the practice of the Lords supper there was the cultural practice of strong hospitality and brotherhood among the Jews as well as to the neighbors'.

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The Passover remains as an archetype of the Eucharist. It was essentially celebrated by the Israelites as a memorial meal in remembrance of Gods gracious acts upon them from bondage and slavery (Berkhof, 1994:776). It also communicated the essence of atonement to the Israelites which essentially became significant to the new meaning of the Passover at the institution of the Eucharist by the Christ to New Testament Church and thus expressed the purpose of the Eucharist to salvation. The Passover bound the Israelites to God through a covenant, which was achieved through the sacrificial lamb, thus making it a sacrificial meal. The sacrifice of the lamb was significant in every Passover celebration because the blood of the lamb sealed the relationship between God and His people but also between not only the members of a particular clan within Israel, but within the Israelite nationhood. Very significantly God through Moses commanded that the Passover should be an annual event which is why Jesus Himself celebrated it in His life time. However the main reason why it was celebrated was essentially to seal Gods relationship with the Israelites through a covenant. Thus as a sacrificial meal it enters people into covenants and solemn relationships.

In the early church, sharing of a meal was common practice especially in any social gathering (Acts .2).First the believers brought the necessary commodities into a common pool and then share from it. In Acts 2:42-46, the members of the early Church came together regularly for common meals which included the breaking of bread. However this practice was not just an eating event because before sharing in this meal there were religious invocations prior to the actual eating of the meal. Subsequently the sharing of this meal was purposefully meant to encourage community and brotherhood among the early believers as well as to emphasize on the sacrificial death of Christ and to symbolically re-enact the death of Christ as atoning and liberative. The believers broke the bread together at every meeting. The phrase “breaking of the bread together” simply means they shared meals together, and the sharing had significant implication to those who shared in the meal. We also notice that any meal had a religious dimension to it. These occasions of sharing meals together especially that they had religious connotations to it must have provided a context in which Jesus is remembered and His teaching shared in the light of the story of the last supper and atonement. It is therefore likely that these meals must have evolved over a period of time into the sacraments of the Eucharist.

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While the Eucharist has its roots in the Jewish religious tradition, it also may have made sense to the Gentile Christians due to their religious traditions (Berkhof, 1994:775). Most Gentiles came from a background where they held such belief as "feeding on the savior". The Hellenistic background of mystic union with God through partaking of sacrificial meals must have influenced the Eucharistic view of many Gentile converts. The Christian practice of sharing meals in the context of religious worship must have provided these Gentiles with a ritual functional equivalent of the kind of worship which they knew.

The early Church regarded it as a spiritual meal with great spiritual value and served the function of strengthening the faith of those who par took it. For example, Ignatius of Antioch called it "medicine of immortality", Ireneaus an early Church father referred to it as "an Antidote for death" and Thomas Aquinas taught that the sacrament as a whole is necessary sign for divine grace and medicine to diseased men. The idea of Aquinas gave birth to Roman Catholic doctrine of an automatic efficacy of the sacrament *ex-opere-operato* (Aquinas, 1974:36)

3.1.1 Apostolic Church

Feeley-Hank (1994:1) notes that the Eucharist was celebrated by the early church fathers as a means of maintaining the practice which had been commanded by Christ. It commemorates the death and resurrection of the Lord, and therefore becomes a memorial and thanksgiving (*eucharistia*). Besides, as a sacramental meal it lays the foundation of the salvivic reality placed therein by Christ Himself through His being and work. The first Apostles of Christ maintained the tradition of breaking the bread together and sharing the wine as a means of remembering the Christ and His works of salvation. It is a designated meal celebrated according to the instructions of Jesus and presents fundamental insights. The New Testament basically emphasizes on the element thanksgiving. According to Clark (2000:8), when the Eucharist is celebrated, Christians ought to give thanks because it is food that nourishes them in anticipation of His return. The Encyclopedia of Theology (1975:448) defines the Eucharist as a gift to those who partake it because it is believed that it transforms their lives as they wait for an eternal banquette in heaven

3.1.2 Post Apostolic Period

The writings of the early Church fathers are very important to the understanding of not only the Eucharist, but also serve as platforms for supporting the need for an inculturated Eucharistic Theology which this study will discuss in chapter four. This period presented new challenges to

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the understanding of the Eucharist. Debates over the real presence of Christ in the Eucharist emerged and certainly have left the church with divergent ideas on the Eucharist. The ambiguity of the language which was originally used and the challenges of theological interpretations have left many believing communities as disadvantaged. In his writings, Justine Martyr explained the Eucharist not only as a meal of thanksgiving, but also as a sacrifice to those who partake it. For him this food was still the body and blood of Christ, making it unique from all else (Crockett, 1989:97). Hippolytus of Rome, in his ideas presented the Eucharist mainly as a memorial, thus recalling what Christ had essentially done for humanity, hence leaving out the essence of Christ in the meal. He postulated that the Eucharist, at the incantation of the Holy Spirit sanctified the elements of the Eucharist. However that sanctification also results to a reconciliatory between God and man and subsequently should be overflowing from man to man (Leisting, 1968:5).

Hippolytus ideas are essentially emphasized in Paul's letters, which significantly poses substantive questions as to whether the Eucharist can convey reconciliation. Ambrose on the other hand, laid the foundation of the conversion theory. He argued that the elements of the Eucharist changed into the real blood and body of Christ at the consecration by the Priest. This also laid the foundation of the theory of transubstantiation or transignification. Finally, Augustine of Hippo introduced the argument for symbolism. For him the Eucharist only symbolized the real meaning. For him the outward and visible sign signified the inner visible reality. Thus the outward signs of bread and wine in the Eucharist are only perceived visibly by the senses of the mouth, but the invisible realty is attained through faith. Thus, he lays the foundation for symbolic expression which will also be discussed in chapter four in more details as an affirmation to an inculturated Eucharistic theology.

3.1.3 Medieval Period

476-800 AD is the period assigned by historians as the time when debates surrounding the Eucharist emerged (Crockett, 1989:106). While some of the early Church fathers,(Origen, Basil, Gregory of Nazianze) retained the symbolical or spiritual conception of the sacraments, others (Cyril, Gregory of Nyssa, Chrysostom) held that the flesh and blood of Christ were in the same way combined with the bread and wine in the sacrament (McGrath;2001:213). Augustine retarded the realistic development of the doctrine of the Eucharist for a long time. During the middle ages the Augustinian view was gradually replaced by the doctrine of transubstantiation

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put forward by Thomas Aquinas. As early 818 AD, the debate on the real presence had emerged. By 1215, scholastic debates on the real presence were shaping out. Within the same period, the council of Trent arrived at a formulation of the doctrine in which it was concluded that the Christ is truly, really and substantially present in the Holy sacrament. These debates will inform and shape the discussions in chapter four of this study, and also form the basis for the need of inculturating the Eucharist so as to bring about the proper meaning, significance and clarity in an inculturated Eucharistic theology.

3.1.4 The Reformation Period

The reformers rejected the view of the Eucharist as a sacrifice because Calvary was all sufficient and cannot be repeated. In view of this, language as applied in the Eucharist was also rejected. The significance of the Eucharist was seen as that of a memorial, which gives the believer a means of participation in the once and for all sacrifice of Christ. For the reformers God offered the Christ as a sacrifice once and for all and cannot be repeated. However the concept of sacrifice is still very relevant to the Lords supper. This is because the Eucharist is a celebration of Gods sacrificial love. Second, it is a participation in the death of Christ which is a sacrifice. Generally speaking the reformers rejected the ex-opere-operato view of the working of the Eucharist. The important aspect of the Eucharist for the reformers is that the sacrament augmented or strengthened the believer but did not cause salvation in itself. Therefore for the reformers salvation only came by faith and not by means of sacraments. They therefore, objected to the superficial supposition of the Eucharist, and the medieval doctrine of transubstantiation. They saw the Eucharist as a memorial which gives the believer a means to participate in the once for all sacrifice of Christ. Martin Luther was highly critical on the theory of transubstantiation. Although he differed with other reformers; he had a positive construction of the scriptural doctrine of the Eucharist. In opposition to Zwingli, Luther insisted on the literal interpretation of the words of the institution and on the bodily presence of Christ in the Eucharist. However, he substituted the doctrine of transubstantiation with that of consubstantiation. Zwingli absolutely denied the bodily presence of Christ in the Eucharist and introduced symbolism to the words of the institution. He viewed the sacrament as principally an act of commemoration, though he did not deny that in it Christ is spiritually present to the faith of believers (Macquarie; 1977:469).

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3.1.5 Thomistic/Roman Catholic ideas on the Eucharist

Thomas Aquinas gave a systematic exposition using Aristotelian philosophy which teaches that every element has a double nature. This view holds that naturally elements have two realities. The two realities are the inner reality which makes up the essential constituent of an element. This inner reality is called the substance. The second is the physical form; this is called the accident and includes: shape, colour, structure etc. The view of transubstantiation which is mostly held by the Roman Catholic Church uses these philosophical categories of substance and accidents and applies it to the bread and wine. According to this view, the bread and wine following consecration changes in substance but remain the same in terms of accidents. For the Catholics the substance transforms into the real body and blood of Christ in literal sense. This implies that when the elements are received, although the color and the taste are that of bread and wine, its inner substance has changed such that one truly and actually receives the body and blood of Christ.

Thus Aquinas defended the real presence of Christ in the elements of the Eucharist. His understanding of the Eucharist emerged from an experiential dimension and the mediation of the word. So he affirmed that the Eucharist is the perfect sacrament of the Lords passion in which he Himself is contained in it (1974:780). Aquinas therefore presented an intellectual understanding in line with Aristotelian metaphysical approaches to the Eucharist which has remained a challenge to the interpretation of the Eucharist to local cultures and therefore also presupposes a motivation for the need of inculturating the Eucharist to local cultures.

3.2 The Anglican Eucharistic Theology

Anglicanism has always affirmed that Jesus Christ is truly, and symbolically present in the sacrament. Thus the Eucharistic theology of the Anglican is usually deemed the mid-path, because it inclines to both the theory of transubstantiation as well as that of consubstantiation. The person who receives the Eucharist in faith receives the true body and blood of Christ. This view is highly exhorted in the Book of Common Prayer, but is also derived from Biblical texts such as, 1Cor.11:23-29. The exhortation given by the Priest in advance of the celebration of the Communion tells the people to prepare carefully before coming to receive the Eucharist because the sacrament conveys to them significant aspects of the faith.

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3.3 Eucharist as Thanksgiving

First the Eucharist calls the people to a thanksgiving and a celebration of Gods gracious work, in which the people thank God for offering Himself as a sacrifice to the forgiveness of sins. Through such forgiveness man is reconciled back to Gods family (Cocksworth, 1994:112). This aspect of the Eucharist further creates the believers into a community of worshippers, and as a people of common faith and belief. The element of community needs to be understood in the perspective of the Pokot and the Turkana, so as to bring out the meaning of believers as community from their perspectives. This will be discussed in chapter four of this research.

3.4 Eucharist as a Proclamation

Second the Eucharist in the light of Crockett (1986:84) is a proclamation, which is instructed to the Disciples of Christ to keep proclaiming throughout Christian generations up to the time of Christ's second return. In the proclamation the glorified Christ is exalted with emphasis on his gracious works on earth and for the banquette He is preparing for His elect with the Father (Waterland, 1968:46). This subsequently provides for the mission of the Church and the individual Christian as a responsibility to witness to the gracious work of Christ on Earth. The followers of Christ become agents of their master to make known the purpose of God on earth.

3.5 Consubstantiation

Third the Eucharist is understood as a memorial meal by the Christians. This aspect emphasizes the significance of Christ's presence among His people. When celebrated the Christian experience is one that the Christ Himself is eminently present among His people in the meal which the believers partake. He does not only exist at the meal, but the reception of the meal itself signifies a spiritual in grafting of the Christ to the believer, and therefore His indwelling in the life of the Church. This act would subsequently generate Christ like qualities in the lives of each individual member of the Church (Cranmer, 1987:64)

3.6 Eucharist as Peace Meal

Fourth, based on the Book of Common Prayer, the Eucharist is viewed as a peace meal, which invites to partakers of it to a peaceful co-existence with one another. During the celebration of this sacrament, the Priest invites the believers to symbolically share the peace of Christ in the shaking of hands before they come to communion. These words of instruction by the Priest, and

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the gesture of hand shaking communicate an agreement between members for cohesion and peaceful co-existence with the neighbor (Book of Common Prayer, 2006:59).

3.7 Eucharist as means of atonement

According to Cranmer (1987:68-70) Christ is offered to man a sacrifice which ransoms man back to God. Christ giving up Himself for the sake of man symbolically communicates a significant purpose of the Eucharist. In view of Cranmer the sacrifice affirms the following:

a. That Christ has provided means by which atonement is achieved. This aspect includes the propitiation, redemption and sanctification for all the sins of humanity.
b. The aspect of the sacrifice in the Eucharist affirms that the Christ, make Himself present sacramentally and truly when under the species of bread and wine.
c. Affirm that all those who partake of it are conferred with the full privileges and benefits of the sacrifice.
d. Affirm that all those who partake of the Eucharist are bound and held together in Christ.

In the whole all this meaning need to be relayed in the local idioms so that the Eucharist achieves its aspiration especially in the area of peace which is the purpose of this study.

3.8 Institution of the Eucharist and Anamnesis

In the NT there are four institutional narratives. In two of these Luke and Paul (cf.Lk.22:19, cf.1Cor.11:24), these texts refer to anamnesis, which is the re-enactment of Jesus' acts and words while He ate the Passover meal with His disciples before He was crucified. Jesus commanded His disciples to often partake of the Eucharist as often as they met. This implies that Jesus and His teachings were to be continually remembered through the act of the Eucharist. The gospel of John, narrates the acts of Jesus in such a way to show that it coincides with the celebration of the Jewish Passover. This is perhaps deliberate so as to communicate that the OT Passover was a commemoration of Gods redemption of Israel from bondage in Egypt. The Lords supper becomes a commemoration of the Churches redemption from the bondage of sin through the death of Christ; Christ has become the paschal lamb (1 Cor. 5:7). Therefore in every occasion the Eucharist looks back to the atoning death of Christ and remembers that Christ died for human redemption. Thus the occasion of the anamnesis has two other aspects besides looking back to Calvary, the love of God for mans happiness and a future hope for the believers (Grudem, 1984:990).

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3.9 The various aspects of the Eucharist

The Eucharist as earlier on stated conveys various aspects. Such aspects which shall be discussed in this section are meant to bring out the essential meanings and significance to the doctrine. Thus this section outlines those elements which will also be important when in chapter four as aspects for an inculturated Eucharist.

3.9.1 Eucharist as Thanksgiving

In this section explains the understanding of the Eucharist as a thanksgiving in the light of the Jews as well as the NT understanding. According to Horton (1993:19) the Jews ate the Passover meal as a thanksgiving meal of God's grace for them from slavery. In the New Testament thanksgiving had a significant place in the early Church worship and piety. The study will elaborate in more detail how the aspect of thanksgiving can be understood in the light of the Pokot and Turkana people

3.9.2 Eucharist as a sacrifice

The sacrifice is an important aspect of the Eucharist. The aim of this section is to find out how the sacrifice is related to the Eucharist in the Old and the New Testament. The Latin translation for the word sacrifice is sacred or that which is consecrated. It is an obligation to a deity so as to maintain a communication with the deity (McKenzie 1966:754). For Crockett (1989:167), it is a phenomenon in many culture and they become means of connecting with the spiritual realm. In African cultures sacrifices occupy prominent places in the lives of a people (Mbiti, 1969:58). For Mbiti sacrifices constitute significant aspects of worship to any believing community especially in Africa. Subsequently, almost all the apostolic writings regarded the Eucharist as a form of sacrifice. For example the letter of Clement to Rome, the Dedache, letters of Ignatius of Antioch the shepherds of Hermas and Hippolitus referred to the Eucharist as the sacrifice foretold by prophet Malachi (1:11).

By the time of Cyprian of Cathage, the development to the understanding of the Eucharist offered as a sacrifice as an outstanding element in the entire ritualistic practice had emerged. The sacrifice was essentially offered to God alongside spiritual offerings, prayers and thanksgiving. Here we must however distinguish the early Christians understanding of the Eucharistic sacrifice in which the Christ is the sacrifice Himself and played the significant role of expiating the sins of Man and subsequently playing a significant role in reconciling man to God. Understanding the

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Eucharist this way really provides a bearing to the sacrificial significance in the Pokot and Turkana communities, in which an animal offered and eaten in a communal setting and the invocation of the spirits serves to explain several things which the study will discuss in a little more detail in the next chapter.

In a more detailed way the study in chapter four has shown how African sacrifices served as mean of expiating abominations in the Pokot and Turkana people.. In other words they are used for cleansing of the society and its peoples. Second, propitiatory sacrifices and meant to obtain freedom from whatever troubles people. Third, petition sacrifices enable the people to obtain favors from a deity or from ancestors. Fourth, thanksgiving sacrifices as means of expressing gratitude to a deity or ancestor for every favor received, they include: animals, cereals, fruits wine, water etc (Mbiti, 1969:61). As a rule there is no sacrifice without a religious ritual and prayers. With this background, the study proceeds to examine the role of sacrifices among the Pokot and Turkana communities in the next chapter.

3.9.3 Eucharist as a memorial

The Eucharist is a historical as well as a religious event that commemorates the death of Christ. Crichton (1976:62) explains that at the institution and the celebration with disciples, Jesus gave the disciples the command to obedience. This obedience can be understood from two dimensions. Thus, the importance of the Eucharist as a memorial to obedience of Christ was to ensure that the Eucharist practice and ritual is observed throughout the generations of the Church to the return of Christ and to the consummation of the Church. Second the Eucharist is also understood as a memorial which required that the believers and particularly those who partook it put to practice the teaching expressive of the Christ which the followers were obliged to observe in their lives and relationships among members of the believing community and beyond. In other words the Eucharist has to perpetuate obedience to Christ's command and the practice of the believer. Thus the Eucharist offers the believers an opportunity to re-enact and re-live the act of Christ in the Eucharist. Therefore, partaking the Eucharist is the proclamation of the death and resurrection of Christ. In a more correct way, the Eucharist is the pleasing remembrance linked with regard to the one who offered Himself for the sake of man. Certainly it brings to life the special event of God's grace to man.

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3.9.4 Eucharist as a symbol

Symbolism is a significant element in the understanding of the Eucharist. It is a view that is mainly associated with Zwingli and ascribes to the strong view of the word of institution by Christ. It implies that the central focus in the act of communion is remembrance. The view holds that the elements do not change at all and therefore are not actual or real blood and body of Christ. The actual ritual is a kind of drama of the saving act of Christ's experience at Calvary. The elements seem to propose the bringing back to mind the memory and the sacrifice of the redeeming death of Christ. Basically a symbol is understood as a typification or a representation of a thing. According to Power (1995:294) the importance of symbols especially in the Eucharist expresses intimate presence of Christ in the sacrament. This is what is explained as the bond of Christ with those who partake it. Therefore we can say that the Eucharist is a symbol of love in which Jesus expresses His love by giving up himself symbolically through a meal. By this action Jesus gave the Eucharistic food a symbolic character, of an intimate love to those who partake it. Therefore those who eat and drink the bread and wine symbolically re-live the love of Christ among themselves.

While considering inculturating the Eucharist among the Turkana and Pokot communities, it is critical to evaluate and use cultural symbols that speak meaningfully to the hearts of these communities. There certainly are symbolic actions that convey peace, unity, hospitality and selflessness which are of great help in the inculturation of the Eucharist. It is significant to note that thanksgiving, sacrifice and memorial are symbolic aspects of the Eucharist which when inculturated speak much more deeply to the Pokots and Turkana people. Mbinda (1996:254) notes that a meal is the most basic and ancient symbol of friendship, love and unity. Therefore food taken in the context of community conveys that there is a sharing of life among the people. In most African communities people do not eat alone. Only a witch could do that. A meal is always a communal affair (Healey and Sybertz 1996:253). The family usually eats together. Eating together is a basic sign of being accepted to share life .These elements are prevalent to the Turkana and Pokot culture which should be integrated in the Eucharist celebration of these communities, and will be discussed in more detail in the next chapter.

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3.9.5 Eucharist as communal and joyful meal of unity

The Eucharist is a meal that is shared in the context of community and this is the reason why it is also referred to as Holy Communion. Jesus Himself celebrated it in the context of the Jewish culture in which the purpose here was to bring about unity and a festival of joy and celebration which the Jews longed for as an annual festival. The communal sharing should result in joy and a fellowship between the participants. Horton (1993:12) affirms that the celebration of the Eucharist usually translates to a moment of happiness, joy and celebration. In other occasion he refers to it as the "Easter laughter" (1993:13) because God's purpose for humanity is not condemnation, suffering or death, but the joy through the resurrected Christ in the family of Christ.

3.9.6 Eucharist as a liberating life giving meal.

The explanation given by Paul in some of His sermons on the Eucharis presents the Sacrament as a way of freeing humanity from the bond of sin (Col 2:13-14). The Christ was offered as a sacrifice, His blood played the role of salvation in order to liberate humanity and the fallen human race. In the same way the Eucharist (blood and body) of Christ liberates those who partake of it from their vices and from immoral behavior which characterizes human societies. Clark (2000:152) affirms that the Eucharist has a way of changing man so that man can function in a better way, ways that have capabilities of living above fallen natures. It results to newness of life and relationships.

3.10 Conclusion.

As the Eucharist is known in many ways it is also associated with many aspect and functions. This chapter has gone through the evolution and the aspects of the Eucharist as thanksgiving as accepted by most Christian denominations. It has shown the stages through which the Eucharist historically developed and the debates that surrounded it. This also discussed the various aspects of the Eucharist and its significance to the life of the Church and those who participate in it. The discussions in this chapter were important because they will shape the discussions in the next chapter. In the whole this chapter has presented the theology of the Eucharist and the wide range of views from different denominational views and traditions. Subsequently the theology of the Eucharist also conveys a variety of meanings and significance, which is meant to explain the Christian teachings in the lives of the believers. It nourishes regenerates, reconciles man to God

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as well as man to man and assures the believers of an eschatological hope and banquet in eternity when God will rapture His Church.

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CHAPTER FOUR

NEXUS MYSTERORIUM-INCULTURATING THE EUCHARIST

4.0 Introduction

In the hypothesis the researcher assumed that the Pokot and Turkana peace meals can be used to explain the Christian mystery of the Eucharist. This chapter will therefore investigate the method of inculturation and the principle of Nexus Mysteriorum thereof as proposed in chapter one. Subsequently, this chapter undertakes the task of comparing and contrasting the two practices of the Eucharist and the peace meals among the Pokot and the Turkana people so as to establish the similarities and differences in both practices. The study hopes to use the divergences between the Eucharist and the peace meals as entry points for inculturating the Eucharist among the Pokots and Turkana people. The chapter begins by explaining the concept of Inculturation which the study hopes to use in achieving the desired goals. It will later on discuss the concept of Nexus Mysterorium as the tool which Nyamiti applies in achieving the actual inculturation process.

4.1 Inculturation

The research employed inculturation as the suitable method to achieve the aspired goals of the study. This section will help us understand inculturation as a theological method. It will depend on several scholars who have put forward various definitions and assertions to inform and justify the method as appropriate to indigenizing the Christ and the gospel thereof. By definition the researcher found out that inculturation, is the insertion or incarnation of the Christian message in a particular cultural context, so that the Christian message and faith finds expression in the culture of the people (Nyamiti, 2005:35).Subsequently, Waliggo (1990:73) provides a definition and justification to the method. For him, inculturation is the honest and serious attempts to make the Christ and the gospel of salvation ever more understood by the peoples of every culture, locality and time. The researcher found out that, it is through inculturation that that the Church and particularly those serving among the Pokot and Turkana communities would use inculturation as a means of appraising her evangelizing mission. In Nyamiti's argument (1984:85),the research found that inculturation as a concept is a new vision of an old problem for the Church, in that through inculturation the Christ and the gospel message is formulated into

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the very thought forms or pattern of each people. Thus based on Nyamiti's argument, the discussions in chapter one found out that inculturation is the continuous endeavor to make Christianity truly feel at home in the culture of the people. Thus inculturation as a method illuminates and informs the culture of a people. The scholastic argument put forward in chapter one of this study also formed the justification for using the method as appropriate to arriving at the desired Eucharistic Theology among the Pokot and Turkana people. In the justification the study found that human philosophies, idioms and proverbs can be used to explain a divine mystery.

4.1.1 The notion

Many scholars of inculturation think that "*sister or subsidjury*" terminologies such as: adaptation, contextualization, indigenization, enculturation, acculturation and incarnation can enhance the understanding of inculturation. From the outset, it is important to consider some thoughts of scholars, researchers and authors who have significantly contributed to inculturation. Authors such as: Shorter, Waliggo, Nyamiti, Pinto, Magesa, Wachira, Wachege, Schineller to start with will offer some working definitions to the understanding of inculturation. From a general perspective these scholars contend that inculturation can be understood in a deeper sense if its subsidiary terminologies are referred or applied. Under this section will try to examine the "sister" words to inculturation so as to achieve two significant goals. First, is to establish meanings and to be sure that we know what we are talking about. Second, is to try and see how the sister terminologies contribute to the understanding of inculturation.

4.1.2 Adaptation

Schineller (1990:16) refers to the word adaptation as "to make fit". For him, adaptation implies to select certain cultural elements; customs, rites or practice of a given culture then through a process of elaboration purify and insert them within the Christian ritual especially where they are apparently similar. This point will be explained in more detail in Nyamiti's methods of Inculturation. The method of adaptation demands for serious studies of the culture of a people for possible adaptation into the Christian faith. It calls for the Church to select aspects of a culture or tradition of a people that are suitable for adaptation and therefore becomes one of the routes through which inculturation can be achieved.

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4.1.3 Contextualization

Pinto (1985:10) defines context as "the sum total of a significant circumstance." Contextualization may therefore, within the circles of the Church refer to a situation in which the gospel is transmitted. Thus for Pinto, contextualization may not directly refer to culture, it refers to a place where the gospel should be inculturated and the issues thereof. Therefore the place or situation where the gospel has to be transmitted is very important to the practitioner of inculturation. Though contextualization may not address culture directly, it has some bearing to inculturation. Hence every particular context invites us to new and creative theological reflections (Nyamiti, 2005:49). This concept is important because the study found out the importance and necessity of a context in evangelization. It further implies that what works in one place may not necessarily work in another. Based on this line of thinking, the Church has to work hard to study a situation then contextualize it so that the Gospel may fit the context. The present Pokot and Turkana context which is the interest of this research need certainly need theological reflection and insight and the inculturation of many Christian doctrines in order to make the faith more permanent and meaningful.

4.1.4 Indigenization

A probable third way of understanding inculturation is in the use of the word indigenization. This is a word coined from indigenous .It refers to the process of conferring on a Christian worship a cultural form which is native to a local community. It means that the local community has a primary responsibility and task of developing a practice, within a local Church. This implies that certain stages in the growth of the Church the missionary may need the help of the local people in order to transmit the faith successfully. This means that transmitting the faith for the most part should be done by the local people. Chupungeo (1992:17) implores that the imitation of Christ who by virtue of incarnation made Himself a Jew, the local Church should work hard to identify itself with the community it serves.

4.1.5 Enculturation

This is an anthropological term as well a sociological but has implications to theology. Pinto (1985:5) refers to it as a learning process. It is the process in which a person is in introduced into a culture of his or her society. Shorter (1997:5) explains that by and large an individual teaches himself [herself] through the process of adaptive learning, the rules which are given by the

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society. Some scholars use the word enculturation and, inculturation interchangeably, however they may be different. Enculturation is significant to the study of inculturation because it enable individuals to know and learn the significance of the cultures of a people so that they may be able to dialogue well with culture. In other words, enculturation is key in the process of learning one culture which in reciprocation enables one to appreciate other people's culture as significant and therefore promote inculturation.

4.1.6 Acculturation

Some scholars contend that acculturation and inculturation are synonymous. In his definition however, Shorter (1997:7) states that acculturation is the means by which two different cultures encounter each other. Such contact brings about cultural change or adjustment. From this definition, acculturation is a necessary condition for inculturation because acculturation makes it possible for two cultures to come in contact and have on of the influence the other. In this regard the Christian faith has the opportunity to come into contact with local cultures, and because the Christian culture is theologically assumed to be superior it should be able to influence the other. Thus acculturation provides possible communication between cultures. Schineller (1990:22) explains that acculturation and inculturation not only calls for contact but for the insertion of new things into the local culture .This means that inculturation goes beyond culture, because it inserts new meanings into the culture in order to transform it. Thus there is need for culture to come into contact because cultures are dynamic. This is a necessary condition for Christianity, especially among the Pokot and Turkana Communities.

4.1.7 Incarnation

With equal significance to the understanding of inculturation is incarnation. Sipuka (2000:241) describes incarnation as God through Jesus was able to act, exist and speak in human terms. This implies that a Christian mystery is introduced and revealed to a local culture. The event took place in a particular time, history, context and place (Palestine) and within a particular culture (Jewish Culture). Sipuka further explains that Jesus weaved Himself into the culture of the Israelites and because of that He was able to communicate, actualize, ritualize and effect salvation to the Jews. In effect, incarnation refers to the entire Christian event: birth, growth, daily life, daily struggles, sickness, and healing, celebrating, suffering, dying etc. In short, like Jesus' incarnation is accepting human cultures and using those cultures to express significant

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faith elements. Incarnation is important to inculturation because it provides the entry point of a Christian doctrine into a local culture and therefore gives inculturation the basic principles to follow. Thus Jesus incarnated Himself firmly into the Jewish culture, in the same way the Church should incarnate itself to the cultures of the people to whom it serves. The principle of incarnating the Eucharist among the Turkana and Pokot is important because the Eucharistic theology now becomes rooted in the lives of these communities.

4.2 Argumentation for Nexus Mysterorium in inculturation

As pointed out in chapter one, in both the Old and New Testaments God is seen a availing Himself in the context of the culture of His people. Second, in chapter on e we also noted that human philosophy language and idiom can be used to explain divine reality (Waliggo, 1987:47).These two Marxism form the basis for an inculturated Eucharistic Theology. In this section, the researcher uses Nexus Mysterorium as an inculturation tool. The Roman Catholic Church worldwide has effectively used it in many of its congregations.

In Zimbabwe for example the Eucharist has been immensely inculturated to the extent that local foodstuffs have been used; cultural tunes and attires have been introduced in the church so as to relay the gospel truth in a more localized manner (Amadi, 2008:190-197). Thus the acceptability and respectability of the Christian doctrines among local people is based on how well the doctrine is adopted and transmitted through cultural elements. The identification of such cultural elements that are carefully evaluated can be purified and used by the church. Subsequently Crollius (1986:43-44) noted that infusing or integrating the Christian doctrines into the culture of a people animates, innovates and orients the doctrine to the people. Thus inculturation has become a relevant method of imparting and evangelizing a people because just like the study mentioned in the first chapter it is like fitting in the shoes of someone else so as to experience the real situation, hence the culture of the people should not be ignored whatsoever if the Christian doctrines have to be relayed to them. Further some of the people who have inspired the use of Nexus Mysterorium have practically applied the method successfully in their practices (Okure, 1990:60).

4.2.1 Cultural implications to faith

In chapter one the research noted that culture is critical to any Christian missionary. To the Africans, as noted by Mbiti (1990:57) culture permeates every aspect of the Africans; it informs

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the social, political, religious and economic life of a people. Therefore ignoring its reality in evangelization could limit the extent at which divine mysteries could be disseminated. Based on the discussions in chapter one and two, the study found out that faith must be rooted in the culture of the people if it has to come out relevantly and make sense to them. In the optimum therefore culture or a cultural element can express a religious or divine value. Inculturation which is dependent on culture as a factor ensures that the gospel is well rooted in the culture of the people. This means that culture cannot be ignored in an evangelization process. However while selecting and identifying the cultural elements much care has to be observed so as to avoid any forms of syncreticism.

4.3 Nexus Mysterorium

Nexus Mysterorium is a Theological currency particularly used by Charles Nyamiti. It is Latin for the interconnectedness or inter-relatedness of divine as well as cultural revelations, or in a more particular sense the interconnectedness of Christian mysteries and cultural elements. In this theory it is assumed that there is a relationship or similarity between divine revelation and cultural elements, in which one doctrine explains or elaborates the other. Thus, in this study we have found out that there is a relationship between the Eucharist and the Pokot and Turkana Peace meal which when fused will result to an African Eucharist that explains the significance of the Eucharist.

4.3.1 The concept

Based on the proceedings of Vatican 1 (Vatican 1 DS 3016, Vatican 2, OT, 16) Nyamiti explains that, principally, every Christian doctrine, mystery or divine revelation is organically connected with all others or has a co-related parallel with cultural elements in a manner that makes it possible to achieve deeper and more comprehensive or wide-ranging understanding of any particular mystery by examining it from the perspective of a similar mystery. Based on such principle it is therefore possible to construct an African Theology of each of the Christian themes or mysteries of the Christian faith on the basis of one particular African theme or cultural element. Nyamiti continues to argue that faith can be explained in terms of philosophy, idioms and the wisdom of a people, and how their customs can be reconciled with the divine revelation. This, Nyamiti says are enormously rich in almost every African culture (Nyamiti, 2005:28-29).Besides Nyamiti's views, Shorter (1998:20) explains that symbols which are found in both

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the Christian and cultural elements are significant to explain a divine revelation as well as a cultural element only when they are communicated in the language and idiom of the local people. Further, Symbols which are modes through which an idea, mystery or divine revelations are communicated is significant. They carry inner and deep meaning or signify or represent deeper cultural or divine meaning.

Pursuant to this premise and understanding, this study recognizes that divine revelations or mysteries are interconnected and so are the cultural practices and can be elaborated symbolically. Therefore this study proposes that the Pokot and Turkana communal meals can explain the Christian doctrine of the Eucharist by comparing the positive elements then contrasting the negative elements. The study in this section also proposes that it will then use the contrast to explain the superiority of the Eucharist over the cultural elements. Thus according to Nyamiti the concept of Nexus Mysterorium depends on the conviction that there is a strong relationship and inter-relatedness between God and His creation (that is what is good and positive in creation), and the God's creation can explain His reality. For Nyamiti there are similarities or correspondence in such a way that one can achieve a deeper understanding of the revealed mystery by examining them in the light of natural knowledge gained from human experience in their concrete life (Nyamiti, 2005:32).

4.3.2 Process of Inculturation

The definition provided in chapter one refers to inculturation as the insertion of new values or ideas into ones heritage or worldview. In this regard the case of Christian mysteries into the African practices and in particular the Pokot and Turkana communities. Basically the process involves taking the local cultures, values or practices as the basic instruments for presenting the gospel of Christ. Nyamiti in his analysis presupposes three main stages. First, there has to be the identification of the divine doctrine (mystery) of study. Second, there follows the identification of a cultural element that is correspondent to the Christian mystery. This becomes the point of entry for an elaboration to the two mysteries. Third, the process then compares the cultural element with that of the Christian theme and finally considers the pastoral implications thereof. The comparisons of the two mysteries is so that the inauthentic practices found in the cultural elements are purged out leaving only the positive elements which would then be used as points

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of entry for the Christian doctrine. The differences noted as contrasts are then used to explain the superiority of the divine revealed mystery.

4.3.3 Interconnecting mysteries (Lumen-sup-quo)

The study noted in chapter one that in the principle of Nexus Mysterorium, any Christian mystery is interconnected with one another. For example the doctrine of soteriology is organically related or interconnected with that of ecclesiology as well as trinity. The doctrine of Christology is also interconnected organically with soteriology, because the church comes into existence by Jesus Christ's command to Apostle Peter (Pet.15:21), and thus the birth of the Church is not without the participation of the Holy spirit. Thus regarding the concept of Nexus Mysterorium Wachege (1992:23) affirms that one doctrine can elaborate or explain the other- which Nyamiti refers to as *"Lumen-sup-Quo"* or one doctrine in the light of the other).Accordingly the Eucharist can be explained in the light of the Pokot and Turkana peace meals. This virtually means that the Pokot and Turkana peace meals can inform the Eucharist and relay the significance of the Eucharist thereof. For example, it is in the light of Christ that the God head is understood (Jn.1:8).This is achieved by identifying the similarities in both the divine revelation and the cultural elements, then fusing them so as to come up with an inculturated Eucharist.

4.4 Similarities between the Eucharist and the Peace meals

As noted in chapter two and three of this research, there are outstanding similarities in both the Eucharist and the Pokot and Turkana peace meals. Certainly such similarities affirm the need and possibility for carrying out an inculturation process between the two mysteries, become points of entry for interconnecting the mysteries, but also enhance the significance of the mysteries in relaying the gospel truths, the essentials and significance of the Eucharist. In both cases, the aspect of community is highlighted. This aspect of community also emphasized on the importance of hospitality among the members of the community, a brotherhood and the need for a peaceful co-existence among the members of the community. The concept of community ensures that there is unity and harmonious balance in community. Thus both the Eucharist and the Pokot and Turkana communal meals are peace meals which foster peaceful co-existence in community. The Eucharist and the communal meals also serve as celebration. In both the element of thanksgiving is evident. The Eucharist celebrates the resurrection of Christ as means

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of salvation, while the communal meals celebrate major events and success stories in the community.

Behind both practices social gatherings and the concern for each other is also emphasized (Ac.2:42-46). Just as the communities in the early church came together regularly for common meal and religious invocations, the Pokot and Turkana communities gather together for social and religious events. Certainly, the practice of gathering together was not just an eating event but solemn religious and social concerns were addressed. The gatherings around common meals were also meant to symbolically re-enact some religious as well a social matters. The re-enactment was to the Pokot and Turkana a "type of remembering", which is virtually the practice in the Eucharist that remembers the acts and word of Christ. The sharing in a common meal in both situations also meant that the partakers are bound in a covenant between themselves but at the same time with the spiritual realities. Chapter two and three of this research also noted that the communal meals and the Eucharist had moral implications .In both cases, those who shared in the Peace meal and the Eucharist were compelled to abide by a moral standard in the community. Consequently, because both practices have religious implications the practices are a preserve of religious practitioners and left to the religious domains.

4.5 Differences between the Eucharist and peace meals

While there are similarities in the two mysteries, there are also obvious differences in the said mysteries. The Eucharist has much more aspects which have high pastoral and spiritual implications and significance which are lacking in the Pokot and Turkana peace meals. Such include: thanksgiving; which in both the Old and new Testaments was directed to God. However the thanksgiving component implied worship and an expression of gratitude to God for the salvation purpose of humanity which lacks in the Pokot and Turkana peace meals. Second is the element of sacrifice. The sacrifice who is the Christ in the Eucharist serves to convey atonement, sanctification, and redemption. As an important element of the Eucharist, the sacrifice signified the cleansing and expiation of sins. As an oblation to God the sacrifice of Christ offers a reconciliation that does not end between man and man as it is in the Pokot and Turkana peace meal, but rather it is a sacrifice that first reconciles man to God then between man and man. Third, as we saw in chapter three of this research, the Eucharist has the element of life giving and a liberating effect on the partakers. Crichton (1976:62-63) observe that the Eucharist has a way

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of changing man o that man can function in a better way, ways that have capabilities of living above fallen natures. Here the blood of Christ plays the role of salvation in order to liberate humanity and the fallen human race. Fourth chapter three also showed that the Eucharist unlike the peace meals among the Pokot and the Turkana communities is a proclamation. This component according to Crockett (1986:83) is one which ensures that the Eucharist is administered at every opportunity in the gatherings of believers and also becomes an opportunity to share the word of God. In the proclamation the glorified Christ is exalted with emphasis on His works on earth and is a preparation for the believers for the banquette in eternity. Fifth the presence of Christ in the Eucharist is outstanding. This component makes the Eucharist unique from the ordinary communal or peace meal .His presence in the Eucharist makes it a sacrament which conveys grace and conferrers certain privileges to those who partake it. Thus those who share in it are bound in Christ who is central to the sacrament

4.6 Fusing the Mysteries

Nyamiti (2005:36) explains that once the similarities and differences have been identified, the similarities are isolated from the differences so that they can be fused as one component so as to form an interconnected doctrine from both the Christian mystery as well as the cultural element that were identified. In this regard this study identified the following common elements in both the Eucharist and the peace meals which can be fused to form an inculturated Eucharist. They include; the elements of communion or community which results to hospitality and a brotherhood among the members of the community. This attitude should yield to Reconciliation, the concern for other member of the community which further yields to peace and harmony among the members of the community. Second, is the element of sacrifice which serves as the means of purifying and purging what is wrong and correcting that which is wrong. Third, the element of common sharing and common participation in both cases commits them to common purpose for a peaceful co-existence and subsequently strong Christian communities that promotes and conveys the essentials of the Eucharist.

4.7 Pastoral implications

This study arises from a pastoral concern of the animosity that has long existed among the Pokot and Turkana peoples. Chapter one noted that while these two communities represent a large percentage of Christians in their respective areas they have always remained in constant

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conflict.uch conflict in the opinion of the research requires resolve, and while there are many players seeking to assist the Church is not left out and should endeavour to provide a pastoral approach to the problem. In chapter one the study noted that The Pokot community alone forms up to 67 percent of the Christian community while the Turkana form up to 62 percent in their locality. In both situations the communities here have always received the sacrament of the Eucharist which should convey the element of peace, harmony, reconciliation and co-existence. However, this aspiration has not been achieved because the communities in quest are perpetually in conflict. Nonetheless the study noted that the Pokot and Turkana use their communal meals to successfully transact and negotiate peace. Thus if such meals have positive results to causing awareness of peace and reconciliation, the Eucharist which has similar function when inculturated will also bring forth positive results because the communities will then understand the essential meanings of the Eucharist but also appreciate the communal meal as entry points to evangelizing these two communities.

4.8 Conclusions

In this chapter the research established a methodology, one which is suitable for addressing the problem set forth in chapter one. Nexus Mysterorium as used by Nyamiti and the Roman Catholic Church becomes the means by which the divine revealed mystery can be interconnected with cultural elements to form an inculturated doctrine. This chapter also noted that through comparing and contrasting the divine and cultural mysteries it is possible to use the cultural elements of the peace meals to explain the theology of the Eucharist. Lastly, the study has considered the pastoral implications emanating from the lessons we learnt, that inculturating the Eucharist among the Pokot and Turkana communities can cause awareness to peace and co-existence in these two communities.

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CHAPTER FIVE

CONCLUSIONS AND RECOMENDATIONS.

5.0 Introduction

This study, "Inculturating the Eucharist among the Pokot and the Turkana communities" was provoked by a pastoral concern and experience of the researcher while serving among them. It was an endeavor to find ways of using the already available cultural practices and elements in the Eucharist that would otherwise contribute to causing awareness of a peaceful co-existence among the Pokot and the Turkana people. This chapter provides conclusions and recommendations for future researchers along the subjects discussed in the study. It also provides the summaries and findings in the research which will be useful in future studies. Essentially, it is a watershed which raises curiosity to other interested researcher into inculturating the Eucharist to local communities.

5.1 Premise

This study has established the importance of inculturation and the concept of Nexus Mysterorium as means of making Christian doctrines or mysteries more relevant to local communities .It has also explained that there is certainly a possibility of interconnectedness and interrelatedness between Christian mysteries and cultural elements which when fused can relay more relevantly the gospel truths to communities in diverse Christian domains. The research therefore puts forward the argument that ignoring what is initially embraced and embedded in a community could be a hindrance to evangelization, and therefore it is important that a sufficient method is established to ensure that divine revelations are communicated in ways that are familiar to a people.

5.2 The Study

In chapter one, the research stated the problem that is at stake, which was why the Pokot and Turkana have not embraced the Eucharist as much as they have embraced their communal meals. The problem remains as the inspiration to the study. The research also elaborated the purpose and importance of inculturation, the process, method and hypothesis. Thus chapter one was

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fundamental to the whole research because it provided the direction on how the research proceeded so as to achieve its aims.

In chapter two, the study focused on the importance of the peace meals to the Pokot and the Turkana people. The study presented anthropology of the Pokot and Turkana communities' as basis for understanding an inculturated Eucharist. Chapter two was very important because it formed the basis for the method which was used in the study. The chapter highlighted significant areas that needed to be captured for inculturation. In order to understand chapter four, critical elements in the Pokot and Turkana peace meals needed to be discussed which is why the research provided an anthropology for both communities. The chapter showed how peace was negotiated among the Pokot and Turkana and how such meals served: cultural, spiritual and other social functions as well as sustain peaceful co-existence in the Pokot and Turkana societies. In chapter for the research presented the arguments on how inculturation can be achieved. It proposed the concept of Nexus Mysterorium as the means of fusing divine revelation and cultural elements.

In chapter three, the study provided an elaborate discussion on the evolution and development the Eucharistic theology. It was important in this chapter to show how the Eucharist historically evolved and how significant it is to the believing communities and why it can be understood in the light of the Pokot and Turkana communities. This chapter was important because it pointed out those areas of the Eucharist which compare with the Pokot and Turkana peace meals and hoe they can be used to purify the essential elements in the Pokot and Turkana peace meals. Further, the aim of chapter three was to find out whether the institution of the Eucharist at the last supper had any cultural traits that could facilitate Eucharistic inculturation among these communities. Thus the understanding and elaboration of the Eucharistic theology in its cultural background was fundamental to the Eucharistic inculturation among the Pokot and Turkana people. This further implied that the knowledge of the first Eucharistic celebration at the last supper in its cultural context inspires all other Eucharistic celebrations (Moloney, 1997:7) The elaboration of the Eucharistic Theology in chapter three was information to show that the early teachings on the Eucharist have lasted for centuries and did not take into consideration inculturation as a means of enhancing the gospel truths and elaboration of Christian mysteries. Thus the effort of such

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elaboration was to establish the premise for the relevance of an inculturated Eucharist among the Pokot and Turkana communities.

Chapter four provided the method through which an inculturated Eucharist could be achieved. It noted that human or a community's philosophy, idiom and general linguistic can explain the divine and revealed mysteries or realities. This point affirms to the fact that from creation God has been revealing Himself to people through their cultural heritages. Therefore we can rightly say that God can work through the Pokot and Turkana peace meals so as to teach them His divine and eternal will.

5.3 Future prospects

For many people in Africa inculturation seem limited to the premises of the Church. However the whole process transcends the activity of translation and the localization of the liturgy. The study noted that there are missing links between the divine and cultural elements which need to be connected. Thus the study considered that the use of human philosophy and idiom; as noted in chapter four can be used to explain divine mysteries. Nonetheless inculturation should not only be limited to the sphere of church mission and evangelization. According to Pope John the second (1995), inculturation has to underpin the entirety of human life. However so that the church is authentic and rooted in the context of a people emphasis should be seen in the liturgies, church structures, translation and the interpretation of scripture, pastoral methods to theological research etc. It should also be seen to address the personal, cultural, economic and political spheres of the African communities so as to enable the African people to live a life that is cognizant of God in their practical and concrete lives. This study also forms more ground into research in areas such as inculturating the liturgy and other Christian elements.

5.4 Recommendation

This study does not stop with the Pokot and Turkana communities; it is instead an eye opener to address other communities which could be struggling with reflecting on God from a perspective that is relevant to them. This means that there is still a lot more that needs to be done in order to make the gospel authentically local to the people.

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5.5 Conclusion

The researcher found that the study was useful and insightful. It was an inspiration to read and relate the written material with what matters to the real life of people. The Eucharistic theology can be an endless discourse, however it can be appropriated in different dimensions so as to make it meaningful and relevant to local people, and be able to address single units or aspects of the Eucharist independent of the others. This chapter therefore concludes that there are still many areas in the Eucharist which need further study.

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