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THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

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**THE EUCHARISTIC SACRIFICE AS A CULMINATING SYMBOL OF
OUR CHRISTIAN SALVATION WITH
REFERENCE TO CHAGGA UNDERSTANDING OF SACRIFICE**

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**A long Essay Submitted in Partial Fulfillment of the Requirements for the
Baccalaureate in Sacred Theology**

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STUDENTS'S DECLARATION FORM

I hereby declare that the material used herein has not been submitted for academic credit to any other institution. All sources have been cited and acknowledged in full.

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DEDICATION

I dedicate this essay to my beloved parents my late father Mr. Protas N. Mosha may he rest in peace and my mum Mrs. Epiphania P. Mosha, who were my first teachers of theology and to my sister Mrs. Mary Swai and my young brother William Mosha for their loving care.

EPIGRAPH

Sacrifice is offered in order to proclaim the death of our Lord and honor the memory of the one who laid down his life for us. For Jesus said; greater love has no man than this, that a man lay down his life for his friends (St. Fulgensius of Ruspe).

ACKNOWLEDGMENT

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May the Passion of Our Lord Jesus Christ always be in our hearts and may He bless you all.

Abbreviations

Old Testament Books

O.T.	Old Testament
Lev	Leviticus
Dt	Deuteronomy
Ps	Psalms
Chr	Chronicles
Ez	Ezekiel
Ex	Exodus
Gen	Genesis
Numb	Numbers
Mal	Malachi

New Testament Books

N.T.	New Testament
Mt	Mathew
Lk	Luke
I Tim	I Timony
Heb	Hebrews

Other books

C C C	Catechism of the Catholic Church
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General Introduction

Motive and Aim of the Study

“Christ’s death on the cross is the culmination of that turning of God against himself in which he gives himself in order to raise man up and save him. This is love in its most radical form.”¹ According to the belief of the church as set forth by the Holy Father Benedict XVI, “the Holy Eucharist is the gift that Jesus Christ makes of himself, thus revealing to us God’s infinite love for every man and woman.....Jesus continues in the sacrament of the Eucharist, to love us ‘to the end’, even to offering us his body and his blood.”²

This is a teaching of the church, which in the course of my studying theology I came to realize is not well understood by many of our faithful Christians. I keep asking myself why Christians are still making animal sacrifices or ritual sacrifices. Why some disciples of Jesus are Christians during the day and pagans at other times? Does it mean that the Eucharistic sacrifice of Christ celebrated every day is not enough? Is there a unifying point between Eucharistic sacrifice and traditional sacrifices? Is there a way forward from this juncture? These are some of the questions which will guide me as I write this essay. The aim of this long essay is to discourage this attitude of double life standard in my culture and in other cultures in the now and future mission of the church.

¹ *Sacramentum Caritatis*, 9

² *Sacramentum Caritatis*, 1

Structure and Content

In this long essay, I will have three chapters. In chapter one, I will explain the concept of sacrifice from the O.T. perspective and from an anthropological perspective (Chagga sacrifice). The second chapter will deal with the biblical meaning of sacrifice in the New Testament examining the sacrificial self-offering of Christ and its nature as a true sacrifice. Chapter three will treat the Eucharistic sacrifice as a culminating point of our Christian salvation, the comparison between Chagga sacrifice and the Eucharistic sacrifice (similarities and dissimilarities), the superiority of Christ's sacrifice and a theological reflection on it. Then I will give a general conclusion, of the whole essay.

Methodology

In this long essay, I will use mostly library research and a social-pastoral methodology drawing my own experiences during my study of theology.

CHAPTER ONE

I. THE CONCEPT OF SACRIFICE

Introduction

In this chapter I will explain the meaning of sacrifice as it is understood in the Old Testament and the Chagga community. This will give us a good foundation and a good perspective before exploring the real meaning of the Eucharistic sacrifice in the subsequent chapters.

1.1. DEFINITION OF SACRIFICE

The term “sacrifice (Latin *sacrificium*, from *sacer*, “sacred”, and *facere*, “to make”) means something of value offered as an act of worship or devotion to God.”³ “The term *sacrifice* has referents in theology, liturgy, and spirituality; a common sense understanding, grounded in images of animal sacrifice, further complicates efforts to achieve conceptual clarity for what is basically a symbolic act.”⁴

“Sacrifice in the technical sense designates the attitude of man before God.”⁵ “Sacrifice is fundamentally the offering to the deity a gift especially a living creature. It is a

³ D. K. MCKIM., *Westminster Dictionary of Theological Terms*, 246

⁴ M. DOWNEY., *The New Dictionary of Catholic Spirituality*, 845

⁵ KARL RAHNER., *Encyclopedia of theology. The Concise Sacramentum Mundi*, 1489

widespread feature of religion, including that of the Hebrews.”⁶ The significance of sacrifice is twofold. “Sacrifice is the expression of man’s duty of total dedication to God but it is only possible with regard to God. And again sacrifice makes a special relationship of man to God visible in a way which excludes any one-sided humanization or secularization of the notion of God. Sacrifice in the true or rigorous sense is the offering to God of sense-perceptible substance, which is either really destroyed, or at least transformed and withdrawn from profane use.”⁷ In most cases it is done by a duly authorized person in recognition of God’s infinite majesty and man’s absolute dependence on Him.

1.2. THE ELEMENTS OF SACRIFICE⁸

Sacrifice, in general, has elements that cause it to be efficacious. There are four elements that can be considered as important. These are the intention, the minister, the gift and the act of sacrifice itself. I will give a brief explanation to each.

(i) The Sacrificial Intention

One of the purposes of sacrifice is to offer to God a sacrifice in the true sense by means of a sacrificial act (*forma metaphisica sacrificii*)⁹ with clear intention to offer

⁶ F. L. CROSS-E. A. LIVINGSTONE., *The Oxford Dictionary of the Christian Church*, 1221

⁷ KARL RAHNER., *Encyclopedia of Theology: The Concise Sacramentum Mundi*, 1489

⁸ *The Catholic Encyclopaedia Dictionary*, 846

⁹ *The Catholic Encyclopaedia Dictionary*, 847

sacrifice. The primary aim is for the minister to acknowledge the supremacy and majestic nature of God and the man's total dependence on Him (*finis intrinsecus*).

(ii) The Sacrificing Minister

In most cases sacrifices are done in the context of a community offering. Communal sacrifices are done by a particular minister who is set aside for that purpose. On the other hand, sacrifice of an individual did not require a minister (for example, the sacrifices of the Old Testament which were done by Abel and Abraham (Gen4:4; 22:13)). A public sacrifice needed an authorized minister by society, tribe or family. According to the law, only men were actually obliged to take part in the public leadership of worship (Ex. 23: 17; 34: 23-24; Dt. 16: 16-17), unless they were sick or had some other good reason for not participating.

(iii) Sacrificial Gift

Sacrifice expresses part of the external worship of God; therefore the gift to be offered to God has to be something material, sensible, living, or non-living (e.g. bread or wine); something in the form of a physical substance. Sacrifices can be either bloody or unbloody.

(iv) Sacrificial Act

The sacrifice is done by the minister as an actual offering of the sacrificial gift to God, performed in such a way that it is the external expression of the internal intention of the

minister. “This external manifestation of his intention affects the gift itself, which is thereby altered or transformed or withdrawn from profane use and consecrated to God.”¹⁰

1.3 THE BIBLICAL MEANING OF SACRIFICE IN THE OLD TESTAMENT

In the O.T., sacrificial offerings represent the primary means of the worship of God. Different types of sacrifice were offered for different occasions and reasons. “During the first and second temple periods, sacrificial rituals were centered in Jerusalem, under the direction of priests and Levites. After the destruction of the temple (70 CE) prayer replaced sacrifice and temple worship.”¹¹ When the term is used in the New Testament it usually has a metaphorical or spiritual sense. In Christian tradition both Christ’s death on the cross and the Eucharist are spoken of as a sacrifice.¹²

The Temple was a place God could be found. It was believed that God dwelt there (1 Chr. 28: 2; Ps. 132: 7). At times people could defile the temple by their actions and this caused God to withdraw his protection. In order to restore the disorder, sacrifice and sacrificial cult had to be performed (Lev. 14: 13, Ez. 46: 20). Now we shall see in the next section how this sacrifices are done.

¹⁰ *The Catholic Encyclopedia Dictionary*, 846

¹¹ C. STUHMUELLER, *The Collegeville Pastoral Dictionary of Biblical Theology*, 856

¹² C. STUHMUELLER, *The Collegeville Pastoral Dictionary of Biblical Theology*, 858

(i) Ways of Israelite Oblation¹³

Sacrifice was not offered according to personal whim. There was a sacrificial ritual that was to be followed. The Israelites had different ways of offering sacrifices which were as follows:

- (a) When the sacrifice was in the form of an inanimate object, for example money or the temple tax, it was simply given to the proper authority (2 Kings 12: 4-5).
- (b) When the offering was in thanksgiving of the first fruits of the soil and did not entail any destruction but consisted of a sacred meal, the offerings were surrendered for the use of the priests and the poor (Dt. 26: 1-15).
- (c) Other sacrifices were partially consumed by fire, the remainder being eaten by the offerer and priests or by the priest alone, as was the case with sin offerings and guilt offerings (Lev. 2: 10).
- (d) Furthermore, in another common type of sacrifice, “the offerer brought the victim to the altar, placed his hands upon it, killed it himself or through the priest’s ministry, and had the priest collect the blood and sprinkle it on the base of the altar.”¹⁴ The animal was then skinned and quartered, the offerer washing the inner organs. Then the entire victim was burned on the altar until it was completely consumed (Lev. 1: 9). The imposition of hands

¹³ B. L. MARTHALER-G. F. LANAVE, ed., *The New Catholic Encyclopedia 2nd ed*, vol 12, 513

¹⁴ B. L. MARTHALER-G. F. LANAVE, ed., *The New Catholic Encyclopedia 2nd ed*, vol 12, 513

was very important and had great significance. Some interpreted it as a transferral of sin to the animals, as in the ritual of the scapegoat (Lev.16: 20-22).¹⁵The scapegoat was driven from the community as unclean because of the sin imposed upon it. For this the book of Leviticus demanded an unblemished animal for a holocaust (Lev.1: 3-9). The gesture proclaimed the union between the victim and the offerer. What was about to take place on the altar expresses the intention (mind) of the offerer, namely his regret for the past sins, his total surrender to God, and his desire to ascend and be united with God like the smoke rising from the altar.¹⁶

In temple rituals involving the offering of an animal, the killing of the animal was not an intrinsic part of the liturgical action and so, when circumstances demanded it, anyone could kill the animal. What did pertain to the rituals was the use of the animal's blood. Since the blood was considered to be a symbol of life, it belonged to God; and so there was the ceremonial pouring of the blood (either at the base of the altar or on its four corners) as a public recognition of God's sovereignty over life.¹⁷

There was no one sacrifice which was applied to all the various liturgical rituals. Among the diverse sacrificial celebrations none was more basic than the peace offering, which in its essentials was a covenant meal shared by Yahweh and his people. This covenant

¹⁵ B. L. MARTHALER-G. F. LANAVE. eds., *The New Catholic Encyclopedia 2nd Ed*, vol. 12, 513

¹⁶ *Ibid.*, 513

¹⁷ D. N. FREEDMAN, ed., *The Anchor Bible Dictionary Vol. 5*, 874

meal reiterated and intensified the covenant relationship or, if it had been violated by Israel, served to restore the covenant.¹⁸

Among the peace offerings was the annual celebration of the Passover, which was carried out not in the temple but in Jewish homes.¹⁹ Quite clearly, what people were doing in this situation was sharing a meal together (Ex. 12: 7, 22).

(ii) Steps of Sacrifice

During the sacrificial event, “*six basic steps*”²⁰ were to be followed, the steps were divided into two groups; “there were aspects which were performed by the layperson who was offering the sacrifice and there were aspects restricted only to the priest.”²¹ On their part laypersons were responsible for:

(a) bringing the animal to the Sanctuary. (b) laying hands on the animal, (c) and slaughtering the animal (including the cutting of the animal and washing the insides) (Lev. 1: 6, 9).

The priests were responsible for:

(d) Sprinkling the blood (e) burning the animal, (f) and disposing of the remains.

¹⁸ D. N. FREEDMAN, ed., *The Anchor Bible Dictionary Vol. 5*, 874

¹⁹ X. L. DUFOUR, ed., *Dictionary of Biblical Theology 2nd Ed*, 594

²⁰ *Ibid.*, 880

²¹ B. L. MARTHALER-G. F. LANAVE, eds., *The New Catholic Encyclopedia 2nd Ed*, 513

The actions of the laypersons normally took place at the opening of the tent of meeting, a spot where the other members could witness the Lord's consumption of the sacrifice (Lev. 9: 23-24). Those actions of the priests were performed at the altar. Only the priests were given access to the altar, and hence the responsibility for sprinkling the blood, burning the animal and disposing of the remains was automatically theirs (Ex. 23: 17; 34: 23-24; Dt. 16: 16-17). For the priest the blood is brought into the sanctuary and sprinkled seven times on the veil that stands in front of the holy of holies and then is daubed on the horns of the altar of incense (Lev. 4: 5-7a; 16-18a). The remaining blood is poured out at the base of the altar of burnt offering which is located at the door of the tent of meeting (Lev. 4: 7b; 18b).

1.4. THE BASIC TYPES OF ANIMAL SACRIFICE²²

There had been various types of animal sacrifices. These sacrifices were done in different ways depending on the type of sacrifices. Animal sacrifices included burnt offerings, peace offerings, and purification offerings.

(i) Burnt Offering (*Olá*) (Ex. 20: 24)

The Hebrew term for "burnt offering" is *Olá*; literally meaning, an offering of ascent or "an ascending offering"²³. The *Olá* sacrifice was one which was entirely burnt on the altar

²² D. N. Freedman, ed., *The Anchor Bible Dictionary Vol. 5*, 877

²³ *Ibid.* 877

and so its smoke, or better its scent, was directed toward the heavenly realm, where in the deity was thought to have inhaled it. The *Olâ* was generally offered along with accompanying cereal and drink offerings (Num.15: 1-10). In Ugarit this sacrificial type was called *šrp*, one that is totally burnt. The consumable gift was thought to be in many respects the food of the deity.²⁴

(ii) **Peace Offering** (zebah, šělāmîm) (Lev. 7: 11-18; Dt. 12; 18; 14:26).

It seems clear that at least three terms can refer to the peace sacrifice. These are *zebah*, *zibh-šělāmîm*, and *šělāmîm*.²⁵ The meaning behind these terms refers to a harmonious relationship between humanity and God. It was performed either in thanksgiving or in fulfillment of a vow, or simply it could be a voluntary offering. It admirably expressed the idea of union with God, for in the peace offering the sacrificial victim was partly burnt and thereby symbolically given over to God in an accessional movement and partly eaten by the worshippers.²⁶

²⁴ Cf. D. N. FREEDMAN, ed., *The Anchor Bible Dictionary Vol. 5*, 877

²⁵ D. N. FREEDMAN, ed., *The Anchor Bible Dictionary Vol. 5*, 878

²⁶ Cf. S. B. CLARK. *Catholics and the Eucharist. A Scriptural Introduction*, 88

(iii) **Purification offering** (*hattā't*) (*Lev. 4: 1-5:13, Num 15: 22-31*)

The traditional translation of this term has been "sin offering." This kind of sacrifice was done especially for transgressions demanding restitution.²⁷ This consisted of an animal, whose blood was sprinkled on the altar of holocausts and the remainder of the flesh was eaten by the priest inside the holy place. This was one of the most solemn of all bloody sacrifices in the Jewish liturgy and was offered on the festival of *Yom Kippur* or *Day of Atonement* when the sins of the people and of the officiating priest himself were remitted.²⁸

1.5. THE ANTHROPOLOGICAL UNDERSTANDING OF CHAGGA SACRIFICES

Sacrifice is the most common type of religious ritual. Nearly every religious system possesses some form of sacrifice. Sacrifices and offerings constitute one of the most common acts of worship among African peoples. In African traditional religions, "sacrifices refer to cases where animal life is destroyed in order to present the animal, in part or in whole, to God, supernatural beings, spirits or the living dead."²⁹

The Chagga community is one of the communities found in the Northern part of Tanzania at the foot of Mt. Kilimanjaro. They too, as one of the ethnic groups of Africa

²⁷ Cf. X. LEON-DUFOUR, ed., *Dictionary of Biblical Theology* 2nd ed, 513

²⁸ Cf. D. N. FREEDMAN, ed., *The Anchor Bible Dictionary*, Vol 5, 879

²⁹ J. S. MBITI. *African Religions and Philosophy*, 58

participate in offering sacrifices. Sacrifice in the Chagga community is akin to other sacrifices found in African Traditional Religions. They are undertaken for various good reasons similar to those we saw that pertain to the Old Testament sacrifices. We shall now draft some of the reasons why the Chagga people engage in sacrifice:

1.5.1. The Sacrificial Intentions of Wachagga Sacrifices (*Why sacrifice?*)

1.5. 1. 1. Honor and Worship

Most, if not all, African cultures believe and acknowledge the sense of the presence of God among them. The Chagga believe and acknowledge the presence of God whom they call "*Ruwa*."³⁰ "Chagga people believe that *Ruwa* stays on the top of Mt. Kilimanjaro."³¹ Each day early in the morning, when people come out of their houses they stand facing the mountain and seeing it they bow their heads as a sign of respect and honor to *Ruwa* for giving them a new day and life. This sign expresses the place of *Ruwa* in their lives and the role He plays.

1.5. 1. 2. Petitions

Petition or requests for blessing is central to the life of the Chagga community. This is understood as an invocation to God or the spirits or ancestors to grant protection to the

³⁰ *Ruwa* is the Kichagga name for God, the Divine Mystery, the mountain of the ancients, the chief of chiefs.

³¹ R. SAMBULI MOSHA, *The Heartbeat of Indigenous Africa. A Study of Chagga Educational System*, 240

people. This is done in different ways depending on the community or clan. Some people blow water or white flour out of their mouths before an individual; others spit saliva in the sky while standing before the person as sign of blessing for the person.

Chagga people acknowledge that *Ruwa* is always with them. They have learnt to petition him in times of need, submitting their requests to him just as Christians submit their petitions and prayer to the almighty Father. From time to time they meet together at the sacrificial place (*mbuonyi*)³² and respectfully offer their prayers and petitions to *Ruwa* with the hope that they will be granted.³³ For example, when there is severe drought in the community and it has affected every one, that community prepares itself for about three or four days in order to ask for rain from the *Ruwa*. The leader of the community passes from family to family informing the members what they are aiming at doing, how they are going to do it and at what time. This gives room to everyone to make proper preparations or arrangements in order to take part in the ritual.

1.5. 1. 3. Thanksgiving

In Chagga culture, the word *thanks* is very small but is very significant; it has a great value among the Chagga people. According to Chagga culture, when someone gives you something, you are obliged in every case to say ‘thanks.’ If one fails to express gratitude, it

³²*Mbuonyi* is a sacred place near a Chagga homestead where ancestors are buried and commemorated. It is also a special place for prayer, offering and sacrifice.

³³ Cf. R. SAMBULI MOSHA., *The Heartbeat of Indigenous Africa. A Study of Chagga Educational System*, 239

gives a bad impression to the giver. Above all thanks must be given to *Ruwa*. For example, every day in the morning the elder spits in the sky thanking *Ruwa* for the gift of the day. On festival occasions the elders pours some drops of local brew on the ground as a sign of thanks for that which they are going to use. Thanksgiving is especially expressed when there was a victory in war. Since they believe God is the one who has granted them success, they thank God for the support they have received.

1.6. The How of the Sacrificial Offering

1.6.1. What is the Sacrificial Gift?

Most Africans when they want to offer a sacrifice do so by taking one of the products of their farms. There is a famous statement that, “one gives from what he/she has.” It is difficult to give what you don’t have. That is why for the Chagga sacrifice is comprised of what they have reared or cultivated themselves depending on the type of sacrifice being offered. The products of sacrifice can be in the form of farm produce or animal products.

1.6.2. The Mode of Sacrifice

There are different kinds of sacrifice and reasons for offering them; this leads also to the different modes of offering. Animal’s sacrifices differ from one another depending on the type of sacrifice being done. For example, when the Chagga’s are worshipping God, in most cases the animal to be used is a bull. However, when the sacrifice is one of petition and prayer, fowls (chicken and ducks) are used.

Furthermore, sacrifice is offered for forgiveness and reconciliation. When people in the community are not on good terms with one another, they sort out the problem by offering sacrifice whereby a special plant (*sale*)³⁴ together with a traditional drink (*Mbege*)³⁵ is used. It is customary that, whenever someone comes to ask for pardon using the *sale*, forgiveness has to be given and the local brew shared with them as well. This aspect still happens among the Chagga today.

When the Chagga are offering a sacrifice of thanksgiving, a he-goat is slaughtered. The meat and the blood are taken by the participants. They give thanks to *Ruwa* for various reasons: a good harvest, protection, success in a fight against enemies, for being granted good health, etc.

1.6.3. The Sacrificial Place

It has been clearly shown that African people worship God at any time and in any place, and that there are no rules obliging people to worship at a given time or place.³⁶ This is a matter of practice and custom, though it varies from one people to another.

When Chagga's are doing sacrifices there is a special place where the sacrifices are offered; it's called *mbuonyi*. This can be done under the big trees or a big stone or besides

³⁴ *Sale*, (plural *masale*) is a dracaena plant used in rituals, especially in petitions and reconciliation ceremonies. The *masale* plants are used as a fence to surround a family farm.

³⁵ *Mbege* is a traditional drink, a local brew made from bananas and finger millet.

³⁶ Cf. J. MBITI. *African Religions and Philosophy*, 72

the river or in the forest. The place is very much honored and respected by all the community members.

1.6. 4. The Sacrificial Act

The Chagga community is one that has a larger population. During the offering of the sacrifices not all can participate well in the act. For this reason, Chagga people are divided in groups which form what are known as extended families (*kishari*).³⁷

Since it is not possible to give the details of every type of sacrifice among the Chagga I will give some examples on how they offer sacrifice.

When the sacrifice is one of petition fowls are offered. The fowl is bisected into two parts; it is burnt in a fire and all the participants smell and smear on their hands (palms) the burnt meat. When celebrating reconciliation, two items are involved, a local brew (*mbege*) and a plant (*sale*). The one who is asking for forgiveness comes with the leaves of the sale plant and he/she gives it to the offended. According to the Chagga culture, if any someone comes with this plant or leaf there is no way can he/she can be refused forgiveness. After that, the local brew (*mbege*) is shared with all persons gathered without exception to mark the new beginning of the new relationship. All that has happened in the past is gone.

Sacrifice is also done as a way of thanking God for what people have undergone over a period of time; such as the reception of *Rinva*'s blessings in the community, like for a good

³⁷ The *kishari* is formed by those who share the same grandfather up to the 4th generation.

life, a rich harvest, a good offspring, and even good leadership. A he-goat/sheep is slaughtered. The meat is roasted and mixed with blood (*kisusio*)³⁸ and every one eats that meat. All the meat is consumed at the sacrificial place. The drinking of *kisusio* symbolizes a communion-togetherness.

1.6. 5. The Sacrificial Minister and to Whom the Sacrifice is Offered?

As in the case of African Traditional Religions, sacrifice in the Chagga community is not offered with every one present; only the elected elders of the *Kishari or mangi* are required to do it. We need to know also that the Chagga community believe and participate in the veneration of ancestors. The living-dead occupy the ontological position between the spirits and men, and between God and men. They, in effect, are “bilingual,” speaking the language of human beings whom they recently left through physical death, and of the spirits to whom they are now joined, or God to whom they are now nearer than when they were in their physical life.³⁹ The Chagga believe that those who have gone before them are still part of the community and they still have a major role to play in their community life. Although they are dead they have a supernatural power over those who have remained. The Chagga community believes that the dead are a link between them and *Ruwa*. The dead are closer to *Ruwa* than to the living. The dead can pray to God for the living and are heard more than the living who may be praying directly to *Ruwa*.

³⁸ *Kisusio* is a name given to the blood of the slaughtered animal mixed with meat. It is very famous in the Chagga tribe.

³⁹ Cf. J. MBITI.. *African Religions and Philosophy*, 69

Conclusion

From the brief analysis of the biblical notion of sacrifice and sacrifice as understood by the Chagga we see that sacrifice has the essential aim of uniting the society with the creator God. It is the outward expression of the inward attitude of man to long for and give honor and respect to the giver of life. It is the way of worship, adoring, thanking, and praising the creator God for the marvelous deeds in the community. We also saw that there are parallels between the Old Testament and Chagga forms of sacrifice, as well as, clear differences.

If this was the way people related to God in the Old Testament and in traditional religion we ask ourselves why there is a need of the Eucharistic sacrifice of Christ. We shall discuss this in the next chapter.

CHAPTER TWO

2.0. THE BIBLICAL UNDERSTANDING OF SACRIFICE IN THE NEW TESTAMENT

(i) Introduction

We have seen the meaning of sacrifice in the Old Testament is similar to the anthropological meaning among the Chagga sacrifices. The New Testament, however, gives it a different meaning. And the meaning which is given in the New Testament is much superior to that of the Old Testament. In this chapter we are going to analyze the differences.

(ii) The term Sacrifice

The New Testament uses the term "*thysia*" three times (Heb. 10: 12, 1 Cor. 5:7, Eph. 5:2) to speak of the sacrifice of Christ and it speaks of the life and work of Christians as sacrifice five times (Rom 12:1, Phil 2:17, 4:18; Pet 2:5, and Heb. 13:15).⁴⁰ The Letter to the Hebrews stresses the finality and unrepeatable nature of Jesus' death as a sacrifice and, thus, establishes the theological rationale for recognizing the obsolescence of offering any further animal sacrifices. In line with the New Testament reading on the sacrificial death of Jesus, the Apostolic Fathers recognized his death as a fulfillment of the O.T. sacrifices. The

⁴⁰ Cf. M. DOWNEY, ed., *The New Dictionary of Catholic Spirituality*, 845

fulfillment found in the sacrifice of Christ has thereby abolished the need for other ritual sacrifices in the Christian era.⁴¹

2.1. THE SACRIFICIAL AND MEMORIAL ASPECT OF THE LAST SUPPER

“The Eucharist is the memorial of Christ’s Passover, the making present and the sacramental offering of his unique sacrifice in the liturgy of the church which is his Body. The sacrificial character of the Eucharist is manifested in the words of Jesus while instituting it: ‘this is my body which is given for you’ and this cup which is poured out for you is the New covenant of my blood (Lk. 22:19-20).”⁴²

As she celebrates the sacrifice of Christ, the Church accomplishes on the altar the setting forth of the sacrifice of the Son before the Father, giving him thanks and beseeching him to grant his favors. As “often as the sacrifice of the cross is celebrated on the altar, the work of our redemption is carried out.”⁴³ The French Reformation theologians of the 17th century were to insist on the memorial and sacrificial aspect in the Lord’s Supper. Pastor Pierre du Moulin of Paris in his famous book *Le Bouclier de la Foi* (1635) expressed it as follows; stating the following particular reasons why the *Last Supper* can be termed ‘*sacrifice*.’

⁴¹ Cf. R. P. MARTIN-P. H. DAVID’S, eds., *Dictionary of the Later New Testament and Its Developments*, 1069

⁴² Catechism of the Catholic Church, 1262

⁴³ *Ecclesia de Eucharistia*, 11

“(a) This sacrament was instituted to proclaim the Lord’s death till he comes; and so the Lord’s Supper may be called sacrifice because it represents the sacrifice of the Lord’s death.

(b) It can be said that in the Last Supper we offer Jesus Christ to God, in that we pray to God to receive for us the sacrifice of his death.

(c) The Lord’s Supper is a Eucharistic sacrifice, that is to say a sacrifice of thanksgiving for God’s blessings.”⁴⁴

Furthermore, if we turn to what the Jewish liturgy of the Passover meal provides to gain a deeper understanding of the Eucharist, we might offer the following summary to explain why it can be said that the Eucharist is a sacrifice;

“(a) It is sacrifice of praise and thanksgiving recalling the marvels wrought by God in the order of creation and the order of redemption;

(b) It is the sacrament of the unique sacrifice of Christ: the sacramental presence of the sacrifice of the Cross;

(c) It is the liturgical presentation of the sacrifice of the Son by the church to the Father. to remind him of this people and to grant them the blessings afforded by that unique sacrifice;

(d) It is participation in the Son’s intercession with the Father for the gift of salvation to all people and for the coming of the Kingdom of God.”⁴⁵

Sacrifice is the most exalted and perfect manner of honoring God and, therefore, exceeds all other acts of worship. It also constitutes the principle act, and is the central point of the divine service. In this all agree that man by the offering of sacrifice renders to God the

⁴⁴ M. THURIAN., *The Mystery of the Eucharist, an Ecumenical Approach*, trans. by Emily Chisholm, 23

⁴⁵ M. THURIAN., *The Mystery of the Eucharist, an Ecumenical Approach* , 19

highest possible honor and homage. In sacrifice the interior adoration of the Divine Majesty attains its fullest expression. Sacrifice is essentially an act of adoration and, therefore, always acknowledges the divinity of the majesty of Him to whom it is offered. "When the church celebrates the Eucharistic sacrifice, she commemorates Christ's Passover, and it is made present: the sacrifice Christ offered once and for all on the cross remains ever present."⁴⁶

That which was prophetically promised by word and figure in the Old Testament has found its wonderful fulfillment and completion in the new law of grace, through Jesus Christ who after suffering death and leaving the world, bequeathed to His holy church as a precious inheritance, a clean food offering and a heavenly sacrificial food.

2.2. IT IS THE SELF-SACRIFICE OF CHRIST (Rom. 12: 1)

Christ is the self-sacrifice of God. The sacrifice of Christ is his own self-giving as a fragrant offering and sacrifice to the Father.⁴⁷ The book of Hebrews explains in a developed way the death and resurrection of Christ as a sacrifice; we read, "Since the law has but the shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near" (Heb 10:1).

⁴⁶ *Catechism of the Catholic Church*, 1364

⁴⁷ Cf. J. YPERMAN., *Teaching the Eucharist*, trans by M. D. Leitch, 89

During the sacrifice of the cross it is nothing less than Jesus offering himself to the Father. He offered himself to God as a pure sacrifice without any stain.⁴⁸ It is a perfect sacrifice which can purify our inner self from dead actions so that we are able to render our service to the living God in the new liturgy of the heart (Heb. 9:14).⁴⁹ The letter to the Hebrews teaches that the sacrifices of the O.T. are shadows of what is to come. They are initial sketches, broad views, of what was planned.

Jesus' Last Supper with his disciples on the night before he died is described in the Gospels as a familial gathering of the Passover. By eating together, "Jesus and his friends were performing the paschal peace offering; and it was this action that Jesus "transignified" by the new meaning he gave to the sharing of the bread and the cup, that is, the sharing of Himself."⁵⁰ This is due to the fact that the Old Testament sacrifices were an

Incomplete version of the kind of sacrifice God really had in mind: the sacrifice of the covenant, the sacrifice which Christ offered. The sacrifice of Christ is the only sacrifice of the new covenant. It therefore fulfils all the sacrifices of the O.T. That which they were instituted for, that which they were intended to achieve was fully accomplished by the one sacrifice of Christ.⁵¹

For we read in Hebrews that, "every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer. Christ then came to offer

⁴⁸ Cf. J. YPERMAN., *Teaching the Eucharist*, trans by M. D. Leitch, 89

⁴⁹ Cf. M. DOWNEY., *The New Dictionary of Catholic Spirituality*, 845

⁵⁰ S. B. CLARK., *Catholics and the Eucharist. A Scriptural Introduction*, 87

⁵¹ S. B. CLARK., *Catholics and the Eucharist. A Scriptural Introduction*, 88

sacrifice so that He might save the world” (Heb. 8:3). The Catechism of the Catholic Church states: “The sacrifice of Christ and the sacrifice of the Eucharist are one and the single Sacrifice. The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.”⁵²

2.3. IT IS THE THANKSGIVING SACRIFICE OF CHRIST

“Jesus inserts his own thanksgiving into the traditional Jewish framework of the commemoration meal; this thanksgiving acquires an entirely new Christian content.”⁵³ The Eucharistic sacrifice of Christ is no longer merely a thanksgiving for the food with which God nourishes his people, but a thanksgiving for the nourishment that gives him life to do the will of the Father by appearing, filled with love, among his fellow men. It is a thanksgiving not simply for the escape from servitude in Egypt and for the passage through the Red Sea to the promised land of Canaan, but thanksgiving for his own departure through a revelational death and his entry into the kingdom of love into the glory of the Father.⁵⁴

The self-offering of Jesus is not a thanksgiving for the O.T. events rather for the N.T. events in His own blood. The Eucharistic sacrifice of Christ is not just a reference to the sacrifice which will follow, but is already this sacrifice in a sign-activity. The Eucharistic sacrifice of Christ is the great meal of the church’s unity; it is the sign and cause of that

⁵² *Catechism of the Catholic Church*, 1367

⁵³ J. YPERMAN., *Teaching the Eucharist*, Trans by M. D. Leitch, 57

⁵⁴ Cf. J. YPERMAN., *Teaching the Eucharist*, Trans by M. D. Leitch, 58

union of love or fraternal charity of which Christ himself spoke at the last Supper.⁵⁵ The Eucharistic sacrifice is the sacrifice of Christ: Christ is the victim and also the priest, the principle, sovereign priest, who works through ministers who act in his name.⁵⁶

2.4. IT IS THE EUCHARISTIC SACRIFICE OF THE CHURCH

The Eucharistic sacrifice of the Church is a mystery of faith “par excellence”⁵⁷, “the sum and summary of our faith.”⁵⁸ It does not mean that we can not understand it; rather we cannot exhaust all that the mystery holds. “Through the sacrament of the Eucharistic sacrifice Jesus draws the faithful into his hour; he shows us the bond that he willed to establish between himself and us, between his own person and the church. Indeed, in the sacrifice of the cross, Christ gave birth to the church as his bride and his body.”⁵⁹ As we human beings come before the mystery we come to the point of contemplation for we lack the proper words of explanation.

The church which is the Body of Christ participates in the offering of the Head. With Him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of His body. The lives of the faithful, their praise, sufferings, prayer and work, are united with those of Christ and with his total offering, and so acquire a new value.

⁵⁵Cf. J. P. SCHANZ., *The Sacraments of Life and Worship*, 163

⁵⁶Cf. E. FALARDEAU., *A Holy and Living Sacrifice. The Eucharist in Christian Perspective*, 49

⁵⁷ *Sacramentum Caritatis*, 6

⁵⁸ *Catechism of the Catholic Church*, 1327

⁵⁹ *Sacramentum Caritatis*, 14

Christ's sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering.⁶⁰

Furthermore, in the words of Pope John Paul II,

The church has received the Eucharist from Christ, her Lord not as one gift – however precious – among so many others, but as *the gift per excellence*, for it is the gift of himself, of his person in his sacred humanity, as well as the gift of his saving work When the church celebrates the Eucharist, the memorial of their Lords death and resurrection, this central event of salvation becomes really present and the work of our redemption is carried out.⁶¹

The Eucharistic sacrifice of the New Testament neither can nor may be independent of the sacrifice of the cross, because from this salvation flowed forth to mankind before and after Christ; it, therefore constitutes the centre point to which all other sacrifices are referred. The involvement of Christ in the Eucharistic sacrifice is not inferior to his involvement in the sacrifice of the cross, because the one who makes the offering is the same as the one who is the victim.

The sole difference between the two sacrifices consists in the “manner of offering.” The sacrifice of the cross was a bloody immolation, while the Eucharistic sacrifice is in the ritual order and excludes any shedding of blood.⁶² Besides, the Eucharistic sacrifice has the distinctive element of offering the body and blood of Christ under the species of bread and wine which are sacramental signs.

⁶⁰ *The Catechism of the Catholic Church, No. 1368*

⁶¹ *Ecclesia De Eucharistia, 11*

⁶² *Cf. Catechism of the Catholic Church, 1368*

2.5. THE EUCHARISTIC SACRIFICE IN THEOLOGY

The concept of Eucharist as sacrifice has also been given great consideration in the history of theology. Theology has expanded and has given more meaning to the understanding of Eucharist as sacrifice. Here I will explain the views of some theologians who have helped in shaping the understanding of sacrifice. We shall treat this by looking at the ideas of certain theologians regarding sacrifice both of the past and of more recent times.

2.5.1. ST. IRENEUS (AD 180)

According to St. Irenaeus and other early Christian writers, the Eucharist is the pure sacrifice which prophet Malachi speaks about: *"I have no pleasure in you, says the Lord of hosts; neither will I accept any sacrifice from your hands, for from the rising of the sun, even to its setting, my name is great among the nations; and everywhere they bring sacrifice to my name, and a pure offering; for great is my name among the nations. says the Lord of hosts (Mal. 1:10-11)."* St. Irenaeus appealed to the teaching of Malachi to substantiate his plea for a genuine interior offering by tracing the origins of the Eucharist from the Last Supper:

He (Christ) took that which is from creation, bread, and gave thanks, saying; This is My Body" and like wise the cup, which is of the same creation as ourselves, he confessed to be blood, and taught a new oblation of the New Testament. The church receives from the Apostles and offers to God throughout the world to Him who gives us nourishment. ⁶³

⁶³ ST. IRENAEUS., as quoted in *The Sacraments of Life and Worship* by J. P. Schanz, 177

For Irenaeus. "Christ acknowledged (at the last supper) the chalice of His blood and taught the new sacrifice of the new Covenant, which the church has received from the apostles and offers to God throughout the entire world (*et novi testament novam docuit oblationem, quam Ecclesia ab Apostolis accipiens in universe mundo offert Deo*)."⁶⁴

The Churches of the East and West, teach that the Eucharist has a clear sacrificial character. Again we must emphasize that the sacrifice offered in the Eucharist is not a new and separate sacrifice from Christ's one sacrifice on the cross. Rather, the re-presentation of the sacrifice partakes in the one, universal sacrifice of Jesus, offered once and for all.⁶⁵ Thus the early fathers called the Eucharistic sacrifice the "*unbloody sacrifice*."⁶⁶ Furthermore, we also offer up our selves as a sacrifice of praise and thanksgiving to God through our prayers during the Eucharistic sacrifice.

The sacrifice which the Lord commanded to be offered is the one which finds favor in the eyes of God as a "clean oblation and well pleasing to Him" (*Sacrificium purum et acceptum*).⁶⁷ Therefore, this lays an emphasis on the importance of the Eucharistic sacrifice of Christ which has to replace all the other traditional sacrifices.

⁶⁴ ST. IRENAEUS., as quoted in *The Holy Sacrifice of the Mass; Dogmatically, Liturgically and Ascetically Explained* by Dr. N. Gehr, 102

⁶⁵ T. WHALEN., *The Authentic Doctrine of the Eucharist*, 19

⁶⁶ M. O'CARROLL. ., *Corpus Christi an Encyclopedia of the Eucharist*, 178

⁶⁷ N. GIHR. ., *The Holy Sacrifice of the Mass; Dogmatically, Liturgically and Ascetically Explained*, 102

2.5.2. St. Augustine of Hippo

St. Augustine's contribution to the development of theology of the Eucharist as sacrifice centers also around the notion of the Mass as a sign or symbol of an invisible sacrifice. Speaking of sacrifice in general he explains: "a visible sacrifice, therefore, is a sacrament or a sacred sign of an invisible sacrifice."⁶⁸ The Eucharist as celebrated by the church is none other than the sacrament of the sign of Christ own self-offering. Just as on Calvary, Jesus was both priest and victim so also in the sacrifice of the church Jesus is both principal priest and offering. The Eucharist is "that corporate sacrifice"⁶⁹ by which the whole church offers itself through the 'great priest', Christ Himself, our mediator.

Therefore, the key notion of Eucharist for Augustine is

Our unity in the body of Christ, that unity into which the celebration of the Eucharist incorporates us ever more deeply: 'The one Christ, the full Christ, and the whole Christ.' True sacrifice is that of the whole city of God, the whole body of Christ gathered in breathless adoration before the Father;all this does not take place at a distance but is the very reality of what we ourselves do in our Eucharist.⁷⁰

⁶⁸ ST. AUGUSTINE., *City of God*, trans, by Henry Bettenson, 377

⁶⁹ ST. AUGUSTINE., *City of God*, trans, by Gerald G. W- Demetrius B. Z- Grace M- Daniel J.H.,192

⁷⁰ST. AUGUSTINE., as quoted in *The Eucharist, Problems in Theology*, by R. Moloney., 106

He says, "The true sacrifice is offered in every act which is designed to unite us to God in a holy fellowship, every act, that is, which is directed to that final Good which makes possible our true felicity."⁷¹

2.5.3. St. Thomas Aquinas

St. Thomas writes that, "The external sacrifice represents the true, internal sacrifice according to which the human spirit offers itself up to God."⁷² For him, a sacrament is the expressive and efficacious sign of the deliberate and suppliant return of man to God, who receives him. That is why there is always an action in sacrifice. Something is changed. There is a movement, an activity, a great stirring of mankind towards its master, turning deliberately heavenwards to reach the end without delay.⁷³

Additionally the essence of the Eucharistic sacrifice, according to Thomas, was the sacrifice of Christ. St. Thomas states that, "once Christ was sacrificed in his very self, yet daily he is sacrificed in the mass and it is peculiar to this sacrament that in its celebration, Christ is the sacrifice."⁷⁴

⁷¹ ST. AUGUSTINE., *City of God*, trans, by Henry Bettenson , 379

⁷² ST. THOMAS AQUINAS., *Summa Theologica*, Part III qn, 22, Art. 2

⁷³ ST. THOMAS AQUINAS., *Summa Theologica*, Part III qn, 22, Art. 3

⁷⁴ ST. THOMAS AQUINAS. , as quoted in *The Authentic Doctrines of The Eucharist*, by Teresa Whalen, 17

On the other hand, Aquinas takes up the question as to how the Eucharistic sacrifice is an immolation of Christ. If Christ was immolated or sacrificed on the cross, how can he be immolated again in the sacrament? The answer Thomas gives is two-fold. First, the Mass is the immolation of Christ because it is “a kind of representative image of Christ’s passion, which is his true immolation. Second, “because the effects of Christ’s passion are truly extended to the Christians in the celebration of the Eucharist.”⁷⁵ St. Thomas deals with sacrifice in the context of the virtue of religion. “This sacrament is at the same time sacrifice and sacrament; but it has a nature of sacrifice inasmuch as it is offered up, and it has the nature of a sacrament inasmuch as it is partaken.”⁷⁶

2.5.4. Vatican II

The Second Vatican Council does not speak much on the question of sacrifice however it rightly proclaims that the Eucharistic sacrifice is “the source and summit of the Christian life.” It continues to emphasize that, “when the faithful are taking part in the Eucharistic sacrifice, they offer the divine victim to God, and offer themselves along with it.”⁷⁷

⁷⁵ J. P. SHCANZ. . *The Sacraments of Life and Worship*, 180

⁷⁶ ST. THOMAS AQUINA, *Summa Theologica*, VOL. III, 79, 7

⁷⁷ FLANNERY, A., *Vatican Council II: Dogmatic Constitution on the Church, Lumen Gentium*, 11.

2.5.5. Pope John Paul II: Ecclesia De Eucharistia

According to Pope John Paul II, the Lord Jesus on the night he was betrayed, (1 Cor. 11:23) instituted the Eucharistic sacrifice of his body and his blood. The Eucharistic sacrifice is based on the words of our Savior Himself; “This is my body, this is my blood, which is given for you, which is poured out for you” (Lk. 22: 19-20). For Jesus, what he was giving them was his body and blood; he also expressed its sacrificial meaning and made sacramentally present his sacrifice which would soon be offered on the cross for the salvation of all. “The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of the communion with the Lord’s body and blood. Indeed, the sacrifice of Christ and the sacrifice of the Eucharist are one and single sacrifice.”⁷⁸ The Eucharistic sacrifice makes present not only the mystery of the savior’s passion and death, but also the mystery of the resurrection which crowned his sacrifice.

Conclusion

Concisely, Christ is the New Sacrifice of the New Testament. He is the culmination of all the Old Testament Sacrifices. With Jesus there is no room for other sacrifices. He is the pure sacrifice that has found favor and which is acceptable in the eyes of God. It is this

⁷⁸*Ecclesia De Eucharistia, 11, 12, 13*

sacrifice of Christ which has cleansed away our iniquities and restores again our union with the Father.

Thus, the theologians have emphasized the meaning of Eucharistic sacrifice as that which is a pure and clean oblation in the eyes of the creator. It is the self-offering of Christ to God which surpasses all other sacrifices. It is the true immolation of Christ which is celebrated every day in the Eucharistic sacrifice of the mass.

In view of this the questionnaires owing to the practice of the Chagga: Do the traditional sacrifices (Chagga sacrifice) have meaning today? If yes, what is it then? We shall take this up in the next chapter.

CHAPTER THREE

3.0. THE EUCHARISTIC SACRIFICE A SYMBOL OF OUR CHRISTIAN SALVATION

Introduction

In this chapter we will perceive the Eucharistic sacrifice as the means which unites us here and now to the Father in a way that the traditional sacrifices could not do. Traditional sacrifice played its role; but now Christ has united all other sacrifices to His own. We will examine and see the similarities and dissimilarities between the Chagga sacrifices and the Eucharistic sacrifice. We will be able to see why the Eucharistic sacrifice has precedence over the other sacrifices (the superiority of Christ's sacrifice). The chapter will conclude with a theological reflection on the two sacrifices and suggest a way forward.

3.1. THE SACRIFICE OF CHRIST IS NOW THE EUCHARISTIC SACRIFICE

In the Mass, a true and authentic sacrifice is offered to God, and this offering does not consist only in the fact that Christ is given to us as food. The sacrifice of the Mass is not only a sacrifice of praise and thanksgiving nor a simple commemoration of the sacrifice

accomplished on the cross, but a true propitiatory sacrifice.⁷⁹ It is a memorial which makes Christ and the sacrificing Christ-event present now. (That which Christ instituted at the last supper in view of His Sacrificial death, continues to be alive today).

We know from the teaching of the church that the liturgical action which she calls Mass is a “*sacrificium visibile*.” this means that by the means of the visible ritual action the sacrifice of Christ is re-presented.⁸⁰ Karl Rahner writes:

It should be certain and generally agreed that the sacrifice of the mass is in the first place a *repraesentatio sacrificii crucis* in virtue of the fact that the species, refers back to the sacrifice of the cross; secondly because the *christus passus* is really present under the sacramental signs; and thirdly because under these sacramental species he is offered by the church commissioned by him to the father precisely as the Christ who suffered and died.⁸¹

The words of Karl Rahner are further strengthened and emphasized when Vatican II comments that, “at the last supper our savior instituted the Eucharistic Sacrifice of his body and blood, by which he would perpetuate the sacrifice of the cross throughout the centuries until he should come again; thus entrusting to the church his beloved bride, the memorial of his death and resurrection.”⁸²

⁷⁹ Cf. K. RAHNER-A. HAUSSLING., *The Celebration of the Eucharist*, 17

⁸⁰ K. RAHNER-A. HAUSSLING, *The Celebration of the Eucharist*, 18

⁸¹ K. RAHNER-A. HAUSSLING, *The Celebration of the Eucharist*, 23

⁸² FLANNERY, A., *Vatican Council II, Constitution on the Sacred Liturgy*, 47

The Council of Trent attests that the actual offering made by Christ at every Mass is an oblation or offering made by the church in virtue of the power conferred upon her by Christ. This means that the one who offered himself once on the Cross is the same one that now makes this offering through the ministry of priests.⁸³ The involvement of Christ in the Eucharistic sacrifice is not lesser, inferior or smaller, to his involvement in the sacrifice of the cross, since the same one makes the offering just as the same one is the victim.

The manner of offering the two sacrifices is what differentiates them. The sacrifice of the cross was a bloody immolation, while the Eucharistic sacrifice is of a ritual order and excludes any shedding of blood.⁸⁴

The relationship between the Eucharistic sacrifice and that of the cross is expressed by the term “representation or re- representation.Christ wished to leave the church a visible sacrifice.....in which would be represented the bloody sacrifice that was to be accomplished once for all on the Cross and whose memory would be perpetuated to the ages.”⁸⁵ (DS 1740)

⁸³ Cf. R. R. BARR, trans., *The Eucharist. Sacrament of New Life. Official Catechetical Text for the Great Jubilee of the year 2000*, 83

⁸⁴ Cf. R. R. BARR, trans., *The Eucharist. Sacrament of New Life. Official Catechetical Text for the Great Jubilee of the Year 2000*, 84

⁸⁵ *Ibid*, 85

3.2. FRUITS OF THE EUCHARISTIC SACRIFICE

The sacrificial offering of Christ highlighted in the consecration through the ministry of the priest yields a particular fruit which is gained through the simple celebration of the sacramental act.

In the Eucharistic sacrifice and through it, man turns to God, offers him in the mystery of the church Christ's sacrifice on the cross as his own oblation. God therefore turns to him with the whole love he bears to man because of Christ's act of atonement. Man receives the effect of this reconciling, forgiving and helping love of God in the finite measure of his inner readiness and openness (*fides et devotio*, Canon of the Mass). This is determined by habitual grace and by his actual union in faith and love with Christ's sacrifice, promoted by the Mass itself as *opus operatum*. His openness and cooperation is therefore not simply the measure of the accidental benefit of the Mass (if one may so term it) which derives from the subjective activity of the person taking part in offering the sacrifice (*ex opere operantis*). It is also the measure of the actual effect of the Mass as such (*ex opere operato*). The effect of the Mass as *opus operatum* is proportional to the intensity of the subjective act of oblation of those taking part in the Mass even though that does not mean that they only receive what they would have received if they had performed their acts independently of the actual, objective sacrifices.⁸⁶

Theological reflection has seen that the efficacy of the Mass is fourfold: *thanksgiving, adoration, propitiation and the obtaining of graces*. "According to this fourfold finality, the sacrifice is called laetitic Eucharistic, the propitiatory and

⁸⁶ K. RAHNER-A. HAUSSLING, *The Celebration of the Eucharist* 77

impetratory. The propitiatory and impetratory efficacies each bear a twin application, for the living and for the departed.”⁸⁷

Furthermore, the Eucharistic Sacrifice produces an effect of grace for the living. It has its origin in the sacrificial will of Christ and is reflected in the traditions of the church whereby the faithful request priests to offer mass for some special intention in order to obtain graces they need in the daily lives.

The efficacy of the Eucharistic sacrifice is, furthermore made real when one receives Holy Communion, because through our communion with his body and blood, Christ also grants us his spirit. “He called the bread his living body and he filled it with himself and his spirit ... He who eats it with faith, eats fire and spirit ... Take and eat this, all of you and eat it with the Holy Spirit. For it is truly my body and whoever eats it will have eternal life.”⁸⁸ This is manifested by the church when it implores this divine gift in the Eucharistic epiclesis.

The celebration of the Eucharistic sacrifice is an ever greater development of the life of the Church. It makes Christ present under the species of bread and wine. St. Paul confirms this by saying “We proclaim the Lord’s death until he comes” (1 Cor. 11:26).

⁸⁷ R. R. BARR, trans., *The Eucharist. Sacrament of New Life. Official Catechetical Text for the Great Jubilee of the Year 2000*, 95

⁸⁸ *Ecclesia De Eucharistia*, 17

Naturally, it is very much desired that the priest who celebrates the Eucharist commits himself with his whole soul in the offering of the sacrifice and conforms his own attitude to that of the Savior. In so doing, he can contribute to the fecundity of the Eucharistic sacrifice for the church and for humanity. Whenever the Eucharistic sacrifice is being celebrated it contributes to a deeper holiness in the church and a livelier influence of the love of the savior upon the destiny of all human beings.⁸⁹

3.3. THE COMPARISON BETWEEN THE CHAGGA SACRIFICE AND THE EUCHARISTIC SACRIFICE

3.3.1 The Similarities

The Eucharistic Sacrifice is a sacrifice of praise and thanksgiving recalling the marvels brought by God in the order of creation and the order of our redemption. Similar to the sacrifices of the O.T. the Chagga community offer sacrifice as way of giving thanks and praise to the creator for the marvels they experience in their lives.

As we saw earlier, the purpose of sacrifice in Chagga culture was also to reconcile and appease God when they felt that they were distant from the graces of God. In the N.T. the sacrifice of Christ was first to restore the relationship between humanity and God, the relationship which was lost by the first parents. “Jesus Christ answered for us and

⁸⁹ Cf. Robert R. Barr, trans., *The Eucharist. Sacrament of New Life. Official Catechetical Text for the Great Jubilee of the Year 2000*, 97

represented us before God, that is, he performed all that was demanded in order to grant us pardon and restore us to grace...and He indeed performed it for us, that is, in our stead. That which we were obliged to do and yet unable to accomplish, Jesus Christ as our substitute, performed for us; ...he appeased the Divine justice and majesty”⁹⁰(1 Tim 2:5-6).

Furthermore, the word sacrifice is used in both in the scriptures, as well as in the African Traditional Religion (Chagga). In the N.T. the word sacrifice refers primarily to the sacrifice of Christ. As we saw earlier the meaning of sacrifice remains essentially the same.

Furthermore, another similarity we find is that in the Old Testament sacrifice was a way of paying homage to God; it was an expression of adoration and thanksgiving. Both these elements are found in the Traditional African Religions particularly Chagga beliefs. Sacrifices are performed as one way of acknowledging the existence of the Supreme Being, whom they call *Ruwa*.

Today, in the Church by virtue of Baptism every Christian is a priest participants in some way in the priesthood of Christ, nevertheless the whole church celebrates but there is a need of an ordained ministers to offer the sacrifice ‘in persona Christi.’ Without the presence of action of the ordained minister the sacrifice of the Eucharist is not present. The

⁹⁰ DR. N. GHIR., *The Holy Sacrifice of the Mass; Dogmatically, Liturgically and Ascetically Explained*, 39

same is true in Chagga sacrifice; only those who were elected by the community members could offer sacrifices.

Furthermore, the Eucharistic sacrifice of the New Testament is done in a particular place. The particular and special place for the sacrifice is on the altar in the Church building. Similarly, Wachagga do not offer sacrifices just anywhere; they have a special place for the sacrifices (*mbuonyi*),⁹¹ prayers and offerings.

After seeing the similarities there are also differences between the Eucharistic sacrifice and the Chagga sacrifices that can be left out.

3.3.2. The Dissimilarities

“The Eucharistic sacrifice is the memorial of Christ’s Passover, the making present and the sacramental offering of his unique sacrifice, in the liturgy of the church which is his body.”⁹² Christ offered himself once and for all (Hebrew 8:25-26). The sacrifice of Christ is not repeated. The Chagga sacrifices, however, are like the Old Testament sacrifices; they are done repeatedly according to the events and the needs of the community. The Eucharistic sacrifice of Christ is the memorial of his total self-giving (kenosis) which needs not to be supplemented with other sacrifices.

⁹¹ *Mbuonyi* is a sacred place near a Chagga homestead where ancestors are buried and memorized. It is also a special place for prayer, offering and sacrifice.

⁹² *Catechism of Catholic Church, 1362*

Another point to consider is that, the sacrifice of the New Testament is offered directly to God; Jesus offered himself to the Father. The Chagga and African traditional sacrifices are offered through intermediaries. They considered themselves not worthy to offer sacrifices directly to God.

The third dissimilarity lies in the fact that in the New Testament Jesus Christ is the one who offers himself to the Father. In other words, Jesus is the agent and object of sacrifice. "He (Christ), our Lord and God, was once and for all to offer himself to God the Father by his death on the altar of the cross."⁹³ (Lk. 22: 37) For the Chagga the objects of sacrifices are largely farm products. They include produce like maize, bananas, potatoes, cereals, cows, goats, sheep, doves and chickens.

Fourthly, the Eucharistic Sacrifice makes present not only the mystery of the Saviors' passion and death, but also the mystery of the resurrection which crowned his sacrifice. "It is as the living and risen one that Christ can become in Eucharist the "bread of life" (Jn 6: 35, 48), the "living bread" (Jn 6:51)."⁹⁴ The Chagga traditional sacrifices can not render any one or anything present; except praise, thanks, adoration, and petitions of the community the creator.

⁹³ *Catechism of Catholic Church, 1366*

⁹⁴ *Ecclesia De Eucharistia, 14*

Fifthly, the Eucharistic sacrifice was done only once with our Lord Jesus Christ on the cross. As we saw earlier, the sacrifice of Christ and the sacrifice of the Eucharist are “one single sacrifice.” “The victim is one and the same: the same one (who offered himself on the cross) now offers through the ministry of priests, only the manner of offering is different. In this divine sacrifice which is celebrated in the mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in unbloody manner.”⁹⁵

⁹⁵ *Catechism of the Catholic Church*, 1367

3.3.3. Theological Reflection

As we saw in the earlier chapters, sacrifices meant an expression of close relationship between the offerer and the creator. It was a way for people to express their acknowledgment of the Supreme Being. It was done as we saw in various ways and for varied reasons. And furthermore, Jesus Christ came to give new meaning to the Old Testament sacrifices.

The question as we saw in the beginning of my essay is concerned with the fact that some good and faithful Christians among the Chagga engage in traditional sacrifices. Are they not living a double life standard? On Sundays they are in the church participating well and fully at the Eucharistic celebration; but when they go back home they also participate in the traditional sacrifices in times of needs.

Therefore, we see in this perspective that something is missing. As I was trying to inquire from the elders (wazee) and some fully committed Christians I was given the following reasons why some Christians combine the two kinds of life; on one hand offering the Eucharistic sacrifice on Sundays and offering the traditional Chagga sacrifice. With genuine open hearts some gave me the following reasons others, however, were more reluctant, not saying anything, especially the once who knew my status. The reasons they gave me were:

A) Fear of the Dead: The Chagga people believe that there is a reason for everything that happens to them and they attribute the cause of the events to the ancestors. Although they participate in Christian worship on Sunday, they believe that their plea and the communication to Ruwa are only possible through the ancestors. They feel they have a debt to pay to their ancestors; if not paid something bad will befall them.

b) Belief in Witch Doctors: Some good Christians whose faith is not strong find themselves wavering when facing certain challenges. They believe in *Ruwa*, but when they are challenged with something difficult in life they seek a quick solution; very often it is an appeal to the witch doctors. In the end when their problem is not solved they come back to the church and call for God's help.

c). Ignorance: Some of the faithful Christians really do not know the scriptures or the deeper meaning of the mysteries of our faith. They are not worried if what they are doing is wrong because they lack the proper knowledge. They feel that is one of their duties as well.

3.3.4. THE SUPERIORITY OF CHRIST'S SACRIFICE (HEB. 9-10.18)

We have seen that Christ's sacrifice is superior to all other sacrifices. It is the summation of all other sacrifices. This is emphasized in the letter to the Hebrews that Christ's sacrifice is superior because;

1. The tabernacle of Jews, with all its rich adornment and glorious traditions, was merely a symbol of the heavenly tabernacle into which Christ; our High priest has entered (9: 6-9, 11, 23-25).
2. The priests of the Old Testament sacrifices were themselves sinners and had to sacrifice for themselves as well as the people (9:7). Our high priest is the son of God Himself (10: 6-7), who now sits at the right hand of God (10:13), and, therefore, His one sacrifice is eternally efficacious.
3. The victims of the Old Testament sacrifices were bulls and goats; the victim of our Eucharistic sacrifice is the unblemished son of God (9:12-13). This difference in the value of the victims account for the fact that in the Old Testament new victims had to be continually offered year after year, while Christ was offered once and for all time as a complete and perfect satisfaction to the father for sin to gain an eternal redemption.
4. The effect of the Jewish sacrifices was to offer only a legal cleansing of the worshipper (9: 9-10). Thus not only are the animal offerings inadequate (9:12-14), but also because of the imperfection of the old covenant (9:15-22); the law was but a shadow of the good things to come and so were the sacrifices offered under its dispensation (10:1-5). However, only the sacrifice of Christ truly sanctifies us with interior holiness. Through it, we enter into the heavenly realities, a participation in divine life. Because the sacrifice of Christ has this

ultimate and eternal efficacy, there is no longer any need for the offering of other victims (10:14-18).

Furthermore, the superiority of Christ's sacrifice demands from the faithful that the sacrifice we offer must be the best we have to offer; otherwise we despise the name of God by offering defiled food (Mal. 1: 6-8). It must be offered with sincerity and devotion, otherwise other sacrifices may bring a curse from Him who deserves proper reverence (Mal. 1:14-2: 9). The Eucharistic sacrifice, must be offered in conjunction with righteous lives (Mal. 2:13-16) (Mt. 5: 21-24). The sacrifice that best befits an eternal Father is the Eucharistic sacrifice of Christ, His beloved Son.

3.3.5. The Way Forward: *What Should be Done?*

The fact remains that the Eucharistic sacrifice of Christ is superior to other sacrifices. It is the one which finds favor in the eyes of God. The traditional sacrifices have been taken up in that of Christ. The following approaches could be implemented in order to restore the superiority of Christ's sacrifice in the life of the Chagga community and other communities which still engage in the traditional sacrifices.

a) Deeper evangelization: In the spirit of the Church this does not mean a new fashion for sake of doing things in a different way, forgetting the riches and achievements of the past. What I mean is the renewal of our energies, a better use of our limited human and material

resources, a more inculturated approach and new understanding of the church as family at the service of the whole human being.

Moreover, a deeper emphasis on the faith, on the very core of Christian faith is necessary. I sense that formation in the faith too often stops at the elementary stage with the unfortunate consequences of allowing our people to live in ignorance which can be an obstacle to authentic Christian growth, and an opening to the influence of un redeemed concepts of local culture, the culture of the world and even the influence of emerging Christian sects whose approaches can be very attractive to some. Therefore, the role of the evangelizer, including the lay-Christian, the priest, and the bishop, the whole body of the church, has to be the same as that of Christ himself, the first Evangelizer. Since we are all baptized we are consecrated to Christ; we share in the, priestly, prophetic, and kingly ministry of Christ, the Prophet. In this way, the pastoral functions of the church in its evangelization process are expressed and integrated.⁹⁶ These can be expressed further in the fundamental dimensions of evangelization as employed in the four categories presented by Rodrigo Mejia, in his article '*Conditions for Promoting Justice and Peace, an Integrated New Evangelization*' in the book entitled *New Strategies for a New Evangelization in Africa*. These are summarized in the table below:

⁹⁶ Cf. CECIL MCGARRY-al., *New Strategies for New Evangelization in Africa*: 63.

The Fundamental Dimensions of Evangelization

FUNCTIONS OF CHRIST	DIMENSIONS OF EVANGELIZATION	CORRESPONDING PASTORAL FUNCTIONS
PROPHET	<i>Martyria</i> (Witness to and Proclamation of the Gospel)	Spirituality-Proclamation-Catechesis-Theology-Vocation promotion-Ongoing Religious Formation.
PRIEST	<i>Liturgia</i> (Public Religious service of the Church)	Sacraments- Christian Initiation-Prayer- Religious Celebrations.
KING	<p><i>Koinonia</i> (Building up of the community at all levels)</p> <p><i>Diakonia</i> (Service to the human community at all levels)</p>	<p>Church as a family- Leadership Ministries-small Christian communities-Ecumenism-interreligious dialogue- Inculturation.</p> <p>Justice and Peace-Development-relief-Education-Health- Human promotion-Social Communications-Administration.</p>

The four dimensions are “constitutive dimensions of every evangelizing activity of the church”⁹⁷ in such a way that even if one dimension is more emphasized than others, all

⁹⁷ CECIL MCGARRY-al., *New Strategies for new Evangelization in Africa*: 64.

have to be present. Furthermore, we have to keep in mind that the integration of evangelization should in one way or the other follow the model of the integration of Christ the first Evangelizer, "Jesus himself, the Good News of God, was the very first and the greatest evangelizer; he was so through and through: to perfection and to the point of the sacrifice of his earthly life"⁹⁸ where by the human nature and the divine nature were united without confusion; different without separation.⁹⁹

Pope Paul VI emphasized the aspect of evangelization when he says that:

The purpose of evangelization is therefore precisely this interior change, and it had to be expressed in one sentence: The best way of stating it would be to say that the church evangelizes when she seeks to convert, solely through the divine power of the message she proclaims, both the personal and collective conscience of people, the activities in which they engage, and the lives and concrete milieu which are theirs.¹⁰⁰

b) **Catechetics:** There is a great need for deeper catechesis on the mysteries of our faith. Although the Gospel of Christ has been preached, reflected upon and taught for two millennia and Africa has been a recipient of this Good News for centuries, there is a constant need to deepen and make meaningful this message in a world that is constantly changing. It seems that this aspect has been taken for granted leaving the people with a shallow knowledge of the mysteries of our faith and the temptation to live a double life to emerge.

⁹⁸ *Evangelii Nuntiandi*, 7

⁹⁹ Cf. CECIL MCGARRY-al., *New Strategies for new Evangelization in Africa*: 64.

¹⁰⁰ *Evangelii Nuntiandi*, 161

c) **The Need for Inculturation:** Faith needs to be inculturated; a goal which is not easily achieved. By this I mean that the inculturation of the Gospel in the lives of the people should consider the following two points: the message should be compatible with the Christian message and in communion with the universal church.¹⁰¹ People seem to have shallow knowledge of the mysteries of our faith and in this case the fundamentals of our Christian faith must be prioritized. That means Christ should be the center and source of our Christian faith. The O.T. sacrifices have been replaced with the Eucharistic sacrifice of Christ himself which is superior to other sacrifices.

Yet we find in the Chagga traditional sacrifices elements of community, solidarity, worship, an attitude of devotion, respect of the divine, respect of the holy things and fear of God. These values are in line with authentic Christian worship and can enrich the whole family of God. These values can be blended with the values of the gospel and so provide a more inculturated understanding of the Eucharistic sacrifice of Christ. Care, of course must be taken to avoid syncretism.

Furthermore, inculturation is really needed in the faith life of the Chagga community because the process of inculturation includes two essential dimensions; on the one hand, “the ultimate transformation of authentic cultural values through their integration in Christianity” and on the other, “the insertion of Christianity in the various human

¹⁰¹ Cf. *Ecclesia in Africa*, 47

cultures”¹⁰² for a firm rooting of the Gospel. Inculturation is precisely this insertion of the Gospel message into cultures. In this way by looking at the mystery of the Incarnation and of the Redemption we can realize that values and counter values are to be discerned. Just as the Word became flesh and dwelt among us but without sin; so in the same way the inculturation of the Good News can take on all authentic human values, purifying them and restoring to them their full and concrete meaning.¹⁰³

Inculturation is a movement towards full evangelization. It seeks to dispose people to receive Jesus Christ in an integral manner. It touches them on the personal, cultural, economic and political levels so that they can live a holy life in total union with God the Father, through the action of the Holy Spirit.¹⁰⁴

It is from this perspective, that I emphasize the need for inculturation and an inculturated understanding of sacrifice in the Chagga community. They will be able to recognize the supremacy of the Eucharistic sacrifice of Christ in their life; and turning towards him inculturated every aspect their way of living. “What matters is to evangelize a people’s culture, and cultures (not in a purely decorative way as it were by applying a thin veneer, but in a vital way, in depth and right to their very roots) in the wide and rich sense which these terms have in *Gaudium et Spes*, always taking the person as one’s starting-point and always coming back to the relationships of people among themselves and with

¹⁰² *Ecclesia in Africa*, 45

¹⁰³ Cf. *Ecclesia in Africa*, 46

¹⁰⁴ Cf. *Ecclesia in Africa*, 46

God.”¹⁰⁵ In the same line Pope John II emphasized that, “*if faith does not become culture, it has not been fully received, not thoroughly thought through, not faithful lived out*”¹⁰⁶

The Eucharistic sacrifice is the culminating point of all other sacrifices. Christ has lovingly decided to offer himself to the Father for our salvation because other sacrifices were incomplete and did not find favor in the eyes of God especially in restoring and developing our relationship with Him. Since Eucharistic sacrifice surpasses all other sacrifices; then Christ needs to be accepted as the “Transformer of cultures.”¹⁰⁷ Human culture on its own is part of the fallen world, but the death and resurrection of Christ which is made present every day by the celebration of the Eucharistic sacrifice has ushered in a new era. The culture of sacrifice among the Chagga and other tribes can now be transformed and made new.

Conclusion

It is clear that our Lord’s death on the cross was a voluntary sacrifice offered by Himself for the sins of the world. In order to have a real, true sacrifice it was not sufficient that our Lord merely accept death willingly. An act of the will is internal, but a sacrifice, as

¹⁰⁵ *Evangelii Nuntiandi*, 16

¹⁰⁶ *Ecclesia in Africa*, 61

¹⁰⁷ C. MAJAWA., *Integrated Approach to African Theology of Inculturation*, 11.

we have seen, is "a visible offering of a visible gift to God."¹⁰⁸ Therefore, "the Eucharistic sacrifice of the Last Supper was one with that of the cross in the sense that the same victim is offered in each and that the unbloody Eucharistic sacrifice gets its efficacy from the bloody sacrifice of the cross. The cross is a bloody sacrifice with its own visible oblation of the victim; the Eucharist is an unbloody sacrifice with its own visible oblation of that same victim."¹⁰⁹ So, the self-offering of Christ is the climax point of his redemptive mission and of all other sacrifices. Although there are some elements in the Chagga sacrifices which resemble that of the Eucharistic sacrifice, the Eucharistic sacrifice of Christ now surpasses all other sacrifices. For the sacrifice of Christ truly sanctifies us with interior holiness. Through it we enter the heavenly realities of participation in the divine life.

¹⁰⁸ J.J. FERNA, *Theology A course for College Students*, 195.

¹⁰⁹ J.J. FERNAN, *Theology A course for college Students*, 196.

General Conclusion

We have seen that sacrifice is the most exalted and perfect manner of honoring God and, therefore, excels all other acts of worship. It also constitutes the principle act, and is the central point of the divine service. In this all agree that man by the offering of sacrifice renders to God the highest possible honor and homage. In sacrifice the interior adoration of the Divine Majesty attains its fullest expression. Sacrifice is essentially an act of adoration and, therefore, always acknowledges the majesty of Him to whom it is offered. "When the church celebrates the Eucharistic sacrifice, she commemorates Christ's Passover, and is made present: the sacrifice Christ offered once and for all on the cross remains ever present."¹⁰

Therefore,

Sacrifice, then is offered in order to proclaim the death of our Lord and honor the memory of the one who laid down his life for us. For he said himself: greater love has no man than this that a man lay down his life for his friends'. Since Christ then died for love of us, when we commemorate his death at the time of sacrifice, we are asking to be filled with love by the coming of the Holy Spirit. We pray earnestly that the same love that made Christ ready to be crucified for our sakes may by the grace of the Holy Spirit, have the effect of making the world crucified to us and ourselves crucified to the world.¹¹

In the Mass, a true and authentic sacrifice is offered to God, and this offering does not consist in the fact that Christ is given to us as food. "The sacrifice of the Mass is not only a

¹⁰ *Catechism of the Catholic Church, 1364*

¹¹ *Fulgentius of Ruspe, Against Fabian quoted in Roman Breviary, 2nd Reading, office of readings Monday 28 Week of the ordinary Time.*

sacrifice accomplished on the cross but a propitiatory sacrifice.”¹¹² The involvement of Christ in the Eucharistic sacrifice is not inferior to his involvement in the sacrifice of the cross, because the same one makes the offering just as the same one is the victim. He offered himself to God as a pure sacrifice without any stain.¹¹³

What the society and church needs is a perfect sacrifice which can purify our inner self from dead actions so that we are able to render our service to the living God in the new liturgy of the heart (Heb. 9: 14). God, our creator, had such great love for us that he decided to send his only Son to the world not only to live and experience humanity’s life but to lay down that life so we could be set free.¹¹⁴ That is why the traditional sacrifices and the Old Testament Sacrifices had value but only a limited value. Now with the new sacrifice of Christ other sacrifices are seen as incomplete and imperfect in the eyes of God.

From the above perspective, we can agree that, faith needs to be inculturated. Here we mean the inculturation of the Gospel in the lives of the people; that the way we proclaim and what we proclaim should be compatible with the Christian message and in communion with the universal church.¹¹⁵ The faith of our people is weak, some may have lost it; therefore the fundamentals of our Christian faith must be represented but in an inculturated

¹¹² R. R. BARR., *The Eucharist. Sacrament of New Life. Official Catechetical Text for the Great Jubilee of the Year 2000*, 80

¹¹³ Cf. J. YPERMAN., *Teaching the Eucharist*, Trans by M. D. Leitch, 89

¹¹⁴ Cf. Michael Downey ed., *The New Dictionary of Catholic Spirituality*, 845

¹¹⁵ Cf. *Ecclesia in Africa*, 47

manner. That means Christ should be the center and source of our Christian faith but presented and understood accordingly to the social-cultural realities of our own people.

Furthermore, inculturation is precisely the insertion of the Gospel message into cultures. In this way by looking at the mystery of the Incarnation and of the Redemption we can realize that the values and counter values are to be discerned. The inculturation of the Good News can and must embrace all authentic human values, purifying them from sin and restoring to them their full and concrete meaning through Christ the evangelizer in a prophetic, kingly and priestly way. What we must not lose sight of is in the integration of the good news Christ must always be at the centre.

Since Eucharistic sacrifice surpasses all other sacrifices then Christ has to be accepted as the “Transformer of cultures.”¹¹⁶ Human culture on its own is part of the fallen world, but the death and resurrection of Christ which is made present every day by the celebration of the Eucharistic sacrifice has ushered in a new era, and the culture of sacrifice among the Chagga and other traditionally peoples can be established on a new footing; the footing of the Gospel. It is my great hope that, this essay will be of help in resolving the problem of Christians living a double life standard like some in the Chagga community. For, the ultimate end of man is to attain the eternal salvation which has been manifested

¹¹⁶ C. MAJAWA., *Integrated Approach to African Theology of Inculturation*, 11

and made presence by the death and resurrection of Jesus Christ himself and at the same time continues to be ever present in the celebration of the Eucharistic sacrifice.

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