

**INCULTURATING AMERU SPIRITUAL PRACTICES AND  
CHRISTIAN VALUES FOR RELIGIOUS AND VOCATIONAL  
GROWTH AMONG THE YOUTH IN THE DIOCESE OF  
MERU**

<sup>1</sup>Ngiti Jacob Kaburu

**Institute of Spirituality and Religious Formation (ISRF) Tangaza University  
College, Catholic University of Eastern Africa, Nairobi Kenya.**

**\*Email of the Corresponding Author: [ngitijacob@yahoo.com](mailto:ngitijacob@yahoo.com)**

<sup>2</sup>Remigius Okonkwo Ikpe

**Institute of Spirituality and Religious Formation (ISRF) Tangaza University  
College, Catholic University of Eastern Africa, Nairobi Kenya.**

**[remyikpe@gmail.com](mailto:remyikpe@gmail.com)**

<sup>3</sup>Geoffrey Muhuri

**Institute of Spirituality and Religious Formation (ISRF) Tangaza University  
College, Catholic University of Eastern Africa, Nairobi Kenya.**

**ABSTRACT**

**Background of the Study:** This study investigated how the values of Ameru spiritual practices and Christian values may be inculturated for religious and vocational growth among the youth in the Catholic Diocese of Meru.

**Purpose of the Study:** The objectives of this study were to explore how the Ameru values of ancestral veneration and Christian values can better be inculturated; how the Ameru traditional approach to prayer and Christian values may be inculturated; how the values of Ameru sacrifices and offerings can be inculturated. The study also sought to find out other Ameru spiritual practices and Christian values that may be inculturated for religious and vocational growth. The study was guided by John Westerhoff's (2012) four stages of growth and development in faith: Experienced, affiliative, searching and owned faith.

**Methodology:** The study adopted mixed methods research design that was both qualitative and quantitative. Data was collected by administering questionnaires with open-ended and close-ended items. The target population was 200, with a sample of 102 participants, which included elders, deans, pastoral coordinator, religious, teachers, parish priests and youth leaders from the Catholic Diocese of Meru, Kenya.

**Results and Findings:** The findings of the study revealed that inculturating Ameru spiritual practices and Christian values could lead to religious and vocational growth among the youth. The results showed that the witness of the elders, the deans, pastoral coordinator, religious, teachers, parish priests and youth leaders was very important.

**Recommendations:** The study highlighted the need for involvement of the whole society in this process of inculturating of the spiritual practices.

**Keywords:** *Ancestral veneration, Inculturation, Spiritual Practices, Religious and vocational growth, Family, Clan & Community.*

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## INTRODUCTION

African continent received its evangelization into Christianity from foreign missionaries and most of the missionaries who evangelized the Africans were from the Western cultures. Some of them had misgivings about African cultural values, some even subscribed to a colonial ideology, which holds that “Africans are barbaric and uncivilized” (Phaladi, 2008). From this backdrop, some of the early missionaries and scholars described Africans and African religion in ways that reflect serious lack of integral understanding of an African person, African traditions and African religion. Some of the missionaries and scholars “prohibited initiation rites, ancestral worship and other indigenous practices” (Mercado, 2005).

However, over time, the Universal Church has appreciated what Africa is and Africans are. The Church has appreciated what Africans have achieved in the faith. The Church in Africa over the last hundred years and the fruits of holiness that it has borne, is a grace of God and a gift “for no human effort alone could have performed this work in the course of such a relatively short period of time” (John Paul II). There has been a tremendous growth which has resulted into gradual change. It is commendable that Africans express gratitude for the faith received by being missionaries themselves. However, over the past two centuries, “Christianity has seen a decline in Europe as the continent has moved into a post-Christian phase” (Muller, 2017).

Today things tend to go the other way round. With rising appreciation of personal religious freedom and with increasing demands and esteem for human rights and dignity, in general the question arises, according to Magesa (1999), as to why there should be missionary or evangelizing activity outside of one’s geographical and religious location. Thus, there are many young men and women joining seminaries and formation houses. This is a clear indication that there are positive things they have taken from the missionaries, tried to relate them with the spiritual practices of the past and now they want to uphold them. Having seen that there was not outright rejection of the past practice, they see there is a need of transmission.

## LITERATURE REVIEW ON AMERU SPIRITUAL PRACTICES

Different authors have different definitions or explanations of the term spiritual practices. According to Lyon, (2012), Spiritual practices “are those things you do every single day that draw you deeper into who you really are by connecting you with your divine self” In other words, the Spiritual Practices are those religious acts which are performed by the people as means of reaching out to their Divine. These acts include ancestral veneration, prayer, sacrifices and offerings.

Religious may be defined as a cultural system of designated behaviours and practices, world views, texts, sanctified places, prophecies ethics, or organizations, that relate humanity to the supernatural, transcendental, or spiritual. Mbiti (1969) observed that “Africans are notoriously religious”. A religious parent brings up the children in the religious background and there is a future continuity of faith inheritance. They are repeated acts meant to bring a link between the human being and the Supreme Being.

The Ameru do not have a clear definition of spiritual practices. However, this does not mean they are not spiritual. “They are deeply religious. One cannot speak of them without speaking of God. According to Kihara (1985), “their approach for God is like that of a father”. They know him and accord him great respect. They have several names to refer to God such as Murungu, Ngai, Mwathani, or Kinii kiiru.

For Ameru, spiritual practice and spirituality is the same and it is part of their life. Their knowledge of God is older than the one which was brought by missionaries through evangelization.

When the missionaries came they had to differ because they all had a different concept of God. The missionaries had negative attitude towards the traditional Ameru way of worship. They saw their religion (Christianity) as superior. With their coming, “the Ameru did not only feel threatened but feared to lose their culture through Western civilization. Due to this, they had to respond harshly” (Merete, 2000). Therefore, it became a little bit hard for them to penetrate in some regions. In addition, even when they penetrated, it had to take time for the missionaries to convince Ameru to accept the new religion.

### **Ancestral veneration among the Ameru**

The term ancestor is derived from the old English ‘auncestre.’ It is from Latin ‘antecessor’, predecessor. The noun denotes “a person from whom one is descended”. It also means “the person from whom an estate has been inherited” (Cambridge dictionaries online, (2011). Ancestors are those people who lived and passed on to the spirit land. They could be our mothers or fathers who lived honorable life, who died and the final rites were performed in their honor and they have now reached the happy spirit land. They are still believed to be linked with their children and children’s children who are still on earth (Arinze, 2003).

“Ancestral veneration (ancestor worship) is the custom of venerating deceased ancestors who are considered still a part of the family and whose spirits are believed to have the power to intervene in the affairs of the living” (Merriam Webster online, 2011).

Smith (2011) observes that “ancestors are seen as friends and protectors of the relatives.” He also continues to add that “the Egyptians have a festival called the ‘wag-festival’, in which they celebrate life after death, and give the Egyptians hope for a good afterlife. The Egyptians believe that lack of ancestor veneration is one of the worst things a soul can have. This can cause the soul of the ancestors to die a second death.”

Orobator (2009) says that “ancestors have a duty to do, which is to protect the lives of their progeny”. The ancestor is an intercessor, because of his proximity to God, and protector because of the continuing ties that he enjoys with his or her surviving relatives.

Ancestral veneration is not a practice limited to African alone. As a practice, ancestral veneration has been a controversy among the Chinese since 17<sup>th</sup> century. The issue was whether Christian converts are allowed to continue with ancestral cult which was so central to their family as well as veneration of Confucius (Smith, 2011).

The Ameru tried to maintain the contact between the living and the spirit world. They had a belief of the existence of spirits which they always tried to establish a link with through veneration. These spirits were of three types and they were known as ‘Nkoma’. Each of them had a role to play. These spirits (nkoma) are: the spirits of the ancestors, the protectors’ and the evil spirits. The first are those of physical ancestors ‘nkoma-chia-bajuuju-beetu’ (spirits of our ancestors), who died long ago and still keep the same characteristics as when they were alive, whether good or bad. Their survival is believed to be either of happiness or tears, according to the way one has conducted his life here on earth (Finke, 2003).

According to Finke (2003) there is also the second category of the spirit known as ‘Nthak acia Ngai’ (God’s warriors or protectors), whose role is to protect the people. Finally are ‘Nkoma imbii,’ or ‘irundu bibii’ (bad/evil spirits).” They are more like supernatural forces. They are not humans and could strike in any time thus making them more dangerous for they are unknown and unpredictable. These spirits are said to be living in hideouts like caves and dense forests. Sacrifices are made to appease them. These are the ones that bring trouble to people. According to Marete (2000) “Some of these spirits are of the ancestors forgotten or created to be so.”

### **The Values of Ameru Traditional Approach to Prayer and Christian Values**

According to the Catechism of the Catholic Church, prayer is define as “the raising of one’s mind and heart to God” or “the requesting of good things from God” (CCC no. 2559). Mbiti (1992) says, “Prayer is the commonest method of approaching God.” It is the way of communicating with him. As the people communicate with God, the best example to imitate is that of Jesus Christ who gave the pattern of all prayers, the prayer of Our Father (Mt 6:9- 13), whose basic intention is that the will of God may be done. Prayers can either be offered privately or communally. Jesus emphasizes on private prayer by setting an example, though he does not disregard communal prayer but challenges hypocrisy (Mt 6:5).

For the Ameru, prayer indicates that God is their father with whom they can communicate and rely on. Life situation at times led the Ameru to communal prayer. Such situations like fertility, rains, good harvest, and health were the common things which led the Ameru to pray. This may imply that the Ameru prayed mainly thanksgiving prayers.

If prayer was only a thanksgiving, as the above author observes, then with the globalization that has led to extended drought, hunger calamities of every other day, sicknesses like cancer and HIV/AIDS and the Corona Pandemic then, the Ameru would think that God has neglected them and therefore the item of prayer as a spiritual practice would have no significance at all.

St Paul encourages the Christian community at Thessalonica “to pray constantly and to give thanks for all things” (1 Thess 5:16-18). Similarly the Catholic Church has encouraged that. And that is why there are different prayers for different occasions (Daily Missal, 2012).

Pope Benedict, in his introduction to the audiences on the Psalms, makes an interesting assertion. “Not only does the person who prays enter into dialogue with God with his whole person - emotions, attitudes, and convictions - but also more importantly, the Psalms are given to us so that we may learn to address God, to communicate with him, to speak to him of ourselves with his word, to find a language for the encounter with God.” In other words, God

is teaching us to pray with his own words, his own desires, and his own heart. It will “also be possible to know and to accept the criteria of his action, to draw closer to the mystery of his thoughts and ways (cf. Is 55:8-9), so as to grow constantly in faith and in love” (Tagliafico, 2015).

### **The Values of Ameru Sacrifices/Offerings and Christian Values**

Studies made by various authors and scholars were looked at in relation to the values of Ameru sacrifices/offerings and Christian values. According to the studies, the act of sacrifice/offering is an old tradition that has its basis in the scripture. The Pentateuch has many examples showing how sacrifice/offering has been carried out in history. However, not all of them were good especially when it comes to human sacrifices. Among the Canaanite rituals, children were sacrificed by being made to pass through fire. Other times, “they even burnt their own daughters and sons as sacrifices” (Deut 12:32). This practice came to be condemned later with establishment of laws: “you will never allow any of your children to be sacrificed to Molech, thus profaning the name of your God” (Lev 18:21).

Among the Hebrew community, there are special communities of people, ‘the Levites’ or the ‘priests’ who have a special role as we can see in the book of Numbers. “They must be at his service: they will undertake the duties incumbent on them and the whole community before the tent of meeting, in serving the dwelling, and they will be in charge of all the furnishings of the tent of meeting and undertake all the duties incumbent on the Israelite in serving the dwelling” (Num 3:5-8).

Anybody who engages himself in carrying out a sacred act is to be consecrated and sanctify himself before then (Lv 22:1-2); otherwise, God cannot accept their sacrifice (v 3). In like manner among the Ameru the Mugwe is to fulfil some conditions before going to offer the sacrifice before God. He is to abstain from touching a woman for at least one week, he is not to undertake any other responsibility apart from prayer and fasting and so he is expected to be “clean of heart and free from any sin” (Bernardi, 1989).

What is to be offered for sacrifice must fulfil the condition given: “if anyone offers Yahweh a communion sacrifice, either to fulfil a vow or as a voluntary offering, the animal, be it from the herd or flock must be perfect, if he is to be acceptable; it must be unblemished” (Lev 22:21); “a holy sacrifice, a spotless victim” (Daily Missal, 2012).

In the New Testament, according to the gospel of Luke, Zechariah is performing some sacrificial rite in the temple before the angel Gabriel brings the message about John the Baptist

(Lk 1:8). With the coming of Jesus, sacrifice is given another understanding altogether. He brings another teaching by saying, “what I want is mercy not sacrifices” (Mt 9:13). However, this does not water down the value of sacrifices as one of the spiritual practices. Indeed the sacrifice gets some transformation in form of victims of sacrifices. He himself substitutes the Old Testament animal sacrifices to become the lamb (Jn 1:29-34) who later becomes the victim of sacrifice and also the minister of the same. (Mt 26:27-28).

In some part of Meru like Igembe, the act of sacrifice is still held with a lot of esteem. One of the shrines of the God of the Ameru is found in Nyambene Mountains which is 50 km from Meru town. This is the central place of worship and offering of sacrifices. The Ameru sacrifices were made when the lives of many people were in danger. For instance during the drought, epidemic, war raid calamities, insect invasion or flood. Sacrifice was done in order to protect life. It involved killing of animals such as a sheep, a goat or oxen.

Though it was done to the Supreme Being, the Ameru knew that God will not eat the meat of sacrifice. But they believed that any time they went to sacrifice in those designated places, even if the sacrificial victim was eaten by the animals in the forest, the belief was that it was the Supreme Being who has received the offering.

### **Inculturation of the spiritual practice of Ameru in their Christianity**

In whatever the Ameru does, they invoke God, or at least look heavenwards and say words which indicate a prayer mood. Prayers are said every morning before sunrise and evening, soon after sunset... facing the sun. One says words like, “We Murungu, Kini Kiiru ningukuria untethie mbithire ndiina twana tutwingi, twiji na tukenye. Na ningukuria umpe ng’ombe na mburi chia kubarera.” (Almighty God, I ask you to give me many children, boys and girls. And I ask you to give me cows and goats to feed them).

This has been fully inculturated in the Ameru practice of the Christian values in that during prayers for a Christian, a mention of the intention for which the prayers are being offered is given. Many Christians ask for the Mass to be offered for particular intention and many at times they are part of the celebration during the mass in which they have given the intention to the priest for the mass. A part from the intention requested by a faithful, every collect (the opening prayer) at Mass has the intention for which the mass of the day is being offered. This shows the connectivity between the spiritual practice of the Ameru and the Christianity.

In most of the African communities, prayers are officially recited by priests, diviners, medicine people, kings, family elders and heads of family and other social group leaders. Such prayers are said on behalf of the group or the community concerned or on behalf of the individuals belonging to the group. They help to cement together the members of the group in one intention for one purpose and one act of worship. Mbiti concurs with this when he says that praying strengthens the link between human being and God and among human beings themselves (Mbiti.1991, p. 63).

From the Christian point of view, the priests play the role of the Mugwe. In other words they are the Mugwes or the leaders in the prayers both in the private or public functions. The difference between the traditional Mugwe and the priest is that the former is hereditary whereas the latter is a vocational gift believed to be given to an individual by God, irrespective of hereditary factors (Bernardi, 1988, p. 81). Though they are the leaders, there are some roles which are not limited to them alone, but there are some which cannot be performed by anybody else apart from the ordained minister like mass and administration of sacraments.

The prayers of the church, either the psalms or the common prayers are led by the catechist or any other Christian. Just like the traditional way whereby the prayers are led by the Mugwe as we have seen above in the Christian perspective, the manner of praying and recitation of psalms is in a responsive manner. There is also time for prayers; morning, mid- day evening or night. This is more particularly in the Christian tradition.

But to the young people things are different. A number of them is going to the church just because it is on Sunday and they have nothing to do, and others are going in order to fulfil the laws of the church but not really for worship. They are just there passively to see the day end and go back home or to their friends. “Most of them say that the worship is irrelevant to their needs, they do not see the way of expressing their faith and meaning within church and they find church structures unhelpful, even alienating” (Green & Green, 2000, p 2).

There is a big generation gap. That is; there is the church of the old and the church of the young. Marete (2000) points the finger to Christianity and still observes that, “it is the same Christianity that needs to bring about the unity,” and cover the gap between the old and the youth. This comes as a result of differences in the way of viewing things and that is why both the cultural and religious values should not be ignored and thus should take the upperhand so that the spiritual practices can have a place through integration in the Christian values.



The researcher tries to bring into awareness to the current generation of that traditional way of prayer, with the aim of facilitating the vocational growth of the youth among the Ameru. With this ministry, the Church will be able to enhance vocational awareness and discernment among the Ameru youth and this may result in having more vocation to priesthood and religious life among the Ameru.

## **RESEARCH METHODS**

The study adopted mixed methods of research design. According to Creswell (2014),

“Mixed methods research design is a research design with philosophical assumptions as well as methods of inquiry. As a methodology it involves philosophical assumptions that guide the direction of the collection and the analysis of data and the mixture of qualitative and quantitative approaches in many phases in research process.”

The mixed methods were adopted to enable the researcher collect the necessary information within the time frame. This also enabled him to meet the maximum number of target population and also the interviewee had time to respond. Data was collected by administering questionnaires with open-ended and close-ended items to sampled individuals, aiming at investigating their attitudes, perceptions and opinions on the study at hand, quantitatively and qualitatively.

Target population for this study consisted of 50 elders 10 deans, the Pastoral Coordinator, 9 religious, 30 teachers, 50 priests in charge of the Parishes and 50 youth within the Catholic Diocese of Meru. In total, the target population constituted of 200 individuals.

To collect data, questionnaires and interview guide was used. The questionnaires contained close-ended and open-ended questions. The respondents were able to communicate their opinions, views, suggestions and give recommendations freely. The researcher was engaged in one -to- one interviews with the elders in the community especially those who were unable to read or write. By so doing they were able to express their feelings.

### **On Inculturation of Ameru Values of Ancestral Veneration and Christian Values**

In this section, the views of participants were sought to investigate how the Ameru Values of Ancestral Veneration and Christian values can be inculturated for religious and vocational growth of the youth. This corresponded to the first objective of the study. The responses are presented in Table 1

**Table 1: The Ameru Values of Ancestral Veneration and Christian Values**

<b>Respondents</b>	<b>SA</b>	<b>A</b>	<b>Total number of the Respondents(n)</b>
Elders	18(90%)	2(10%)	20
Deans	6(75%)	2(25%)	8
Pastoral coordinator	1(100)		1
Religious	6(67%)	3(33%)	9
Teachers	7(39%)	11(61%)	18
Parish priests	18(72%)	7(28%)	25
Youth leaders	11(52%)	10(48%)	21

Table 1 shows that 18 (90%) of the elders strongly agreed while two (10%) merely agreed. For the deans, six (75%) strongly agreed and two (25%) merely agreed. The pastoral coordinator had no reservations at all. He strongly agreed (100%). For the religious, six (67%) strongly agreed and three (33%) agreed. For the teachers, seven (39%) strongly agreed and 11(61%) agreed. For the parish priests 18 (72%) strongly agreed and seven (28%) agreed. For the youth leaders 11 (52%) strongly agreed and 10 (48%) agreed. This amounted to a total of 100%, of the seven groups agreeing on the Ameru Values of Ancestral Veneration and Christian Values being inculturated.

In response to the open ended question on the Ameru values of ancestral Veneration and Christian values, the participants expressed their bitterness concerning how the western culture came with the intention of killing the African culture so that they can forcefully impose the western culture using religion as a climbing stone. Those who talk in favor of Christianity say that the tradition will get finished owing to Christianity and civilization. They say that civilization is eroding the Meru tradition in an alarming rate. However, elders felt that Meru tradition religion would never disappear.

“There is no need of these two cultures (African and western) to collide. Instead their meeting

should create an atmosphere of mutual tolerance in search of those common elements that enforce the values embedded in both.” (Tihagale, 2000).

### **On Inculturation of Ameru Approach to Prayer and Christian Values**

In this section of the study, the views of the participants were solicited to get to know which ways could the Ameru Traditional Approach to Prayer and Christian values be inculturated for Religious and Vocational Growth of the Youth. The participants were asked their opinion to about this and their response is presented in Table 2.

**Table 2: The Inculturating of Ameru Approach to Prayer and Christian Values**

<b>Respondents</b>	<b>SA</b>	<b>A</b>	<b>Total number of the Respondents(n)</b>
Elders	10(50%)	10(50%)	20
Deans	5(63%)	3(37%)	8
Pastoral coordinator	1(100)		1
Religious	5(56%)	4(44%)	9
Teachers	8(44%)	10(56%)	18
Parish priests	15(60%)	10 (40%)	25
Youth leaders	11(52%)	10(48%)	21

Table 2 shows that 10(50%) of the elders strongly agreed that there is need for inculturating of Ameru approach to Prayer and Christian values 10 (50%) too agreed. Five (63%) of the deans strongly agreed whereas three (37%) agreed. The pastoral coordinator had no varying opinion either. Five (56%) of the religious strongly agreed and four (44%) agreed. Eight (44%) of the teachers strongly agreed and 10(56%) agreed. This brings about a total of 18 (100%) of the teachers who were in agreement with the Inculturating of Ameru Approach to Prayer and Christian Values. 15(60%) of the parish priests strongly agreed and 10 (40%) agreed. On the side of youth leaders 11(52%) strongly agreed and 10(48%) agreed. Thus 21(100%) agreed.

With participants response on the inculturating of Ameru approach to prayer and Christian values it is clearly evident. Thus, as can be seen from the table 2 all the way from the elders to the young people, prayer is the pivotal element without any argument against. People have always known that the only way to communicate to God was through prayer. This was not only an African mentality but Christian too (CCC 2559).

### On Inculturation of Values of Ameru Sacrifices and Offerings and Christian Values

After the evaluation of the respondents view on the inculturation of Ameru Approach to Prayer and Christian Values the next is how would the Values of Ameru Sacrifices and Offerings and Christian Values be inculturated for Religious and Vocational Growth?

The major aim of the study here was to inquire from the respondents if Ameru values of sacrifices and offering may be inculturated. The participants' response is analyzed in the Table 3.

**Table 3: Values of Ameru Sacrifices and Offerings and Christian Values**

Respondents	SA	A	Total number of the Respondents(n)
Elders	17(85%)	2(15%)	20
Deans	00	8(100%)	8
Pastoral coordinator	1(100)		1
Religious	00	9(100%)	9
Teachers	16(89%)	2(11%)	18
Parish priests	5 (20%)	20(80%)	25
Youth leaders	10(47%)	11(53%)	21

Table 3 shows that 17 (85%) of the elders strongly agreed while two (15%) merely agreed. For the deans, eight (100%) merely agreed. The pastoral coordinator had no reservations at all. He strongly agreed (100%). For the religious nine (100%) strongly agreed. For the teachers 16(89%) strongly agreed and two (11%) agreed. For the parish priests five (20%) strongly agreed and 20 (80%) agreed. For the youth leaders 11(52%) strongly agreed and 10 (48%) agreed. This amounted to a total of 100%, of the seven groups agreeing on the inculturating of the values of Ameru sacrifices and offerings and Christian values.

In response to the open ended questions on values of Ameru sacrifices and offerings and Christian values, elders are very important group because they have such traditions or they have witnessed them. Therefore, their response adds a lot of value and they are the best group

to depend on. The second group that is very important is the priests since they are knowledgeable when it comes to Christian values. Teachers are also very important figure here. Due to the fact that they have studied and taught the young ones at school some of the traditional values, then their contribution are of grandeur value.

Just like prayers, sacrifices and offerings are very important element that requires inculturation with Christian values. Sacrifices and offerings are both Christian and tradition. They reflect the togetherness of the human and the divine realm. Melchizedek played a both an earthly role as a king and at the same time a priestly role. And his sacrifice was acceptable by God (Gen 14:18-20).

### **Inculturation Promote Vocation to Sisterhood**

There is a common problem when it comes to vocations in the church today. This is not only on the side of priesthood but also on the sisterhood. Young girls too are not willing to join the religious life. From the response got in open ended question, different group of the participants had something to say. Some elders still have that archaic mentality that “girls joining sisterhood is a loss.” This is because they value marriage life more than religious life. Some are forced into marriage at as early as seven years of age even before they are able to make a sound decision.

### **Inculturation Promote Vocation to Brotherhood**

In response to the open ended question on Ameru approach to prayer would promote vocation to brotherhood; the participant response was high compared to the sisterhood counterpart with over 32% per cent. Their view was that since few young men opt for brotherhood as their vocation, with prayer, many may soften their hearts and choose to offer their lives in this.

### **Inculturation Promote Vocation to Married Life**

As regard on how Ameru approach to prayer would promote vocation to married life the participants contributed a lot to this being led by the phrase “a family that prays together stays together. For a successful family to be found, God’s presence count a lot. An example of a praying family is able to stay together regardless of the circumstances is that of Jesus, Mary and Joseph. It was a God led family and faithful to the religious practices of the time (Lk 2.41-52).

There is a lot of marriage breakage today especially among the young generation. Many of them are not lasting even for a year. This is because they have lacked one prime thing, prayer. Many young couples are investing on money and other worldly property. God comes as a by the way and the last option. Due to this, some young people have even opted not to get married because of this failure to fulfil the marriage promises as enumerated in Gen 2:18.

### **CONCLUSION**

The study found out that inculturating of the ancestral veneration is an eye opener in the fighting of wrangles that comes especially in the basis of the tribe or clan whereby they will be able to tolerate each other because the spirit is at work. The study affirmed that prayer regardless of whether it is traditional or Christian had great impact in the lives of the people and especially the youth. The study reveals that the custodians of the traditional rites of sacrifices and offerings were ready to assist the youth to come to the better understanding of these rites through demonstrating to them. Through that the youth would be able to compare notes and make judgement after realizing that these rites are not in any way contradicting the Christian doctrine.

### **RECOMMENDATIONS OF THE STUDY**

This study recommends the Ameru values of ancestral veneration and Christian values are inculturated. The church is the voice of the society and should not observe from the distance the traditional belief and belief system as well the practices being eroded.

It also recommends that families especially the elders, those who are in the vocation already as religious men and women endeavor to create such a fraternal atmosphere in releasing and allowing the young people follow the voice of God when it calls them to follow him.

The study advocates for youth to grow in the spirit of love and appreciation of traditional rites of Sacrifices and Offerings. The elders have a prime role here. They need to show practically what these rites are and how they are done in order to open up the mind of the young people.

On inculturating Ameru Values of Ancestral Veneration and Christian Values the study recommends the Ameru values of ancestral veneration and Christian values be inculturated. On the part of the church, she is the voice of the society and should not observe from the distance the traditional belief and belief system as well the practices being eroded. The best way to do this is to emphasize on the spiritual values which should not be overlooked or left to be overtaken by time in the society come what may.

On Inculturating Ameru Approach to Prayer with Christian Values the study recommends that families especially the elders, those who are in the vocation already as religious men and women endeavour to create such a fraternal atmosphere in releasing and allowing the young people follow the voice of God when it calls them to follow him.

On inculturating Values of Ameru Sacrifices and Offerings and Christian Values, the study advocates for youth to grow in the spirit of love and appreciation of traditional rites of Sacrifices and Offerings. The elders have a prime role here. They need to show practically what these rites are and how they are done in order to open up the mind of the young people.

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