

**Inculturation of the Scriptures in the Light of
'Inayan' and 'Lawa' for the Evangelization of the
Kankana–eys, Philippines**

by

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DECLARATION

I declare that the entirety of the work contained in this thesis is my personal endeavour, original work, and that I have not by any means previously in its entirety or in part submitted it for publication or to any institution for obtaining a degree.

Signed: Lawrence Kwarteng

Date: January, 2020

DEDICATION

This work is dedicated to my wife and my children who have always encouraged me, and challenged me to work hard for the things I aspire to achieve. This entire entire thesis is dedicated to Almighty God who has always loved me unconditionally.

Abstract

It is appealing to embrace the belief that we arrive at a philosophical position based on our worldview, which is largely affected by our socio-cultural settings. Our worldview is so imbedded in our system that it is difficult for us to break away from that viewpoint. The same is true in a Christian context. Every Christian has his/her own way of interpreting the scriptures, and it is only when we step back and objectively examine carefully what we believe against what is written in Scripture that we begin to question how accurately our worldview reflects the biblical teaching (Froise 1989). Our church history reveals that since around the mid-1970s, the issue of contextualization has engaged both the older churches of the Euro-American 'West' and the younger, 'emergent churches' of the non-western world (Maggay 2013).

The growth of tensions between the two cultures of Euro-American Christianity and the young emergent churches of the non-western world reflects an endless struggle. Apparently, the tendency to base our Christian faith, beliefs and practice on a single particular culture and worldview has enormous significance as modernity is developing. This thesis illustrates how culture (not only influence) frames in a comprehensive way the manner in which a local church community reads, appropriates, and communicates the scriptures. As a specific case in point, this paper examines the beliefs of '*Lawa*' and '*Inayan*' of the *Kankana-ey*s of Benguet and attempts to differentiate between what is purely cultural and what is religious and biblical.

'*Kankana-ey*' refers to a people, a Filipino indigenous group of the Northern Philippines. They are part of a collective group of indigenous people known as the Igorot. The *Kankana-ey*s of Benguet are the majority ethnic group in the municipalities of Kapangan, Bakun, Kibungan, Buguias and Mankayan. '*Inayan*' signifies fear of the perceived ancestral spirits and the Supreme Being. Thus, this sense of *Inayan* prevents a person from doing unpleasant things to others or the Deity. '*Lawa*' is the concept of bearing a threat or curse: The *lawa* reflects a prescribing function of *inayan* over behavioral choices to 'conform or else' it will result in 'fear' and 'dread.' *Lawa* usually refers to something spoken in a negative statement to emphasize the action to be obeyed. The 'call to obey' or *lawa* means 'evil, forbidden thing', or 'it is improper, it is wrong, unfit, morally bad, and indecent.'

It was revealed that there is a strong appeal to inculcate *Inayan* and *Lawa* in the light of the scriptures for the evangelization of the *Kankana-ey*s. Ignorance of the practice of spirituality of

Lawa and Inayan, has contributed to religious dualism among the *Kankana-ey* Christians. This thesis suggests a practical approach of inculturation, demonstrating that the Christian faith is powerful enough to deal with spiritual powers in every culture. These practical approaches can break out of the limitations of ‘enlightenment theology’. In this way, the evangelization of the gospel can be more effective in the Christian ministries among the *Kankana-ey*s. Furthermore, this study is intended to be useful in both missionary work and local evangelization.

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Chapter 1

Introduction

1.1 Research Problem and Problem Statement:

Considerable investigation has been made of the lives of *Kankana-eyes* through various research, including interviews, questionnaires, and participant observations. The findings from a wide-range of interviewees (Christian, non-Christian, educated, uneducated) reveal that the *Kankana-eyes* have never abandoned their cultural beliefs and practices, especially the observance of *inayan*. Fiar-od (1999:113) states that the cultural manifestation of *inayan* portrayed the people's existential concern for life, their values that replenish their survival as a tribe and the cultural traits that make them quintessentially *Kankana-eyes*.

This study seeks to understand the resilience of *inayan* and *lawá* in the beliefs and practices of *Kankan-ey* Christians. Research done has shown that *inayan* and *lawá* provide a sense of wholeness because they draw together the spiritual and social. A possible concern in this is the potential for a return to the *Kankana-eyes*' old religion or to a syncretism with Christian activities and membership held side-by-side with *inayan* and *lawá* for spiritual and social needs and guidance. Anderson (2009:34–37) mentions that these needs provide the building blocks for the *Kankan-ey* identity and society today. The need for wholeness plays a key role in: 1) fortifying and maintaining their spirit of solidarity and cooperation as a collective group, 2) mediating on the blessings (prosperity, health, long life, fertility, peace, and harmony) needed to live a dignified life, 3) sustaining a sense of hope in the face of uncertainties.

The researcher carried out observation in several places within Central Bugias (Kapangan, Benguet), and it was observed that there are some heated arguments and disagreement between some evangelical Christians and traditional practitioners, particularly regarding the performance of rituals. Batiste (2000:78–80) states that the Benguet evangelical converts are accused of having turned away from the cultural traditions of their ancestors. The majority, however, have chosen to maintain many of their old beliefs and practices. A majority of the *Kankan-ey* Christians and traditional practitioners have attempted to accommodate both traditional and

Christian cultural traditions when celebrating life or in dealing with critical situations. This could be, in part, a form of leverage to maintain the spirit of solidarity within the community, keeping it from breaking apart despite disagreements. Unfortunately, the lack of commitment from some churches, especially Benguet Evangelical churches, to really listen and find a home for local traditions has brought confusion, accusation and rejection to *Kankan-ey* Christians. Sometimes both groups have ‘cursed’ each other. Remarkably, to the *Kankana-eyes*, some of those who remain the most adamantly opposed to the native beliefs and rituals come from the ranks of the native Christian clergy themselves, after conversion to Christianity and theological training. Often the theological training reflects outsider, colonial views that give little respect to native practices and beliefs.

The struggles of the *Kankan-ey* Christians drove this researcher to find out the significance of ancestral beliefs embedded in the contemporary Benguet experiences—especially pertaining to the concept of *inayan* and *lawa*. It is believed that the initial steps towards a Christian understanding of this and its connection to ancestor reverence is indeed the task of culture-bearers like the Benguet Christians themselves. To some extent, as an Evangelical minister and observer, the researcher assumed that the *Kankan-ey* Christians, regardless of denomination, have little understanding of the meaning and essence of the salvation of our Lord Jesus Christ. Why? It is perhaps due to some perceived growth of New Age philosophies, including the infiltration of these philosophies into many of the contemporary churches. In some churches, the primary message is on futuristic preparedness for their eternal home to come. In others, ‘rationalism’ or other diverse philosophies have become the channels of translating and transmitting the Christian faith.

Audi (1995:67) notes that René Descartes argued that 'all truths' are linked with one another, so that finding a fundamental truth and proceeding with logic opens the way to all science. The basic truth, according to Descartes is, ‘I think, therefore I exist.’ This foundational truth served as the gateway to receive knowledge of what is true. Bourke (2010:263) states that ‘rationalism is a method in which the criterion of the truth is not sensory but intellectual and deductive.’ In churches where rationalism, or similar philosophies, abides, spiritual hunger is rife, including among the *Kankana-eyes*. Sumeg-ang (2005:174–175) indicates that while many have renounced their traditional beliefs in favour of Christian tradition, many more have instead adapted certain traditional practices as part of their own Christian faith. The process of cultural adjustment has

resulted in the tension of the best practices of the two religions. For example, aside from the Christian God, the traditional god *Kabunyan* is also invoked in prayers, to the point that the present generation often identifies *Kabunyan* with the Christian God. Often *Kabunyan* will be consulted when a person is afflicted with a baffling disease that modern medicine cannot cure (De Castro 1994:275). During rituals, the *Kankana-ey* people bring their hopes, cares, and fears to their ancestors and deities with the understanding that the ancestors are always there to hear their plea. To a large extent, their rituals express their powerlessness and dependence on their ancestors and deities.

Apparently, the *Kankana-eyes* do not debate or reason on spirituality. Rather, they practice 'power encountering' of gods and deities. Pentecostals in Benguet try to quench spiritual hunger, but the foundation tends to be based on a philosophical approach. Science has taken root in the church and is seen in its message and activities—even its worship services are 'scientifically programmed.' According to Behe (1995:238), 'the operational science takes no position about the existence or nonexistence of the supernatural or spiritual; it only requires that this factor is not to be invoked in scientific explanations.' Thus, calling certain occurrences as supernatural, or miraculous, constitutes a form of intellectual cheating (ibid: 239). Berman (2005:27) suggests that in Christianity, religious beliefs are defined by the church through scientific teaching; dogmata that may be clarified and elaborated upon, but not contradicted by novel teachings. A dogma is established on Scripture communicated by clerical authority.

Taray (2008:61) cites that logo-centrism of the Christian stance has not made itself an effective dialogue partner with the indigenous peoples of Benguet with regards to the latter's religious beliefs and practices of *lawa* and *inayan*. It means that Christians, in this context, don't take local beliefs and practices seriously, because they don't find them validated in the Bible and other Christian writings. Taray, a *Kankan-ey* Christian, has struggled with a Christian misunderstanding of *lawa* and *inayan* in the Benguet traditions and concluded that the 'Good News' appears to be the gospel of hatred. She believes that Christian theology must go beyond stereotyping indigenous beliefs and practices as 'pagan', 'superstitious', 'exotic', 'animalistic,' 'backward' and 'static' (ibid). In the same way Albrecht (1999:85) regards the *Kankan-ey* peoples' distinctive religious system of beliefs, culture and practices in which the *inayan* is a spirit of living. Anderson (1976:102) believes that family members should fulfill all the

requirements of *egyat* and *lawa*. For this reason, every *Kankan-ey* is conscious of *lawa* and *inayan* since they provide a common social identity.

Ngalob (2013:37–40) states that it is essential, therefore, that Christian theology has a paradigm shift of understanding *Kankan-ey lawa* and *inayan* in order for beneficial dialogue to occur, paying attention to the voices and rituals from the mountains. *Kankana-eyes* are traditionalist and their worldview comprises their identity. Scaer (2014:10) explains that the hermeneutical issues are a continual challenge within the Church as a whole. The Evangelical New Testament scholar Erickson makes an observation on the history of theology alleging: ‘Likewise, many of the most important theologians in the history of the church did not write discourses on theological methodology. They simply proceeded to do theology, correlating their statements with the pressing issues and thought forms of the day.’ Apparently, the same pressing issues are to be found among the *Kankana-eyes*, therefore the findings from the research will be useful in understanding the *lawa* and *inayan* worldview, and will assist in relating Biblical truths to their local context for the benefit of the local church and her mission, (Rigney et al, 1999:237).

This task requires a detailed investigation of *Kankan-ey* beliefs and practices associated with their ancestors. Equipped with first-hand experience, information, and understanding of their own traditions, Benguet Christians can be effective dialogue partners in exploring some possibilities for the two traditions to work together to uplift and promote the lives and dignity of a marginalized people, (Denzin et al. 2008:462). In this sense, Christianity is no longer the only source of wisdom and agent of salvation, but a partner and fellow sojourner in the human quest for salvation. Kim (2011:27) states various ways of meaningful communication of the Gospel that can be found in the panoramic story of the Kingdom of God through the Bible.

Laymay (2013:85) states that he was so fortunate that he was indoctrinated with the *Inayan* concept of the *Igorot* or *Kankan-ey* culture since birth. In *Kankana-ey* belief, *Inayan* signifies fear of the perceived Supreme Being. Thus, having a sense of *inayan* and *lawa* prevents one from doing unpleasant or inappropriate actions. *Inayan* has a religious overtone as it cites moral precepts from the Ten Commandments, and illustrates the popular significance of *inayan* as a warning or caution to conduct, as well as exclamations of disappointment and annoyance. Laymay believes ‘Culture must not be forgotten,’ as was stated as an advocate for senior citizens as Official-for-the Day in Benguet, October 1, 2012. Traditional laws are legislated by a Council

of Elders with attached moral and spiritual aspects often found to parallel Biblical laws, subsumed in the Igorot sense of *inayan* and *lawa*. However, a deeper investigation of the presence of the term in the *Kankan-ey* language, namely the fear of a Supreme Deity or God called *Kabayan* forewarns or dissuades one from doing anything harmful to others. This concept is deeply rooted in the culture, especially of the Sagada and Besao *Kankana-ey*, as claimed by native informants from these places. For them, the term *lawa*, meaning 'bad,' does not signify a cultural value as intense as that of *inayan* (Narry 2004:72).

Inayan, fear of the perceived Supreme Being, affects a person's conscience, according to 'Power from the Mountains,' a book by the *Bakun Indigenous Tribes Organization* (BITO), a people's organization of the *Kankan-ey* and Bago tribes of Bakun, Benguet. This book stated that even though an injured *Kankana-ey* party may not impose any sanctions, the offender's conscience hurts him so that he has many sleepless nights. The Bible reveals that frequently, because of the scribes' diverse geographical locations, their social and cultural contexts were distinctly different from the contexts of their exemplars. Hence, we must talk of multi-level contexts of religious texts in the transmission process. Enns (2005:135–138) points out that the meanings readers derive from their texts are, in fact, responses determined by what they bring to these texts. In a similar fashion to how we re-create and rewrite texts as we read and interpret them, the scribes also re-created them, so their orthodox construals actually determined the way these texts were transmitted to us (Enriquez 1992:43). Furthermore, since our faith has come to us through Christian scribes and prophets who were molded by their context, the *Kankan-ey* should also have a faith that is molded both by our religious writings and their own cultural context.

Every language and traditional text is of value and worthy of respect, just as *inayan* and *lawa* are to the *Kankan-ey* culture. The plan of this study is to do some in-depth research to reveal the nature and implications of the concepts of *lawa* and *inayan* of the *Kankan-ey* culture in central Buguias, Benguet. A preliminary survey that this researcher conducted before the formal commencement of this project showed that community leaders have a story to tell and values to impart, passing them on to their children and generations to come.

1.2 Background of the Thesis Statement

As an Evangelical minister of a local church in Benguet, it is a struggle to understand the practices of the *Kankan-ey* members in the congregation in many aspects of their Christian faith

and practice. Therefore, this researcher took the initiative to do in-depth research about what is happening in the membership. The conclusive finding is that the *inayan* and *lawa* concepts were formulated a result of two orphans who experienced discrimination (Delima 2006). These two orphans were treated in an unequal manner in the community sharing of meat (*watwat*) during the observance of a celebration. A traditional story of the *Kankan-ey* tells that a day came when the elders went to the widow's house and were asked to cook chicken along with salted meat (*etag*). During the meal, the elders were surprised to find they were given chicken feet and other fleshless 'meats'. The elders were furious with the woman. The widow explained that these came from the children's *watwat* ('community share of meat'). Knowing this, the elders' faces turned pale because of what they had done to these orphans. Discussing this situation together, they decided that the children should receive the same sympathy and care as the other children, (Cony et al. 2009:149–158; Dao-anis 2007:28–31; Marjorie 2013:71).

Lonog-an (2006:75–76) cites that this admonition became encapsulated in the concept of *lawa* and *inayan*. As the children grew, they gained the respect of the people and became leaders of the community, because of their wisdom. As leaders, they implemented non-discrimination of the fatherless in their community. This led to the saying '*Inayan od di mang-iya-amis as nguso*' ('It is *lawa* and *inayan*, [not acceptable], to mistreat orphans'). A distinct feature of these orphan myths in Benguet is that *lawa* and *inayan* serve as a key part of the concluding lesson.

In an early vocabulary book of the Igorot languages, Scott (1957:30) defines *lawa* and *inayan* in the Sagada dialect as 'to hold somebody back, prevent from doing, [or] dissuade' and may be used in a similar way as the interjection 'shucks.' Later, researchers found parallel meanings among the *Kankana-ey*s of Benguet (Delima 2006), the people of Sagada and Besao (De Castro 1974, 1994; Gapin 2013), Besao (Callisen 1997; Fiar-od 1999), and Agawa, Besao (Lonog-an 2006). Generally, among the Igorots, *lawa* and *inayan* forbid the doing of bad things. The challenge then is to study a specific community's socio-cultural construction of the meanings and practices of this concept. Delima (2006:58) again cites that 'for *Kankana-ey*s, their culture of *inayan* embodies all morals of (community) members, humility, truthfulness, fidelity, honesty, commitment, among others.'

Again, among the *Kankan-ey* people, there is an expanded social meaning associated with *lawa* and *inayan*, integrating moral, spiritual, and harmonious relationships with others, nature, spirits,

ancestors, and the unseen. Fiar-od (1999:104) cites that this helped the *Kankan-ey* people in governing themselves in these aspects. *Inayan* serves as a sanction for appropriate behavior, and *Lawa* for wrong behavior. Thus *inayan* is viewed as one of the life-giving value-systems of the Igorots, particularly the *I-Besao* or *Kankan-ey* that should be preserved for future generations (Fiar-od 2006:21).

1.3. The Key Purpose and the Significance of the Study

Since there is interplay between culture and religion, the purpose of this research is to show that the culturally appropriate application of biblical teaching could have prevented this trend and forged a much stronger emerging Christian church as biblical Christians. The *inayan* and *lawa* concepts of the *Benguet Kankan-ey* provide a containable and relevant tool for evangelization and conversion to the Christian faith. The purpose is to show compassion as hermeneutic in doing inculturating theology in Benguet. It is ‘late in the day’ and it may be hard to reverse the trend, yet some ground may be redeemed if the church begins now to apply sound biblical principles of inculturation that are relevant to the needs of the people.

The irony is that within Benguet Evangelicalism, the main question has been the accurate and faithful translation and transmission of the text; however this is practiced or defined. It is also seen within more Benguet liberal traditions, that the question has been the ‘earthing’ of the faith in the cultural contexts of pluralistic societies. For this reason, the key question is why the Benguet Evangelicals have failed to contextualize the gospel, or if they have, why have they not looked at this concept of *lawa* and *inayan*? (Victor Nakah). What are the concerns and fears that have led to the rejection of *lawa* and *inayan*? The *Kankana-ey’s lawa* and *inayan*, although rooted in traditional religion rather than the gospel, still appear to have a valuable truth associated with it, a light of sorts. This could be a light that could ignite the presentation of the gospel.

The hermeneutical approach on how the gospel needs culture to be relevant and, in this relationship, it is a question to ask what the gospel does to culture and what culture does to the gospel. Casino (2009:23) writes to condemn and reject almost all aspects of the cultural beliefs. It is this researcher's opinion that he failed to understand that even in his own writings culture plays an important part in his conclusion. In his argument of ‘redirection,’ what Casino omitted is the role of social memory as it activates social relationships and moral authority through

activities in designated places with specific material culture. Memorializing social relationships and authority through the deceased transmits meaning while providing a promise for the future (Bradly 1990; Rowlands 1993; Whittle 1996).

Finkelstein concludes, ‘... no comparison between Babylonian and Biblical traditions can be undertaken without constant awareness of the polarity of the Babylonian and Israelite cosmic views, and of the profound effect this contrast had in the religious and cultural development within each civilization.’ This leads one to conclude that both the Babylonians’ traditions and the Israelites’ traditions affected each other. The biblical accounts of the post-exilic period of the Jews show how Babylonian culture and religious understanding affected the Israelites’ relationship with *YHWH*. Moreover, the Babylonian captivity had a number of serious effects on Judaism and the Jewish culture, including changes to the Hebrew alphabet and changes in the fundamental practices and customs of the Jewish religion (Enns 2005:286).

The *lawa* and *inayan* concepts of the *Kankan-ey* have relevant relational paradigms that parallel the Biblical paradigm that is pivotal for the inculturation of the gospel. It is normal to accept that some points of affirmation, neutrality, and negation are critical for worldview analysis from a theological perspective. And after this, formulation of inculturation is essential for mission purposes. Indeed Acts 2:1–4 is our biblical warrant for saying that God accepts languages. This new act of God stands in contrast to what happened in Babel in Genesis 11, overturning human rebellion against God. Arand (2000:231–237) echoes Genesis 1, saying that God's hovering Spirit now creates something new; a community with a global mission, 'declaring' and 'hearing' the wonders of God in many languages. The Holy Spirit's empowerment for global mission is ‘linked to the infinite translatability of the Christian gospel.’ Looking into cultural languages, the local church probably reflects the injustices and prejudices in the society and its members. Therefore, inculturation needs to begin with the concerns of the people rather than the church, (Geertz 1973:71). And in any case, the church needs to show the loving kindnesses of God with the demonstration of compassion and unity. Lastly, the church in its own life must show that everyone is accepted under God's love, grace and mercy. Inculturation then is a complex process that has many facets. From the very start, the use of the word is intentionally transformative and holistic and departs from the usual split between systematic and practical theology as the discipline has developed in the West.

The process involves vernacularizing, which means the translation of the faith into local language and idioms that, in itself, requires engagement with the worldviews and thought patterns of any culture. This theological re-routing is done by a local body of believers. It is now concerned with communicating in situ what the Gospel is about as it speaks prophetically to the powers and the central structures of a culture (Kwame Bediako, 1995:91). Dyrness and Veli-Maatti Karkkainen (2008:1998) state that, on the whole, inculturation as a task that ‘retrieves the missionary nature of all theology,’ is as fair a summary as one could have of the motivational force behind it. It puts squarely before us the challenge of what it means to truly ‘disciple a nation,’ a task that has been anesthetized to mean merely ‘saving souls’ by Greek-based cultures.

However, Yango (2007:58) asserts that from a Hebrew mindset it means turning the whole nations to Christ from within their own cultures and life systems, through a faithful body of believers working as the yeast within them. If this is the case, the importance of the local church in vernacularization cannot be overemphasized in developing inculturation through the church. Gener (2005:209–223) argues that the organization of theology also has to change to give way to a mission-oriented church. It has to move toward a more practical theological direction rather than staying more academic and intellectual, which is the tendency in Euro-America.

Piper (2006:74–75) writes that secular people in any location and ‘primitive’ people in an animistic world have this in common: they believe in the power of ancestral bondage. Animistic people may speak of it in terms of ancestral spirits and the transmission of curses. The secular on the other hand, may speak in more general terms of influence or the wounding of abusive, co-dependent, emotional distant parents. Apparently, in both cases he (Piper) said that there is a sense of fatalism that we are bound to live with this ‘curse’ or ‘wound’ from our ancestry, which makes the future seem futile and void of happiness

1.4. Literature Review

Research in the area of practical theology has followed several avenues. Early work by Maggay et al. (2013:87) does not sound like an early work was concerned with the task of contextualization of the gospel. Suk (2005:151) cites that contextualization is a process of reflecting critically from within a local culture, a theological reflection on the lives of the people done by a local body of believers. Nicholls (1975:675) for example, asserts that one can only proceed from a dogmatic contextualization, which he defined as ‘the translation of the

unchanging content of the Scripture into verbal form meaningful to the peoples in their separate cultures and within their particular existential situation.’

As one instance, aggravating environmental problems in the late twentieth century have brought about an increasing interest in the study of indigenous knowledge. Getty (2010:128) says Western science appears to be inadequate in solving environmental problems, despite its advancement in the technological fields. Pungayan (2018:97) states that the customary and unwritten laws of *inayan* and *panyew* refer to the norms followed by *Kankan-ey* in their everyday lives through and by indigenous knowledge. He says the two worlds (*inayan* and *panyew*) have kept the *Kankan-ey* aware of what is right and wrong, built-in principles taught from childhood by parents to guide a *Kankan-ey* in living his/her life to the fullest. According to Cony, medical practitioners who understand the cultural beliefs and practices of the *Kankan-ey* advise patients with illnesses to seek remedies through indigenous means. Barnard (2004:134) asserts that in the social context *inayan* was constructed in *agawa* myths whether historical or not ‘do not just tell stories, they express symbolic truths.’

Myths, attitudes, beliefs, values and judgments about what is considered proper and current are expressed by people who hold them (Bettie 1964:42–46). Myth may be an avenue to understand a specific meaning in a culture that, in this case, includes the *inayan* in *Kankan-ey* perspective. Yango (2007:136) attempts to compare some of the Benguet cultural practices to the context of the Old Testament. He concluded his research by siding with the perspective of Casino, ‘rejection’ of cultural norms. The Center for Development Programs in the Cordillera (2010:36) reflects on the subsistence roots and indigenous systems of the *Kankana-ey*, that there are enduring practices and values that persists and that should be nurtured, because they enhance our humanity and social well-being even now in the 21st century. Baucas (2003:71) says that under religion, beliefs and rituals, there are also many taboos and *lawa* and *inayan* contribute to the development of morality among the villages in Benguet. The article continues on to say the *Kankana-ey*s, old and young, past and present alike, ought to know that they have a past of which they can be proud and therefore also a future that will be a worthy flowering of the past.

Almocera (1991:58) concludes with regard to the religious and cultural background, that Filipino theologians need to define how their ritual practices, belief systems or worldviews have influenced the emergence of the local churches. Elwood (1976:195), cites that in these

reflections, there are five historical divisions, which correspond to each period of development: (1) the pre-colonial period, (2) the Spanish colonial period (1521–1898), (3) the American colonial period (1998–1941), (4) the Japanese occupation (1941–1946), and (5) the neo-colonial period (1946–2001). The question of how and to what extent pre-colonial indigenous practices and beliefs still continue today has been the debate of our day among many local churches.

1.5. Research Methodology

Osmer's (2008) methodology involves four model tasks taken from Smith's 'Review.' (2008:170)

1. The descriptive-empirical task asks, 'What is going on?'

It is noted that Osmer grounds the descriptive task in terms of 'a spirituality of presence.' Osmer refers to such attending as priestly listening, which has informal, semi-formal, or formal approaches. He argues for qualitative research methods and adds that researchers need to reflect self-consciously on their meta-theoretical perspectives, such as their views on the nature of reality (ontology), knowledge (epistemology), and science (philosophy).

2. The interpretive task asks, 'Why is it going on?'

Osmer refers to this process as applying 'sagely wisdom.' Sagely wisdom then requires the interplay of three key characteristics: thoughtfulness, theoretical interpretation, and wise judgment. Osmer argues that interpretive guides should judge theories according to 'a communicative model of rationality' that contains argumentation, perspectivism and fallibility.

3. The normative task asks, 'What ought to be going on?'

Osmer refers to this task as prophetic discernment with theological interpretation, ethical reflection, and good practice approaches to resolve the normative task. He summarizes several models of cross-disciplinary dialogue in an attempt to answer the question, 'How can the worldly wisdom of the arts and sciences appropriately be related to the Wisdom of God?'

4. The pragmatic task asks, 'How might we respond?'

The first three tasks consider the way things exist and analyze possible strengths and weaknesses of the present state. From these tentative responses can be formulated and considered.

1.6. Research Design

The study falls within the field of pastoral theology. To study the problem requires four key steps. The study first examined cultural practices related to *lawa* and *inayan* in Benguet. Next, it examined the early Protestant missionaries' activities including opportunities and challenges. It examined the Evangelical responses both for and against *lawa* and *inayan*. Finally, it concluded with some practical guidelines and suggestions that may shed light on promoting the scriptures in line with *lawa* and *inayan*. Second, the study contained both literary and empirical methods. There is little written material available on this topic, so the researcher gathered much of the data through empirical means. Section four required a literary approach, analyzing selected texts that have relevance to evangelization in *Kankan-ey* settings.

The thesis has six chapters. The proposed outline follows: 1) Introduction, as indicated, the introduction presents the research problem and the research plan. 2) The examination of *lawa* and *inayan* as understood by *Kankan-eyes*. The study also scrutinized *lawa* and *inayan* and their cultural implications. 3) The early Protestant missionaries' activities are examined. 4) The present situation of Evangelical approaches both for and against *lawa* and *inayan*. A detailed analysis of the Biblical principles relating to *lawa* and *inayan*, and how these principles might relate to ministry is presented. 5) A Biblical, ministerial, and practical model for evangelism in light of *lawa* and *inayan* is presented. In the light of the data presented the researcher attempted to develop a model for evangelization of the *Kankan-ey* in Benguet. 6) Conclusion. This final section summarized the research and made some recommendations for continuous examination for the proper use of *inayan* and *lawa* from a Christian perspective.

1.7. Delimitations/Limits of the Problem

This study focuses primarily on the Central Buguias, Benguet. It construes an in-depth study focusing mainly on understanding *inayan* and *lawa* from three different angles. The first is a historic-critical presentation of written documents about *inayan* and *lawa*. The second is an interpretive presentation of oral interviews using the phenomenological method applying informal research interviews. The third is the mythical analysis of *lawa* and *inayan* as they are implemented in Central Buguias. This study further presents an analysis/interpretation on the role of the concept in the social, economic, political and spiritual awareness of the *Kankan-ey* people in Buguias. Buguias comprises 14 *barangays*. However, the field research was conducted mainly in the *barangay* of Central Buguias, for the following reasons. First, Buguias Central

today is known to be the original key village of the *Kankana-eyes*. Second, the people of Buguias Central have deep ancestral roots in the area and their customs and traditions are still practiced. Third, since views can vary from region to region, the data should be more reliable if it is limited to one region. Fourth, the fieldwork is within the investigator's reach with regards to time, money, workability, and accessibility.

1.8. Definition of Terms

Buguias is the territory in Northern Luzon within the province of Benguet. Buguias is one of the homes of the *Kankana-eyes* where most of the inhabitants originate from the *Kalanguya* tribe of Tinoc, Ifugao and *Kankan-ey* of Mankayan and Buguias.

Cañao or *Kanyaw* is a festival or a ceremony of the indigenous mountain people of Northern Luzon. It is a socio-religious ritual where chickens, pigs and/or *carabaos* (buffalo) are butchered as a sacrifice and feasted on. This is usually a thanksgiving to their god *Kabunyan*. These indigenous mountain people believe in the existence of supernatural beings that they call *Anito*, which have power over man. With the use of prayers and material offerings in the ritual, the people believe they will win the favors of these spirits. The festival was an ancient tradition celebrated long before Spain reached the Philippines. Today, *Igorots* still practice this traditional feast wherever they are. Grand *Cañao* is celebrated by the *Igorot* people of the Cordilleras yearly. 'Culture' refers to the cumulative fund of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe. It can also refer to material objects and possessions acquired by a group of people in the course of generations through individual and group effort.

'*Inayan*' signifies fear of the perceived Ancestral Spirits and Supreme Being. Thus, this sense of *inayan* prevents one person from doing unpleasant doings. *Inayan* connotes religious overtones and illustrates the popular significance of *inayan* as a warning or caution in the conduct of things and uses *inayan* as an expression of disappointment or annoyance. It is a sanction connoting punishment for one who ignores or disobeys. *Inayan* is spiritual awareness of the spirits.

'*Kankana-ey*' refers to a people, a Filipino indigenous group from the Northern Philippines. They are part of a collective group of indigenous people known as the *Igorot* people. The *Kankana-eyes* of Benguet compose the majority ethnic group in the municipalities of Kapangan,

Bakun, Kibungan, Buguias and Mankayan. The *Kankana-ey*s are ‘straightforward’, hardworking and friendly people whose main source of living is vegetable cultivation and vegetable trading. The term *Kankan-ey* also refers to the dialect of the people.

‘*Lawa*’: is the concept of bearing a threat or curse: The *lawa* reflects a proscribing function of *inayan* over behavioral choices to ‘conform or else’ which will result to ‘fear’ and ‘dread.’ *Lawa* usually refers being spoken in a negative statement to emphasize the action to be obeyed. The ‘call to obey’ or *lawa* means ‘evil, forbidden thing’, or ‘it is improper, it is wrong, unfit, morally bad, and indecent’

‘*Mission*’ (Word web) refers to an organization of missionaries in a foreign land sent to carry on religious work; the organized work of a religious missionary either in its locality or abroad.

‘*Myth*’ refers to a method by which man is understood through a scientific analysis/interpretation of traditional stories of his/her own culture.

‘*Spirit World*’ refers to the realms of animism, folk religion, so-called paganism and indigenous religion.

‘*The Cordilleras*’ or The Cordillera Administrative Region (CAR) is the region in the Philippines that is composed of six provinces, namely: Abra, Apayao, Benguet, Ifugao, Kalinga, and Mountain Province, including Baguio City, which is the regional center. The Cordillera Administrative Region encompasses most of the areas within the Cordillera Central Mountains of Luzon, the largest mountain range in the country. It is the country's only land-locked region. The region is home to numerous indigenous tribes collectively referred to as *Igorot*.

‘*Theology*’ is the rational and systematic study of religion and its influences and of the nature of religious truth. A particular system or school of religious beliefs and teachings, or the learned profession acquired by specialized courses in religion (usually taught at a college or theological seminary)

‘*Tribe*’ or ‘*Tribal people*’ refers to a social division of (usually preliterate) people or a group of people related by blood or marriage.

‘*Watwat*’: the traditional concept of ‘sharing meat.’ This concept is practiced during festivals, rituals, occasions and rites. It is a custom of the people of Benguet that when ignored it brings curses and devastation on the person.

Chapter 2

The Interpretive Task: a Phenomenological Concept of ‘Inayan’ and ‘Lawa’ in Social Construct

Erickson (2004:25) argues that ‘Culture is often seen as traditions which are handed down across generations, including knowledge, belief, art, morals, law and customs.’ Michie (2014:14) cites that ‘Culture as tradition is often seen as being static and is sometimes used to define a particular cultural group according to historical criteria rather than modern social contexts.’ Cultures are built upon the implicit or explicit assumptions that people everywhere make about themselves, about the world around them, and their ultimate realities. Hiebert (1989:91–98), posits that all cultures provide ways for people to think and to express their feelings, whether these are the joy and excitement of entertainment, sorrow of partings or even death, the creative exhibitions of tribal artists or philosophers, or the awe and the fear of gods, spirits and the supremacy of Deity.

Within any culture there are concepts, ideas and literature that govern social moral norms whether it is by the teleological, relational base, deontological, virtues or character. Within a culture itself are ‘competing identities,’ (Sen 2006:162) or ‘layers of identity,’ (Pearson 2009:193). Cognizant of this, all cultures are community-based, expressing either individual or collective environments where people practice what they believe. For example, Noebel (2006:23–35) observes that in Muslim cultures, Muslims believe moral norms are arbitrary, a product of God’s decree, and therefore can change as God chooses. Furthermore, Noebel comments that Marxists and secular humanists rely exclusively on their economic or naturalistic philosophy to determine ethics (ibid. 16).

Anthropology differs from these disciplines in seeking to know what concepts are or have been used in societies and cultures, whether past or present, to find ways of comparing and accounting for the variations for betterment of cross-culture studies. In studying concepts like *inayan* and *lawa* in cultural distinctiveness, anthropologists select subjects that have only marginally engaged the attention of the people in the past with much concern of the implication in the lives of the people. Fiar-od (2012:15–20) found out that the *inayan* and *lawa* of the *Kankana-eyes* in social and cultural construct is reflected diversely as follows: a) as a value, there is justice, harmony and sharing of resources as manifested in weddings, baptism, and wakes/funerals, and

other events; b) as a cultural belief, *inayan* is invoked in attainment of spirituality, peace, prosperity and abundance, either personally, morally, socially, religiously, or purposely; c) as a customary law, the *inayan* is invoked towards environmental protection, land use and management through community rituals/rites or ceremonies; d) a natural law or principle, the *inayan* is invoked in the optimistic assurance implied in the utterance of *Kabayan* meaning ‘have faith in the Supreme Deity.’ Nature takes its course in *inayan*; e) as a control measure; it is a wake-up call to act as a social being rather than as just a human being. A social being observes ethical and moral standards for fear that negative things may happen in one’s life. Lastly, *inayan* as a Biblical commandment, *inayan* is the local version of ‘thou shall not...’ or ‘thou shall...’ It is these concepts of *inayan* that guide this study.

2.1. ‘Inayan’ and ‘Lawa’: Context, Culture and Construction

In any culture, concepts are contextual and entirely relative. Concepts are not fully translatable from one context to another, because they are woven into a fabric which renders both intelligibility and meaning dependent upon the whole. Hill and Pargament (2008:3–10) conclude that the underlying mechanisms of concepts presumed to link spiritual variables and well-being variables are similarly complex and diverse. It is apparent that these concepts include positive and negative religious coping, closeness to God as an attachment figure, the provision of purpose and meaning in life, and so on. McKay (2006:284) states that the spiritual variables and well-being variables are what make culture. Therefore, the affective dimension of culture is reflected in most areas of the *Kankana-ey*’s life. The expression of the *Kankana-ey* concept of *inayan* and *lawa*, in particular, construes the communication of love, hate, scorn, and hundreds other attitudes by their facial expressions, tones of voices and gestures. Moreover, Longboan (2009:210) concludes *inayan* is to be the only command given by *Kabayan* (God) to the Igorots as a whole and to the *Kankana-ey*s in particular to have a peaceful and progressive life. It is a principle that breeds all values like respect, love and peace; and it is a principle of not doing bad acts towards others.

African cultures have the same language flexibility as the *Kankana-ey*s. For example, a word such as *nommo*, observed by Hamminga (2005:99–100), is central to some African physics. ‘*Nommo*’ are ancestral spirits (sometimes referred to as deities) worshipped by the Dogon people of Mali. The word *Nommos* is derived from a Dogon word meaning ‘to make one drink.’ The

Nommos are usually described as amphibious, hermaphroditic, fish-like creatures. To properly feel what specific force is in the words spoken by an African, one cannot limit oneself to merely being open to the semantic content, the ‘dictionary meaning’ of the words that are spoken. Culturally, Dreher et al. (2016:472) conclude that indigenous people and their language develop together from several hundred years ago; and this includes plants, animals, soil, and environments that are ‘native’ or ‘indigenous’ to their location as developing ‘successfully,’ living on their ancestral land. With indigenous people such as the *Kankana-eyes*, thoughts, feelings and behaviors are all situated in the *inayan* and *lawa* in their culture. The *inayan* as cultural pride is defined as the shared patterns of behavior and interactions, cognitive constructs and affective understanding that are learned through a process of socialization and education, (Johnson et al. 2011:57–60; McKay 2006:321; Matay-co Jr 2016).

Ideally, in African tradition, Martin et al. (2010:852–859) observe that if someone shakes an elderly person's hand, the person must feel the hand carefully. Apparently, the hand speaks. The person ‘hears’ it. Culturally, Africans and *Kankana-eyes* construe feelings as part and parcel of communication. Behaviourist Hoijer (1954:147) concludes that feelings find particular outlet in expressive culture of which the *inayan* and *lawa* of *Kankana-eyes* are not exempted in their art, literature, music, dance, rituals and drama. In *Kankana-ey* culture, the concept of *inayan* embodies the lives of the people in both spirituality and well-being. Taylor and Group (2011:917) cite that one factor that may partially explain the link between spirituality and well-being involves the individual’s understanding of the self in relation to other people, nature, and the Divine as a whole. Fiar-od (2005:167) cites that the relationships between ways of understanding the self-spirituality and well-being is through *inayan* in *Kankana-ey* culture. The *inayan* is a cultural value in all social syndromes and is largely shared by their members. Trigger and Dalley (2010:17) connote ‘the values of such spirit world society identify those objects, conditions’ or characteristics that members of the society consider important; that is, valuable and sacred.

In Benguet among the *Kankana-eyes*, ‘values’ includes religion, extended family, children, land, farming, community, friendship, ancestors, and Divine. The values of a society can often be identified by noting which people receive honor or respect. Sherman (2004:167) argues ‘Values are related to the norms of a culture, but they are more general and abstract than norms.’ Norms are rules for behavior in specific situations, while values identify what should be judged as good

or bad. For example, in some cultures, flying the national flag on a holiday is a norm, but it reflects the value of patriotism.

Inayan is the core of the *Kankana-ey*'s being and must not be forgotten, advocate the elders. Laymay (2013:71–79) cites that 'the role of the next generation is to transfer this culture of *inayan* with its counterpart *lawa* to the youth to preserve its meaningfulness in life since the uniqueness of one's culture identifies the way how each member of a community looks at life in essence that it is the cultural pride. The Free Dictionary defines patriotism as national feeling or national pride or norms, and can be viewed in terms of different features relating to one's own nation, including ethnic, cultural, political or historical aspects. Taylor (1985:71) cites that 'norm' reflects the values of respect and support of community, friends and family, relatives and neighbors. Members take part in a culture even if each member's personal values do not entirely agree with some of the normative values sanctioned in the culture. This reflects an individual's ability to synthesize and extract aspects valuable to them from the multiple subcultures they belong to.

2.2. The Communicative Integration of *Inayan* and *lawa*.

San Jose (1997:17) cites that the *Kankan-ey* society possesses a literature of its own. This literature is embodied in its folklore which includes folktales, folk songs, riddles, myth and prayers. The existence of this folklore represents the attempt of the ancient *Kankanays* at self-expression. It indicates the creative skill of the story-tellers in blending 'supernatural powers with human powers' and in presenting the narration in a vivid and artistic manner. However, Allen (2008:135) points out that *Kankan-ey* faith in the divine is based on the concept of *inayan* and *lawa*; Christian faith in God appeals to evidence, because when we talk about God it is not proposition, but we talk about the personal relational God. Segnaken (2001:84) posits *inayan* is the tenet for peace among its practitioners. In the language of the *Kankan-ey* of which *inayan* and *lawa* are a part, the materials have long existed merely in oral form until Morice Vanoverbergh (1981) undertook the initial and main job of collecting the materials and translating them into English for common application among many.

Since *Kankan-ey* literature is mainly persevered in oral folklore and myth, old and young alike know that they have a past of which they can be proud. Nabben (2010:367) concludes *inayan* is a factor in attaining development and identity. It is viewed as a value, and a process towards

reconciling culture, religion and education for transformation. DeCicco and Stroink (2007:47–50) researched human growing through language and concluded that it is evident a person's development is seen through psychology, reason, beliefs and practices of one's own culture.

Mara et al. (2010:671) cite that human life's dependence on language lies in the nature of social interaction as discourse. In the world of social discourse, language mediates all the institutions and activities in and through which humans respond to each other. For example, marriage is not 'mating'; giving a lecture is different (or so one hopes) from vocalizing; a tragic death is not merely the cessation of vital functions in a body. In the public world, people use and manipulate the structure and generative capacities of their own language and culture to create, re-create and alter their institutions.

Language is formulated through self-experiences in culture settings. Piedmont (1999:146) argues that while differing in ritual and exact definition, the world's religions and cultures share a remarkably consistent description of existence through language. Similarly, several researchers in environmental psychology have described a view of the self that 'explicitly' or 'implicitly' incorporates the natural environment within the boundaries of the self, with implications of language and behavior (Arnocky et al. 2007:78; Mayer & Frantz 2004:251; Schultz & Tabanico 2007:247–249). Finally, several anthropological studies of the language across cultures and religions have revealed that an individual cannot be understood to exist separately from the larger cosmological order (Inada 1997:197; Morris 1994:203).

In urging the young *Kankana-eyes* to look backward, their parents urge them to place before their eyes the continuous thread of their literature as a people. However, language is constitutive of many elements of action by way of speech acts such as stating, greeting, commanding, promising and judging. Individuals unable to use language cannot draw on this resource and so must remain little more than members of the kind.

The table reveals the Central Buguis *Kankan-ey* respondents gave the best definition of *inayan*, (see Appendix A, fig. 1). The *Kankana-eyes* today study their folklore not in terms of its uses in the past, but in terms of its functions at present, to apply the encapsulated wisdom of the ages. Dao-anis (2007:362) states that hence, the different folk practices reflected through the folklore are understood in their proper context and setting. Moreover, since folklore or myth validates culture, preservation of materials is necessary as a means of appreciating the cultural practices in

their context and necessarily for the sake of prolonging such practices because all *Kankan-ey* are proud of their inheritance of *inayan*. To this end, *inayan* and *lawa* encapsulate self as *Kankan-ey* in wholeness as a person to animals, plants, spirits, ancestors, and Supreme Deity.

Furthermore, Arnocky et al. (2007:176–179) found that where the independent self-predicted egoistic environmental concern (concern about environmental problems because of the implications for the self), the self uniquely predicted self-reported conservation behavior and biospheric environmental concern (concern about environmental problems because of their implications for all of life). The objective of this study, therefore, is to contribute its part, modest though it is, towards a clearer understanding of and deeper appreciation of *Kankan-ey* folktales or myth which imply self, divine and nature.

A deeper investigation of the *inayan* in the *Kankan-ey* language culture is the fear of a Supreme Deity called *Kabunyan* (God) who forewarns or dissuades one from doing anything harmful to self, nature, others, and so on. It is this Deity to whom sacrifices and prayers are offered, (Baucas 2003; Cony 2009). They believed and treasured all the words of *Kabunyan* through folktales by the *Kankan-ey* wise people of the past, (De Castro 1994; Fiar-od 1999; Scott 1988). These folktales have been transmitted by word of mouth from generation to generation by story-tellers. In the course of their transmission, linguistic influences have crept in, as can be observed in the use of *non-Kankan-ey* words, (Sumeg-ang 2005; Pungayan 2018). The different phases of the *Kankan-ey* culture and folk-life are reflected through the folktales showing that there is a close link between the *Kankan-ey* ways of life, (particularly in the past), and the mode and behavior patterns of the characters in the tales.

The role of the dominant character in bringing about these truths or values remains the pivotal point of discerning the various aspects of *Kankan-ey* life and customs.

In his article ‘The polysemy of *inayan* across tribal groups in the mountain province: exploring evidence in mountain culture specific ethical concept in language’, Delima (2006:2–3) looks into multiple meanings of *inayan* in the *Kankan-ey* language of the Cordillera Administrative Region of Northern Philippines. In his search for the ‘alphabet of human thoughts,’ he illustrated how language serves as the best mirror of the human mind and the human culture across different tribal groups and geographic boundaries. Led by Wierzbicka (1992:51) for more than a decade now, the quest for lexical universals parallels that of linguists Chomsky's and Greenberg's

Universal Grammar, which posits that human beings are born with an innate language acquisition device containing bio-programmed grammar with universal structural characteristics, enabling normal human beings to learn and practice language.

Geijsel et al. (2005:271) share that the self-meaning and a conceptually distinct understanding of the self are fundamentally interconnected with all of life and may have important implications for well-being and behavioral constructs in the human mind and culture at large. Some of this literature also suggests that the self varies across cultures and along dimensions of cultural values. The value structure of the human mind enables the self to examine self across religious and cultural groups, seeing social order and benefits to the self, and others in the community. Similarly, Wierzbicka (1992:27) claims that there exists a small set of universal lexica through which ‘we can discover and identify culturally specific conceptual configurations characteristic of different peoples of the world which is the key to real human understanding.’ Additionally, ethical concepts include fear, good, bad, shame, embarrassment, disgust, pride, among others, as well as joy; encouragement, appreciation, love, and so on are all the same observations in every culture.

2.3. The Spiritual Implications of ‘*Inayan*’ and ‘*Lawa*’ of the Kankana-eyes

Today, because of the increase of knowledge in global society, most thinkers question whether religion or spirituality contributes to, or impedes, self-well-being (Diener, Tay, & Myers, 2011:39). Saroglou (2011:193) argues that some critics such as Bultmann consider spirituality and miracles to be a psychopathological, neurotic wish-fulfillment. Spinoza, David Hume, Bultmann and others believe that a miracle that comes through spiritual means in the sense just defined is an impossible event, on the ground that such an event would involve a ‘violation of natural law’ (Hunter 2004:41–47; Bennett 2017:180). However, religiosity or spirituality can never be separated from human existence; in essence the Bible attests to the Spirit Being. Spirituality is *YHWH* (God).

Furthermore, Turner (1976:62) is germane to this language. He writes: ‘He (Luke) conceived the Christian revelation of ‘spirituality’ as the fulfillment of the old Dispensation and would in consequence tend by his language to emphasize the links between Old and New Testaments.’ Stronstad (1980:38) concurs that in regard to terminology which describes the Spirit God in the Scripture, the translators of the *Septuagint* used 23 different verbs. Of the nine verbs Luke

employed to describe the activity of the Spirit, eight are derived from the Septuagint. These are: ‘to fill’ (Luke 1:15, and others), ‘to come upon’ (Luke 1:35, and others), ‘to lead’ (Luke 4:1), ‘to give’ (Luke 13:13, and others), ‘to clothe’, ‘power of the Holy Spirit,’ (Luke 24:49), ‘to speak’ (Acts 1:16, and others), ‘to fall upon’ (Acts 10:44, and others), to be empowered (Acts 1:8), and ‘to witness’ (Acts 15:8).

Nevertheless, with the critics, we do not need to abandon the concept of Christian spirituality simply because we are living in the world of rational inquiry. However, to the *Kankana-ey*, spirituality for well-being seems much more charitable. To *Kankana-eyes*, spirituality is viewed as a ‘powerful coping mechanism and a system to provide meaning in life,’ (Park 2005:178). Additionally, Cohen et al. (2005:285) conclude that only religion or spirituality can answer the question of the purpose of life. Igueldo (1990:57) states that ‘traditional knowledge on spiritual beliefs is a descriptive in itself.’ Therefore, it is argued that the existence of finite, irreducible consciousness (or its regular, law-like correlation with physical states) provides evidence for the existence of the Spirit God.

Taray (2008:7–8) states, ‘that the Benguet people believe in a community of sacred beings with *Kabunyan* (Almighty God).’ The oldest of the *Kankan-ey* elders here in central Buguias, Manuel Na-oy, defines it as: if God gave the Christians the Ten Commandments to be followed by man to obtain a peaceful and God-fearing society, *inayan* is the one and only command that *Kabayan* or the Spirit God has directed *Lumawig* to bring here on earth, and which the *Kankana-eyes* followed the command wholeheartedly. *Inayan* is the summary of the Ten Commandments that God has given to the Christians. Similarly, Lagmay (2012:37–39) also mentions that *inayan* has a religious overtone as it cites from the Ten Commandments, and illustrates the popular significance of *inayan* as a warning or caution. With the concept of *inayan*, *Kankan-ey* includes in this spiritual (sacred) community of gods and goddesses, nature deities like the sun, moon, stars and other heavenly bodies, spirits dwelling in nature, and ancestors who are now in the ancestral abode.

Sumeg-ang (2005:170) comments that in religious beliefs and rituals, the *Kankana-eyes* do not worship idols, images and sacred places or things, and carved images are only displayed in the houses for decorative purpose and not for worship or for anything else. However, *Kankana-eyes* are not alien to exorcism due to their belief on solidarity with nature. It is not difficult for

Kankana-eyes to believe in exorcism, since it operates within the domain of *inayan* or religious psyche. It is noted that the *Kankana-eyes* are indoctrinated with the *inayan* concept right after birth.

The spirituality of *inayan* signifies fear of the *Kabayan* (the Spirit God) and has religious laws as it cites moral laws in the Ten Commandments of the Bible. The religiosity of the *Kankan-ey* in general is encompassed in their strong belief in the power of the Almighty God referred to as *Kabayan* and the core values of *inayan*, *and lawa* and is the guiding philosophy. The belief in the dynamism of the spirit-human world has always been one of the basic sacred postulates of the *Igorots'* indigenous religion. Sumeg-ang noted, in rituals and ceremonies, the majority of them are celebrated primarily to avert misfortunes or calamities and to appease the vengeful spirits that cause sickness in individuals, along with healing rituals and thanksgiving ceremonies (ibid. 172).

2.4. The Nature and Implications of 'inayan' and 'lawa' in Educational Readiness

Concerning education among *Kankan-ey* peoples, in her article, 'Learning, Teaching and Social Justice in Higher Education', Laymay (2013:176) concludes that the education that came with Christianization was a colonial tool that in many ways alienated the *Igorots* or the *Kankana-eyes* from their culture and traditions. Lewis & Murphy (2006:198–200) explain primarily the concept of the *Kankan-ey* education as manipulation by colonial powers of the West. The 'civilizing mission' as it implies (Lewis & Murphy) during the colonization period which intensified during the American occupation of the Philippines was implemented through the introduction of Christianity, 'democratic' government and formal education. From their observation, while the Spanish ran schools for priests and for Catechism purposes, the American occupation brought education to all people in the Philippines including the *Kankana-eyes*.

Mendoza (2001:57–58) in his writings observes that several authors argue that education was used as a tool to train Filipinos and the *Kankana-eyes* to adhere to the creation of an ideal American image. In this colonial rule, colonial churches were established among its adherents like Africans, and similar. Furthermore, Fong (2007:198) argues that as Christianity grows within the *Kankana-eyes*, the form of Christian worship blended with the Western way of worship needs to be evaluated against biblical teaching and standards, before going on to show how these values have been incorporated into the new Christian churches. It is, however, essential that the

early Western missionary works are still indispensable for intensive research. Again, Sampson (2000:36–39) posits that the rapid growth of the church is certainly gratifying, but the question must be asked, how genuine is this growth? Conversion to Christianity is always complex.

The degree of conversion has been the subject of much debate. Clearly, Africans as well as the *Kankan-ey* have readily converted to Christianity, but have generally been unwilling to embrace the faith in its entirety, because they view Christianity as another culture form. Ngubane (1984:77) puts it well:

It was expedient to belong to a church; for instance, Africans appreciated the discipline of church membership and accruing benefits, such as acceptance by missionaries and colonial powers, access to schooling, acquisition of jobs etc.; so, a growing number of Africans embraced Christianity.

Africans' and Asians' worldviews are strongly spiritual. Ngubane's statement shows that with this limitation by the colonizers important spiritual issues were not adequately addressed, and this left new converts in a dilemma which led to their seeking transcendent solutions. Furthermore, Ngubane's statement suggests that conversion to Christianity is just material or educational rather than spiritual; convenience rather than conviction.

Consequently, it is noted that young Filipinos today have an identity crisis that revolves around their lack of self-respect and self-love as Filipinos. Medina (2004:98) notes that the period from 1907 to 1933, during which the missionaries claim to have Christianized people, led to changes in the traditional structures of the culture. The traditional dwellings where young people gather and listen to the stories of the elders were turned into schools and dormitories. It was the cultural gathering places where the missionaries provided medical, food and clothing relief and trades and services training for the *Igorots* or *Kankana-ey*s (Medina, 2004:60). The impact of the missionaries' education system was eventually so great that the *Kankana-ey*s started to become professional workers (Medina, 63). As the so-called missionaries overpowered the *Kankana-ey*s, the education system was consolidated by the missionaries into both formal and informal education. Most of the mission schools that were left by the missionaries have now become private diocesan high schools, colleges and universities serving as the foundation of higher education. Decog (2003:48) posits that 'in this light, it is considered that a formal system of education is one of the greatest legacies of America to the Philippines.' However, Merlan

(2009:61) argues that religious conversion and affiliation with the colonial administrators made the Christianized Tagalog or Ilocano see themselves as superior to the *Kankana-eyes* and other ethnic groups in the country, added Finin (2005:29).

Again, Mendoza (2001:34) reports that discrimination is perpetuated through the educational system and structure primarily because everyone is required to adapt to the mainstream colonial education system. Furthermore, Medina (2004:91–92) writes that from colonizers' perspective, they had brought 'civilization' to this mountain's first people. Finin (2005:19–20) and Scott (2006:34) pinpoint the same perspectives of the colonizers. But, some argue that the *Kankana-eyes*' resistance of the colonizers made them 'misinformed, uneducated, misrepresented, marginalized, left confused and forlorn' (Fiar-od 2002:57; Fong 2007:83). Sillitoe (2000:78) cites that the effects of the colonial education system were compounded by the different theories and strategies of development where the 'western ways of knowing' were viewed and adopted as the model for developing the poorer *Kankana-ey*. Campbell et al. (2008:83) spell out that international development was designed and implemented as a framework for governance. Nabben (2010:17) concludes that from the colonial paradigm, literacy, numeracy, schooling, trades, socialization and Christian morals were requisites of better living conditions.

2.5. Ecological/Land Awareness of 'Inayan' and 'Lawa'

In the most straightforward formulation of the term, 'indigenous' peoples (*Kankana-eyes*) are 'native' to a particular place, original to their lands rather than having migrated from elsewhere (Clifford 2007:197–223). In recognition of these communities' purported ancient connections to their territories, the *Kankana-eyes* are also referred to as 'native' or aborigines. Merlan (2009:303–310) cites that living in such close proximity to forests and other natural areas, indigenous communities typically display a deep connection to both the seen and unseen world. Indeed, their survival typically depends on their deep connection to nature, spirits and ancestors.

The *Kankan-ey* claim to have ancient ties to the land; claims that are enacted in both oral history and contemporary rituals. In Benguet there are always ongoing issues with regards to ancestral domain among Christians and non-Christians, and from what have been told, the process to actually get declared ancestral domain is almost unimaginable. The concept of dwelling is well articulated in the Cordillera indigenous people's culture mentality of ancestral domain. According to Provan (2014:37) the world is a sacred garden into which God places human

beings to look after sacred space, the dwelling place of God on behalf of the one who created it. Dwelling is a mode of existence as ‘being-in-the-world’.

The human person’s relation to the world in the concept of dwelling implies both ontic and ontological understanding. It explains the human person’s intimate relation with others and with the physical world of nature. The rootedness we desire as human beings actually arises from our identity and purpose as having been created to inhabit and care for a physical space for the Creator. Land is life. It is central to every indigenous way of life. Their very close attachment to their land speaks well of these. Their life depends on what the land can give them for sustenance. Anne et al. (2011:45) rightly says believing that the land is *Kabuyan’s* gift to the race and the wellspring of all life (*ipoon ti biag*), the *Kankan-ey* revere the land as sacred. When a *Kankan-ey* dies, as believed in most Cordillera tribes, she or he does not leave the land and journey for some unknown realm. The spirit of the dead remains a dweller of the land. In and through the land, the spirits of the dead/ancestors live in eternal communion with the lives of the nearest relatives and with the community as a whole. Williamson (2000:15–34) tells that land represents an integral part of the divine blessing given to Abraham in Genesis 12:1–3, and an important focal point for the outworking of the divine promises to establish Israel as nation through which God will bless the nations.

The *Kankana-ey*s are like the ancient Israelites, land is from God and this reflects their growing consciousness of themselves as one community. It is not just physical landscape but a dwelling in which they build and express their sense of self through their indigenous knowledge and belief system. Land is the heart of their identity and belonging. Anne et al. (2011:5–7) suggests that the indigenous knowledge can actually be harnessed to natural resource stewardship to increase learning. She appeals that it can be a project much rarer within the anthropological and natural resource management literatures, rather than a systematic analysis of indigenous knowledge structures. Ludwig (2006:389) cites that God created all things good; humans have the privilege and obligation to enjoy and enhance life.

Dwelling ought to be an expression of cultural integrity. Mishuana Goeman (2008:81) expresses it so beautifully, that ancestral land and domain is at the heart of indigenous identity, longing and belonging. Heidegger (2005:93) states that the notion of dwelling posits that an essential characteristic of authenticity is ‘homeliness’ or being oneself in the environment. These

statements are invested in meaning and identity. According to the *Kankana-ey*s, land means no less than identity, being, and life. It is no mere plot that can be owned, titled, and abused at will. ‘Only the tribe’, says a *Kankan-ey*, ‘can own’ the land because all its members are free to occupy and till any piece of it. In the well-being of *Kankana-ey*s, a person who insists that he or she owns the land by having a title is like somebody who claims exclusive ownership of a piece of the sky.

From the informants, land is not a commodity as it is in biblical narrative of Israel. The Bible says in Leviticus 25 that ‘land’ is rather an inheritance for the Israelites, and it was core to the covenantal promises that God made with them. God's people are not to abuse their inheritance, but to treasure it. It cannot be bought and sold. According to Beetham (2013:237–238) Israel's land is the story of the Creator-King who fulfills his original creation intentions to establish the earth as the kingdom of God through flourishing human vice-regency. The historic struggle of the *Kankan-ey* for sanctuary and identity reminds the ecumenical community of a strikingly familiar account of people's stories, those of the biblical Israelites as well as the Canaanites, whose identities were inseparable from the land and whose lives revolved around that piece of earth called and revered as God's promise.

The identity of the indigenous people based on their relation to their land also defines their social structure at the family and community levels. This distinctive identity is also the main premise of their vision, goal, purpose and way of life as a people (Tebtebba Foundation 2010:5). To the *Kankana-ey*s land and domain is life and worship, a stark reality that outsiders can hardly understand. Therefore, the *Kankan-ey* could die for their land and resist any invaders. Finnin (2005:28–30) argues that to displace the *Kankan-ey* from their ancestral land and to seize from them their direct control and management of it is to deny them their self-determination. Self-determination has to be grounded in a common and distinctive cultural heritage. The concept of ‘self’ among the different ethno-linguistic groups in the Cordillera refers to a single ambiguous description—‘land.’ To the *Kankan-ey* the ‘self’ is ancestral land. ‘Common and distinctive cultural heritage’ is understood to refer to something other than a uniform or universal set of indigenous social practices. It is education through cultural heritage that is continued through generations (Crittenden 2011:179).

Observing the *Kankan-ey*, what is common and distinctive is not to be seen in the diversity of customary laws and practices of *inayan*, but rather in the fact itself of customary laws and practices. Self-determination is to uphold and promote customary and indigenous practices, since it is the continued existence of these to the present day that makes the culture of the Cordilleras distinctive. This includes direct inheritance of the *Kankan-ey* ancestral domain, which is what they have had since time immemorial, (Graham et al. 2011:71). The *Kankana-ey's* philosophy and identity is that nature is alive with spirits. The *inayan* reminds the *Kankan-ey*s that in times when food production is scarce, they perform rituals to ask *Kabunyan* (God), the Supreme Deity together with the intercession of ancestor spirits to have pity on them for the land to have a plentiful harvest. This land-centered life-culture is most visible, celebrated, or communicated through ritual and liturgical mediums. These rituals emphasize the relationships among farmers, the biophysical world, the social world and the supernatural world. Taking the cue above, the *Kankan-ey* seeks harmony.

The *inayan* is natural and cosmic in nature, yet the *Kankan-ey* seek harmony with nature. Janetius (2010:13) validates this in his research findings that the emerging worldview (*inayan*) of the indigenous Cordilleras community has its foundation in their cosmic worldview. In response to what nature can provide for them, they have a deep sense of reverence for the world; they experience it as something alive and interacting with them. There is a shared metabolism between man and nature; they realize that their relationship with nature is inseparable and interdependent. In times of food abundance, they offer thanksgiving through ritual practices and lavish feasts. Fiar-od (2005:10–13) writes that man relates with ‘nature’ in many ways. One way by which ethnic tribes relate to nature is shown in their system of rituals with punctilious observance of customary formalities and protocols. Rituals are an integral part of the life and the work of the traditional *Kankana-ey*s. Since work is always linked to the land, and the land is revered as God’s and the spirits’ abode, work and ritual are a consequent cycle in everyday life. Cohen et al. (2005:201) concur that through *Kankan-ey* consciousness of *inayan* and *lawa*, a *Kankan-ey* does not till a piece of land, dam a stream, or cut mature trees until the guardian spirits are appeased. Observation and discussions show that *Kankana-ey*s do not cut young trees, and they cut only what is needed because it is *inayan* (prohibited) to destroy young trees and it is forbidden (*lawa*) to cut trees without using what is cut.

Ingold (2000:130–132) tells, ‘Our forefathers have an intense sense of commitment to the preservation of nature. To us, the land, the forest, the waters and the social institutions, the rituals and traditions are sacred parts of our community life that are preserved and handed down from one generation to another. In Ingold’s rationale of the land model, ‘both cultural knowledge (*inayan*) and bodily substance are seen to undergo continuous generation in the context of an ongoing engagement with the land and with the beings, human and non-human, that dwell therein’ (ibid. 133). To dwell, to be set at peace, means to remain at peace within the free, the preserve, and the free sphere that safeguards each thing in its nature. However, Felizco (2011:57) observes that environmental disharmonies occur as a result of the interaction between humans and the natural world. Felizco went on to say that the cause of an environmental problem is economics, and other causes may be political, social or environmental issues (ibid.). But the life and culture of the *Kankan-ey* revolve around this physical and spiritual union with the land. Literally, the land is the *Kankana-ey*s ‘ground of being.’

Apparently, the Christian theological tradition needs to be reread through the lens of the *Kankana-ey*’s geocentric theological understanding of life. The life and struggles of the *Kankan-ey* present sufficient materials for doing theology and theological reflection: the stories and land serve as both a source and a resource for the gospel enculturation. In the light of today’s worsening environmental crises, the *Kankana-ey*’s land-centered culture, long scorned by development and civilization as primitive and paganistic, is now being considered to be more viable than the more exploitative and consumerist culture of global technological societies. The latter reveal a cultural character built on a creative lust for profit, power, and domination, and of gross materialism that thrives on a plunderous relationship with peoples and the natural environment. In their article, ‘*Exploring the Role of Traditional Ecological Knowledge in Climate Change Initiatives*,’ Vinyeta and Lynn (2013:37) argue that traditional ecological knowledge, as the indigenous knowledge system is called, has the potential to play a central role in both indigenous and non-indigenous climate change initiatives.

Concerning the *Kankana-ey*s, this indigenous community may not have the luxuries and amenities of a technological society, but so far, they have maintained a cultic relationship and harmonious co-existence with humanity’s only habitat: the *daga* (land) *a nagtaudan* (from where life burst forth), the *daga* (land) and *ti kaappoan* (of the ancestors). Secondly, practical theology can see in the *Kankana-ey*’s sense of absolute dependence on the land a sacred inheritance from

Kabunyan (God), a paradigm of theistic holism. Belonging to the land, a *Kankan-ey* is never isolated from the reality of the sacred. Land, life, *Kabunyan*, and the spirits of the *kaappoan* (ancestors) are communing essences in the world of the *Kankan-ey*.

Chapter 3

Descriptive Task: Missionaries' Entry to the Philippines: Its Beginning, Growth and Expansion

3.1 Colonialism and Missionaries

Tuggy (1971:56–58) has summarized the methods of missionaries relating to the Filipino indigenous religions in the colonial period under several general headings. From the perspective of spirituality and also missiological theory, it is noted that the Spanish used a physical 'power encounter' rather than a spiritual 'power encounter' (ibid. 57). Blair and Robertson (1971:56–59) have asserted that the missionaries' preaching completely destroyed the image of idols, which are the *anitos*; all the old festivities, songs, dances and traditions were forbidden to the indigenous Filipinos. Consequently, Catholicism grew rapidly in the period between 1570 and 1750. Tuggy (1971:56–59) reproduces the growth figures given by Phelan and LaTourette. Figure 6 show that most of the Filipino groups were converted from indigenous religions before 1630 when the major growth occurred; this is termed 'conversion growth.'

According to Regan (1957:12) the particular reasons for the phenomenal success in conversion growth were anthropological, historical, sociological and religious. The Filipinos were historically a religious people. Anthropologically, Eggan (1952:2) posits that there was a highly structured religious system to oppose the innovations proposed by the missionaries, while historically, Regan (1957:60) commented that the absolutely irresistible force of armed Spanish invaders made physical resistance to the Spanish Catholic faith impossible. The willingness of the Spanish missionaries to accept much of the early Philippine social structure already in existence was a major sociological factor aiding conversion growth. Regan (1957:60–63) writes that the authority of the *datu*, the community chief, was not directly undermined, though it was gradually weakened as the towns developed.

The indigenous religion of the early Filipinos was not highly structured; there were no great temples, no concentration of wealth in the hands of religious leaders, nor a highly organized hierarchy to oppose the spread of Christianity. Restall (2004:137) argues that the colourful ceremonies of the Spanish Catholic faith appeared to make its teaching superior to the prevailing indigenous beliefs. Miracles, supposed or real, validated the Spanish claim of the superior power of the Christian God over the spirits ('demons') of the indigenous religion, as did the zeal of the early missionaries in seeing that all the images and relics of the ancient religion were destroyed (ibid. 63).

Undoubtedly the Filipinos are a religious people, but how can their belief system be explained? How was it represented in religious forms? Many indigenous religious forms existed, some of which have already been mentioned. Keith (1987:261) cites that the existing social structure, the *datu* was the leader of the community and one of his most important roles was that of leading 'religious' practices in the community. But how did the *datu* lose his leadership? Medina (2004:237) states that the Spanish attempted to convert the *datu* as a strategy of their mission but failed, for the *datu* still maintained his strong leadership in the community and did not convert from his indigenous religion. If the indigenous religion was not highly structured, in what respect were the Filipinos religious people? Maurice (2002:175) concludes that although they did not have religious temples they usually practiced their ritual ceremonies either at home, in the *datu*'s house, or in other individuals' houses. On special occasions, their native priest required places related to *anitos* or environmental spirits in which to practice religious rites. The highly structured Filipino family system incorporated the performance of these religious ceremonies.

Tension between the indigenous belief system and Catholicism continues to this day. The coexistence of two systems of religious practice witnesses to the fact that they do not easily fit together. Restall (2004:72–76) asserts that Spanish Catholicism could not give fully acceptable answers to every aspect of Filipino life, and therefore there was always conflict between them because the indigenous spiritual environment continued to be expressed in indigenous religious practices. Raedt (1964:247) concludes that the earlier Spanish clergy did not fully understand the significance of Filipino indigenous religious practices in daily life. Lastly, Egangan (2003:261) writes that the supernatural power had always existed in the belief system of the indigenous religions long before the arrival of the Spanish Catholics. The experience of supernatural power was very important to Filipino indigenous people in their daily lives, but the Spanish did not

respond thoughtfully. They only used colonial power to bring ‘civilization’ or colonization to the Philippines.

3.2 The Reaction of Protestantism

According to Elwood (1969:66) ‘religious pluralism’ began to appear after occupation by the USA and the introduction of religious freedom, when plans were made to convert the Philippines by representatives of various United States Protestant denominations in New York (Chaffee 1969:168). Clymer (1986:3) adds further, President McKinley had a desire to Christianize the natives still further, even though most Filipinos were already Christianized through the Spanish Catholics. Devins (1995:69–71) writes that, ‘The Philippines are not ours to exploit but to develop, to civilize, to educate, to train in the science of self-government’. Furthermore, Devins commended this as ‘the path which we must follow to almighty trust committed to us’ (ibid. 69–71). As a result the Philippines were divided geographically with the aims of preventing duplication of missionary work and reducing tension and antagonism between the church and the state. The arrival of many missionaries under the various mission boards added a new dimension to the religious life of the Philippines. This led to ‘religious freedom’ or ‘religious pluralism.’

Gowing (1989:219) records that on August 3rd 1902, Sr Don Isabelo de los Reyes and Fr Gregorio Aglipay, supreme bishop, established the Philippine Independent Church (PIC), which was highly nationalistic and anti-Spanish Catholic. Pedro S de Achútegui and Miguel A Bernad (1961:71) state ‘This religious revolution’, or as Mehden puts it (1963:143) ‘nationalism’, were influenced by the death of the national hero ‘José Rizal’ (McGavran 1958:300–305). This movement did lead to a Filipino Catholicism, but the PIC failed to reach the point where it could replace the Spanish Catholic Church as the dominant religion in the Philippines. There were several general reasons for this failure: First, the American Supreme Court ordered the return of the property of the Catholic church which had been taken by PIC, second, Aglipay’s disastrous loss in the Commonwealth presidential elections and third, the fact of his two daughters being Catholic nuns, children being under Catholic instruction, and before his death, his reconciliation with the Catholic Church (Agalipayan Church, 1974:4).

Johnston (1993:448), however, asserts that there are many Filipino independent Catholic churches which have separated from the Catholic Church (102 Catholic churches including

Filipino Independent Catholic Churches, Roman Catholic and PIC). Consequently, these sects, or reactions to both the Spanish Catholic form of Roman Catholicism and Protestantism from North America, have established denominational churches in the Philippines. Additionally, they can be described as an ‘indigenous religious movement,’ or as a new religious movement (NRM). Turner (1998:581–592) points out that these NRMs are ‘the response to their increasing interaction with more sophisticated and powerful societies and religions.’ Also Turner (1998: 571–580) suggests that same interaction with Western culture and the Christian religion even in relation to Hindu, Buddhist and to a lesser extent, Islamic contact. Therefore, it is necessary to discuss how this religious freedom makes the emergence of new religious movements’ possible (see Appendix A, fig 2).

3.3. The Emergence of New Religious Movements

According to Anderson (1976:37), ‘NRMs, like all religions, are a ‘world in themselves.’ The Christian gospel relates in different ways to different movements because ‘they face in different directions and ask fundamentally different questions’ (Bosch 1995:485). How does this religious phenomenon relate to the global context, especially regarding those new movements that are emerging in a post-colonial environment? In this context, Africa and Latin America are good examples to study and compare to the Philippines. This broader topic will be considered in the next section. However, in the Philippine context, the section below will try to show why these movements emerged from both Catholicism and Protestantism, and how Filipino spirituality reacted by creating its own identity.

Sitoy (1989: 196–210) suggests some reasons why NRMs arose in the Philippine context:

The missionary efforts from the sending churches are more fragmented than ever before, resulting in a corresponding division of the Gospel in the mission fields. The fragmentation of churches in the Philippines is also due to ‘indigenous’ factors: the intense desire for independence from foreign control which in the past has led, and still does, to a number of schisms within the larger denominations, giving birth to several independent, autonomous Filipino churches, another frequent cause is wounded pride or the unfulfilled demands of some Filipino church leaders who thereupon initiate an ‘exodus’ from the mother church.

From the perspective of Filipino indigenous spirituality, we must also evaluate Elwood’s (1971:70–74) reasons for the presence of NRMs. He states:

(1) The phenomenon of Philippine ‘Folk Christianity,’ which has flourished without any noticeable influence from the major religions of Asia. (2) The majority of the indigenous organisations are nationalistic and/or nativistic in character. (3) Many of the indigenous movements result more from schism based on interpersonal conflict or from social protest than from doctrinal deviation or rediscovery of Biblical truth.

Sitoy’s (1989) views are similar to those of Elwood (1971); however, they are not formally recognised by the latter. Nevertheless it is necessary to find out how both sets of views are related to Filipino spirituality, or as Elwood calls it ‘folk Christianity,’ which he describes as ‘nationalistic or nativistic in character,’ and characterized by ‘interpersonal conflict or from social protest.’ Covar (1975:79–92) outlines general characteristics of this schism, which he defines as the ‘contemporary religious movement.’ From the perspective of Filipino *anitism*, Covar says:

The two traditions contribute their respective focal expressions such as the Roman Catholicism’s celebration of Mass and devotion to numerous saints; and the American Protestantism’s emphasis on the Gospel and salvation by Grace through Christ. These cultural dimensions were not accommodated in their own terms. They have been selected and cognised in accordance with the Filipino traditional system of belief and social relationship (ibid. 71).

Mallari (1953:17) posits that the American Protestant and Belgian Catholic missionaries took the responsibility of planting and establishing their culture as Christianity in the Cordillera region during the first decades of the 19th century. Notably, the introduction and development of Christianity came as a result of the missionary efforts of people coming from the colonizing powers directed at indigenous communities. Clymer (1986:51) writes that the Christian missionaries’ early encounter with the indigenous culture/religion of the Benguet people in general and their belief and practice in particular, resulted in an exhaustive classical tension between two religious or cultures’ worldviews. This tension indicates that the early Christian missionaries viewed the Benguet beliefs and practices as backwardness because they were unfamiliar and foreign to them.

Medina (2004:13–14) proceeds a step further, and states that the missionaries concluded that the beliefs and practices of *inayan* were perceived to be the cause of the people’s misery and deprivation. For Medina, in the minds of the missionaries Jesus Christ must be preached to save

the 'pagan' soul. The natives were then strongly advised to forget their indigenous religion and to start living a Christian life that was historically and culturally Western (ibid.). Vanhoozer (2007:32–33) says 'Evangelicals are gospel people, in essence, that there is no gospel, neither Christological content nor biblical form, apart from the speech and act of God.' With such a notion, in the process of the evangelizing, the foreign missionary education system shaped the minds of young *Kankan-eyes* who, in time, were alienated from their own culture. One of the informants narrates that the uncompromising efforts of the missionaries to evangelize the local inhabitants resulted in the acceptance of Western culture as Christianity by the Benguet majority. Contrary to the missionaries' expectations, however, those who accepted Christianity retained many of their indigenous beliefs and practices of *inayan*. To the *Kankana-eyes*, the land is their identity by which they treasure their gods and goddesses. Through the inherited language of *inayan*, the *Kankan-ey* people believed that the gods sent natural disasters to punish people who displeased or disobeyed them. Maggay (2003:123) posits that the trend was that the faith that came from American Protestantism was a faith that individualizes, whereas *Kankana-ey's* faith was operating in a culture where even one's identity is shared (Journal of Asia Mission 5:1, 2003:123). Thus it turned out that *inayan* and *lawa* continue to persist among contemporary Benguet Christians and traditionalists alike. Such persistence indicates the taken-for-granted existence of an acculturated form of religion, creating tensions and conflicts which are seldom openly addressed.

Ironically, the ignorance of the foreign missionaries of the local culture was genuine and sincere, and coupled with deep conviction prompted well-meaning Christians to bring in educational books to educate these 'barbarians'. Dingayan (2011:83) asserts that the missionaries were inspired by the conviction that the educational materials were what the churches in those 'deprived' areas needed. It is obvious that the Protestant missionaries often came to a faith that is so individualistic, which resulted in converts being rejected by their own families, as Maggay noted. Protestantism was and is viewed as a threat to the culture, family intimacy and traditions of the *Kankan-ey* culture.

This individualization and threat to family unity continues even today. Witherington III (2005:203) notes that popular evangelicalism has three main theological tributaries. Each of these three tributaries ultimately goes back to the Bible in one way or another, and each has

made serious and lasting contributions. Furthermore, the Augustinian-Lutheran-Calvinist juggernaut kept evangelicalism focused on soteriology or the way of salvation. Dispensationalism renewed our focus on and thinking about the future in eschatological ways. Wesleyanism/Pentecostalism stressed the experiential dimensions of Christian thought and life and the need for holiness of heart and life (ibid. 204).

However, the above concepts explain that each of these contributions came at the price of individualism and determinism in the case of the Augustinian heritage; systematic historicism in the case of Dispensational reading of prophecy; and the raising of experience to a norm, sometimes even above the Bible, in the case of Wesleyanism and Pentecostalism. Haidt (2001:814–834) states: ‘Recent theorizing in moral psychology extends rationalist models by calling attention to social and cultural influences in moral behavior, social identity measurement, and the need to consider moral self-conceptions in explaining moral conduct within its own culture.’

3.4. Opportunity: The Result of Missionary Activities

In the premise of foreign growing churches, spiritual activity is fervent in *Kankana-ey* churches in various forms, but questions whether people are turning to contemporary churches for their spiritual needs to be met. Spirits churches or (*Spiritista*) are among these activities with the people of the *Kankana-ey* in the spirit world. Walsh et al. (1994:208) concur that in some cases, these spirit churches are turning into institutions that may well fall under the title Christianity, but the question is whether the teachings of these institutions contradict the Bible. In this research it is found that the *Kankana-ey* Christians do retain a great deal of belief of ‘*inayan* spirituality’ and in their effects on the living, *lawa* when it is not observed.

Pawid (2003:117–119) expresses that *Kankana-ey’s inayan* is a spiritual overtone of *Lumawig* and *Bangan*, but *Kabunyan*, is the highest God to be appeased without reservations or underestimation. He observed that Benguet Christians perform simple or elaborate rituals to remember their ancestors; they go to church yet call on the *mambunong* or *manggengey* (male and female mediums) to propitiate the spirits of the ancestors. They consult the scientific doctor and take the prescribed medicine yet call on the *mambunong* or *manggengey* to perform the healing ritual for them; and when faced with a series of misfortunes or losses, they turn to their

deities and ancestors. Mostly, where the scientific ways of medication do not seem effective, the tradition becomes the end result (1987:16). Pungayan and Picpican (1978:63) likewise note that Benguet Christians are syncretistic because they practice a conflated version of their native religion and their new-found religion. The return to animism is evident not only in the rapid growth of churches which have an element of animism in them, but also is a cause of today's 'global village' where people embrace some philosophies that do not contribute to biblical soundness.

The active effects of 'global village' have created suspicion even among Christians. Setiloane (1979:63) says as far back as 1979 when he was the Head of the Department of Theology at the University of Botswana and Swaziland, that he rejected the biblical creation 'myth' of Genesis being inferior to the African myths concerning the origin of human beings, claiming that the traditional African views present a higher form of God than biblical teaching does. He then adds: "If, then, we maintain that we have a higher understanding of Divinity than obtains in Western Christian theology, why are we continuing in the Christian fold"? I must confess that nowadays I find an ecumenical Bible study session with my western Christian theological brothers and sisters rather irksome and boring. The question is not only why we remain in the Christian fold, but, as one young West African Christian said to me in Basel: Why do we continue to seek to convert to Christianity the devotees of African traditional religion?

The clear implication is that African traditional religion; similar to *Kankana-ey's inayan* spiritual overtones has more to offer than does scientific Christianity which we are striving to offer. A *Kankan-ey* traditional leader, for example, in Cabatotan, Benguet, is said to have called on the people to 'convene a local traditional ritual to appease angry ancestors', especially at the time of planting and harvesting. In conversation with some of the *Kankan-ey* elders of central Buguias of Benguet, one of them propounded 'we thanked our "ancestors" in the church by unspoken actions but chanting silently when we are sitting in the church pews.'

An example is a clergyman of the United Church of Christ in the Philippines (UCCP) offering rice wine to the ancestors before the opening of a newly-built church building. Rice wine or any other wine is always sipped to maintain a gracious relationship with the living and the dead, because if *inayan* is ignored the consequences are great. The *inayan* which means 'share' is the prevailing factor of a *Kankana-ey*. Traditionally, a ritual is to be offered freely as a means to

acknowledge the bountiful harvest from *Kabayan*, the Almighty (see Appendix B, fig 1). Furthermore, *inayan* and its practices are making a marked impact on mainline churches as well as Protestant churches. Noel Bruyns, (2006:129), a senior Catholic journalist contends that he attended a meeting of Catholic Bishops to discuss how the topic of enculturation would feature in the forthcoming Bishops Conference. In his article, he wrote: ‘There’s good news for Asians, particularly the Benguet people who follow their culture and cultivate a healthy relationship with their ancestors, and then have the nagging feeling that this may make them bad Christians. The place of “sharing” because of *inayan* is a crucial aspect of the *Kankana-ey* culture and is gaining new respectability in their Christian faith.’

Sheldon (2006:215–220) records an issue recently discussed not in one of the Protestant Indigenous Churches, but especially in the Catholic, Anglican, and others as well, was the choice either to let Christianity from the West among the *Kankana-eyes* die out slowly or not. The church established by Christ is understood not as over-and-against cultures or even concepts, but as a church that participates in the mission of God, even sharing in mutual witness alongside those of other faiths. Erickson (1996:151–160) observes from Paul’s writings that the church must be considerate in describing ‘*neighbourology*’ a process of engaging with our neighbors, including people of other faiths, not as objects (to be converted) but as neighbors who have important messages even for us Christians. Further, Jesus Christ is neighbor to all of us. The tantalizing statement of Victoria Lee states that whereas our neighbors are not concerned with our Christology, they are surely concerned about our ‘*neighbourology*,’ whether we are good neighbors or not (ibid. 179). For the gospel to take root among the *Kankana-ey*, it has to be deeply acculturated amidst *inayan* way of life. The *inayan* of the *Kankana-eyes* becomes the starting point for the evangelization of the Christian faith intended for liberation from its practices. In ‘Discern What Is Right’ by Hartono and Paek (2012:244), Choi proposes that ‘Christians from all global regions, East, West, South and North, should find a new way to present the gospel to the world, one better than portrayed by Eurocentric Christendom.’

In addition, Scott (1975: 290) suggests that the colonial government (the national government) also created the Bureau of non-Christian Tribes that further deepened the marginalization of indigenous communities. It was perceived that to close the gap between the lowland Filipinos and the mountain dwellers, the Igorots had to be relocated to places near the lowlands where they were to be civilized and Christianized (Medina 2004). Again, most of the Igorots chose to remain

in their ancestral lands. Baedt (1964:245–341) interjects ‘at that time the Philippine government insisted on titling private lands in Cordillera, the ancestral cult became feasible because the Cordilleras’ relation to the ancestors bolstered their claim as heirs to a land with the sacred origin and religious heritage.’ This account reflects the biblical narrative of 1 Kings 21 of the story of Naboth and King Ahab of Samaria. In this text, the background finds its interest that land was so precious to the people and furthermore land possession was believed to be from YHWH and was YHWH’s. The story says that the Samaria King Ahab said to Naboth:

Let me have your vineyard (land) to use for a vegetable garden since it is close to my palace. In exchange, I will give you a better vineyard or if you prefer I will pay you whatever it is worth

But Naboth replied,

The Lord forbids that I should give you the inheritance of my father’s land (21:2–3).

MacArthur (1997:17–21) comments: ‘in Canaanite culture, since the land was simply a commodity to be traded and sold for profit, Ahab’s offer to Naboth of an exchange of property or offer to purchase were common transactions in the Near East’. Naboth’s words implied that trading or selling his property would be a disregard of the law and thus displeasing in God’s sight (1 Sam 24:6; 26:11; 2 Sam 23:17). The reason was that the vineyard was his ancestral property. The Lord, the owner of all of the land of Israel, had forbidden Israelite families to surrender ownership of family lands permanently (Lev 25:23–28; Num 36:7–9). Out of loyalty to God, Naboth declined Ahab’s offer. This biblical text interprets the *Kankana-ey* concept of land. To them, the land is for family inheritance and they are ready to die rather than to lose the inherited ancestral property.

The *Kankana-eyes* are keepers of their own distinct cultural land and sub-cultural heritage, and they are primarily animistic in practice and ancestral appeasement by heritage. The ancestral worship had its practical basis, too. Scott (1975:6–74) states that during the intrusion period when their land became mining explorations and construction of dams, then the people suffered from social displacement and political harassment. They discovered that ancestral worship was mobile. Following the Jews in Israel, corrupt accounting was the least of the tax collector’s sins. To become a *telones* one had to purchase the office from another government official, which might require one to sell off property or mortgage one’s estate or land. This sounds like a straightforward business decision to twenty-first-century thinking. After all, the sacrifice of real

estate or land quickly turned into a huge business profit. But Jews drew their identities, in part, from owning a parcel of the Promised Land. To sell off a portion of the land promised to Abraham's descendants was to forfeit participation in God's covenant, similar to Esau selling his birthright for a bowl of stew (Gen 25:29–34).

The writer ministered with many local Protestant and Mainline ministers among the *Kankan-ey* and experienced that when death occurs as *inayan* commands in *Kankan-ey* culture, most families, if the families are Christians, appeal to us to allow them to carry out their customs of sending messages to their ancestors. To such demands, Ma (1999:87) concludes that ministers usually do their best to respect the wishes of the family to allow the family to carry on their traditions. One example is the draping of the coffin with a butchered chicken for the occasion is compulsory and honored. This happens even in Christian families; a recognizable custom which is connected with the obedience to *inayan*. A recent funeral rite at Menak, Daylipey, Bakun, attested to the dead of a middle-class family having remains placed outside openly for traditional practices because they thought the dead person was a devoted Christian. A traditional incantation and secret rituals were performed by a pagan priest before sending the body for church sacraments. It has been observed that the usual talk on such occasions follows this kind of form, 'Go well, remind so and so about us, we are also coming.' This farewell talk is done with the intention of encouraging good ancestral spirits to bless and prosper the living family and the community as a whole. This is common among Christians of all denominations in Benguet, and among spirit world believers. It is like someone going on a train journey, and friends waving handkerchiefs on the platform.

Another example experienced was a burial near Ambuklao Dam in Benguet. It happened that when a sermon exceeded the fifteen minutes time given, the people began complaining and murmuring, for it was getting late for the burial. The people in their traditions, though Christians in the concept of *inayan* spirituality, thought the body should be buried early for the benefit of the spirit of the deceased person. Therefore, the gospel message was interrupted in order to bury the remains of their loved one, so that the spirit of the dead might have a proper abode and a good spirit to count on, which might be described as spiritualized theology. The picture in Appendix B shows a folk priest performing rituals for the dead to become a good ancestral spirit for the blessing of the dead's immediate family and the community as a whole. It is believed and

testified that the dead person was a deeply-devoted Christian yet *inayan* (share) rites can nevertheless not be ignored (see Appendix B. fig. 2).

Kennedy and Newcombe (2005:11) state that: ‘A world-and-life view is a set of assumptions or presuppositions that determine the way we look at the world and our place in the world. These then largely determine how we consider everything that comes down the path.’ The same is true that ‘everything comes down the path’ among the *Kankan-ey* in their traditions. In *Kankana-ey* culture, community gathering is set of ideologies that bind the people as one identity. The identity is determined by which celebration includes sharing of the bountiful blessings among all people. The picture in Appendix B shows Bahol, Benguet, community flower festival celebration (see Appendix B fig. 3).

3.5 The Challenges: Missionary Ignorance of the Host Culture

Part of the reason for this unwillingness of the *Kankan-ey* to fully embrace Christianity is that missionaries had little understanding of the worldview that was typically Asian. Some of the informants propounded that the gospel presentation was understood and accepted as a foreign cultural belief because of how it handles shame and guilt. Restall (2004:100) posits that Spaniards have been blamed for many atrocities, as well as Britain, Portugal and France were involved in the brutal colonial wars. Restall continues, saying that in any case, today Spaniards and Portuguese probably experience negative emotions like shame and guilt, as a consequence of the group’s negative history. Thomas (2004:75) suggests that shame and guilt are conceived of as resignation emotions. Negative emotions are related to an appraisal of low control over events and usually lead people to reduce activities and to internal focus. People experience guilt when their personal behavior is inconsistent with their moral attitude, and this emotion involves negative evaluation related to specific behaviors. Horney and Imani (2004:365–383) note that criticism from inside group sources is attributed to more constructive motives. Guilt also prevents people from acting destructively against others. Shame is related to the failure of self or when the exposed self is found inadequate and is felt when a negative evaluation of the global self is involved.

To Asians or Africans, both shame and guilt can have intensive implications for their perceptions of self and their behavior toward other people, particularly in situations of conflict. Asians’ and

Africans' are shame-oriented cultures. Therefore they do their best to accept anything a foreigner presents. However, the gospel must be distinguished from all human cultures. Goldstein-Hawes et al. (2005:241) posit that: 'people reproduce stereotyped knowledge about what is important in history.' The gospel is divine revelation, not human speculation for implementation, so the failure to differentiate between the gospel and human cultures has been the main characteristic of the great weaknesses of the early mission work. There has been a real danger of equating the gospel and the culture which justified the Western hierarchical relations and power structures in the Church producing Pietism and Patriotism at the end. Apparently, Western missionaries generally were uninformed on matters of the spirit world as the *Kankana-eyes* of Benguet. Encountering the belief in the form that was manifested in *Kankana-eyes*' societies was a totally foreign experience for Western and Western-trained missionaries. Henry (1986:17) points out that:

Virtually all systematic theologies deal with the subjects of angels and demons, but westerners feel that these have little or nothing to do with the affairs of the Christian. So, the existence of angels and demons is not denied, rather, it is ignored. This leaves the average western Christian with very little or no knowledge about evil spirit and demons.

All cultures, then, can adequately serve as vehicles for communicating the gospel. If this were not so, all people would have to change cultures to become Christians. Perhaps not only all cultures are capable of expressing the heart of the gospel, but each may bring to light certain salient features of the message that have remained less visible or even hidden in other cultures. A careful study of Western culture shows that the Enlightenment era contributed to this ignored theology of the spirit world.

Conzelmann supported by Goppelt maintains that the equipping of the apostles in Luke 9:1ff falls away in Luke 22:35, supporting a rejection of focus on spirits:

A new phase of Lukan research was introduced by H. Conzelmann with his book *The Theology of St Luke* (1960:178; Ger. 1964:210). In a careful exegetical investigation, he pushed beyond these cliché-ridden initial attempts, but he continued fundamentally in the same direction. This can be seen with respect to the following points.... (4) Through this periodization Luke wanted to make clear to the church of his time that the forms of the church may change, but the fundamental structure must be maintained (1960:17).

In relation to the forms of the church changing, Goppelt adds: 'Thus, for example, the directives for equipping the apostles in the earthly days of Jesus (Luke 9:1ff; 10:1ff.), were removed in the period thereafter (22:35ff).' It seems that Luke 22:35ff refers to a reversal of the instructions given to the seventy in the tenth chapter of Luke. In relation to the kind of death Jesus anticipated, namely 'being numbered with the transgressors' (Luke 22:37), Jesus warns the disciples to be prepared. To read into this that the equipping of the disciples to deal with demons and illnesses was now to come to an end seems far-fetched indeed. Many Western commentators do share this view. Morgan (1948:249) sees additional equipping, rather than removal of the original equipping: 'The implication is that their work lay ahead, thus interpreting the reason for the purse and the wallet and the sword. They would be necessary because of all that lay before them.' Callicott and Ryle both see it as a metaphorical reference, implying that they were entering into battle and nothing would fall easily into their laps without significant effort. Callicott (1987:333–334) says:

Misunderstanding his metaphorical reference to the need for a sword, the disciples found two swords and offered them to him. He brushed them aside without further explanation: the next few hours would show them quite clearly that he was not talking about literal swords, or advocating violence, either in the propagation or in the defense, of the faith (Luke 22:49–51).

Ryle says

It is safest to take these remarkable words in a proverbial sense. They apply to the whole period of time between our Lord's first and second comings. Until our Lord comes again, believers are to make diligent use of all the faculties which he has implanted in them. ... They should not expect difficulties to be overcome, enemies to be defeated, if they do not wrestle and struggle and make an effort themselves (1997:282)

Dunn also seemed unclear on this subject. He agreed that Paul's theology relating to idols was a reference to demons and those demons were the real recipients of the sacrifices made to idols. He did question, however, whether Paul was 'simply reflecting the real fears of the "weak" members of the Corinthian church, naming realities of which he himself was less than certain?' Or indeed, was his use of the term 'demons' simply the result of his deliberate echo of Deuteronomy 32:17, with a further echo in 1 Corinthians 10:22 of Deuteronomy 32:2 (1998:40). Concurrently, Dunn does not offer an answer to the questions he has posed, but his subsequent comments seem to

leave Paul in some doubt, since he points out that: ‘In this connection, it should notice that “demons” are never mentioned again in the undisputed letters of Paul, nor does Paul anywhere speak of exorcism.’ Evidently, then, he could leave ambiguous the status of other gods/demons.

3.6. Contextualization: The Attempt at Compromise

In a later era, the World Council of Churches founded in 1948 in Geneva and its national associates, continuing to reconcile culture differences implicitly or explicitly, made an attempt by naturalization or indigenization. Contextualization or indigenization assumes that all cultures, and perhaps their religions, are redeemable by the gospel because God has entered into history in Christ. Hence Sanders (1992:249) appeals that there are points of contact between the gospel and culture, and between the gospel and religion. And such points of contact are seen by an inclusivist as ‘evidence that God has not been sitting idly by waiting for human missionaries to bring the gospel to those people’. A large part of the problem came from confusion as to what represents the culture and what belongs to religion. There is no question of the importance of enculturation or indigenization, both to make the gospel understood as well as to internalize the message. In fact, such contact points are to be found not only in the cultural domain, but also in the texts, rituals, spiritual ties, and practices in other faiths.

However, the attempt of contextualization is still the same, thus in favor of Western theology to fully articulate the scripture universally. This suicide Christian theology is still the continuing (and quite rightly) danger of planting foreign Christianity on what has for so long been called ‘the mission field’, or ‘20/40 or 10/40 windows.’ Egangan observes that:

The effects of Christianity can be seen in the existence of chapels and churches put in these places. But even as the new religion brought by the missionaries became part of their way of life, the rituals and other practices of paganism are still observed and practiced (2003:287–300).

Apparently, if the church is to be true as an instrument of God, it needs to draw on the example of Jesus. If the mission of God was achieved by the incarnation of his Son, culture-bound as a Jew, a Jew of Galilee, a speaker probably of Galilean Aramaic, and by occupation a carpenter in the tradition of his earthly father, he in turn said, ‘As the Father has sent me into the world, so

send I you into the world. Thereby giving us a model for mission, we may assume that we are bound to work within the limitations of the cultural forms of the people to whom we are sent.

Hogg et al. (1995:476) express similar sentiments and quote statistics established by Albert Mehrabian after ten years of research indicating that only 7% of the meaning conveyed in communication is through the words used. The rest is shared through the tone of voice and inflection, actions and body language and practical demonstration. He continues, if we add to this the fact that the message communicated is not the message heard, for as imitation is innovative, so too is acceptance innovative, we ought to give more attention to this crucial factor in evangelizing (ibid. 218–220). It should be remembered that the hearer determines what is to be communicated by the information, and is to be filtered through the acceptor's central conceptualization worldview (Hiebert, 1985:89).

The fact that the Christian message often does not speak within the cultural context, nor does it use cultural insights to present a meaningful local translation of the gospel, a dynamic equivalent of the New Testament ought to make us realize how much more effective advocates of the Gospel could be if they took into consideration these facts and communicated so that change would result. The missionary's perception, as Styene (1987:129) presents, must relate to the form of conveyance of the message. If songs and dances are the means used in a particular culture, the missionary does well to learn that and apply it in presenting the message. The challenge is to know where to draw the line: what is the message which cannot be changed, and what is the changeable means of communicating it and indigenizing it so that it is meaningful and relevant to the receiver.

Ngubane (1984:221) also recognizes this shortfall when he says 'Unfortunately, early missionaries failed to reproduce in contemporary African cultural contexts the theologizing process which was exemplified by the apostle Paul and others.' Then he makes a statement that indicates the extent of the frustration. African Christians found themselves in a serious dilemma. Some leaders among them did some theology and positively searched for traditional values or treatment of needs of the people not catered for in the mission churches or rejected outright. Strangely enough, most of these values and needs were recognized and sanctioned by either the Old or New Testament, for example, healing, the expulsion of evil spirits, demons, witchcraft, and deliverance, among others (ibid. 301).

Sanneh (1989:29) identifies two alternate missionary methods to present the message cross-culturally. He calls the one 'mission by diffusion' by which the missionary culture is inseparable from the message carrier. He suggested the method used in Islam where there is an insistence on the indispensability of the Arabic heritage in scripture, law, and religion, and cited a Muslim scholar who said that: 'Assuredly the worth of an act is by its intention.' Furthermore, the second method is 'mission by translation.' In this method, the 'recipient culture is the true and final locus of the proclamation, so that religion arrives without the presumption of cultural rejection.' Sanneh sees the early Jerusalem apostolic missionary endeavor as being by cultural diffusion, but that this changed so that 'Mission as diffusion is unquestionably the stronger strand in Islam, whereas mission as translation is the vintage mark of Christianity.'

This may be the biblical ideal, but as we have seen from the arguments above, it has unfortunately not always been practiced in this way, with some adverse consequences. Many theologians or scholars have written volumes lamenting this fact. Not only has the deficiency been in the presentation of the gospel, but the gospel has also been filtered with 'reason', an enlightenment worldview that has minimized or sidelined the supernatural and the meaning(s) of the Word of God. But Christianity, however, rests not on the basis of human reasoning, or a subtle, intricate train of argumentation, it stands on the ground of plain facts, which every man is able to judge. The life, miracles, and resurrection of Jesus of Nazareth are the facts which support it. Ngubane made this point in the quotation used earlier:

Most of these values and needs were recognized and sanctioned by either the Old or New Testament, e.g.... healing, deliverance, the expulsion of evil spirits... (ibid. 77).

All this is not to suggest any compromise of the gospel. As Sanneh (1989:29) says: 'Christian missionaries, from Peter and Paul down to our own day, have spent a good deal of their time denouncing false conversions, and urging believers to adopt a code of critical self-examination lest they presume too much on the worth of any person, whether as transmitter or recipient.'

In the biblical narrative, particularly the New Testament, from Peter to Paul down to our own day, and in the nineteenth century Kierkegaard took issue with the compromise of the Christian faith. Wilkens and Padgett (2000:156) referencing Kierkegaard said, Kierkegaard thought it was too easy to become a Christian, but in doing so nothing changed. Furthermore, Wilkens and Padgett concluded that Kierkegaard's understanding of mission is simple (ibid. 29). They

continued to argue that Kierkegaard wanted to awaken Christendom to the difficulties of becoming a Christian. To them, *Christendom*, as Kierkegaard uses the term, is institutional religion. Christendom makes Christianity easy; it does not require a life-rending decision or passion.

Instead, one must only follow the crowd (ibid. 270). Again, Wilken and Padgett interpret the theological implication as Kierkegaard describes Christendom, ‘There are many people who reach their conclusions about life like schoolboys; they cheat their master by copying the answer out of a book without having worked out the same for themselves.’ This suggests that in Kierkegaard’s view, the difference between Christianity and Christendom is radical: ‘The thought of Christianity was to change everything.’ The result of the Christianity of ‘Christendom’ is that everything, absolutely everything, has remained as it was, only everything has assumed the name of ‘Christian’ and so... we live a life of paganism.

Whenever a culture is used to dominate a person in the name of authoritarian, unbridled greed, or violence of any sort, God’s gifts are distorted. It is the compromise of the gospel that the writers of the scriptures were demanding, especially the New Testament writers like Mark. The indigenization of the gospel is being interpreted as an acceptance of those parts of culture that conflict with the teachings of the Christian scriptures. Ngubane (1984:77–79) laments that ‘missionaries... appeared determined to instill in their converts... distaste especially for traditional religious values...’ He believes that black theologians, for example, could contribute a great deal with their insights, ‘especially those relating to synthesizing African traditional beliefs and the Christian tradition.’ So, were the intentions of Paul to compromise his cultural norms in order to get the gospel across? Paul and the early church leaders did not simply condemn and jettison the Greek mystery religions and Greek philosophy as history and biblical text reveals. Furthermore, it was the experience of the Gentile church that brought Paul to the radical edges of his own tradition. His religious sentiments were progressively molded by the exposure to the Gentile movement. Dunn (1998:126) writes that Paul the Jew had to suffer the shattering of his deepest beliefs before he came through to a new conception of a missionary’s work. He had to learn that there was no distinction of Jew and Gentile. It needs some effort of imagination to realize what this surrender cost him (Sanneh 1989:28). But when the gospel is one-sided, we have misunderstood the purpose of God for the whole humanity.

Luna L Dingayan (Gospel and Culture 2011; 41–43) describes such one-sidedness in two distinctions among Filipino’s Christians; ‘*Santo Nino*’ (Holy Child; Christ) and ‘*a Passport Christ*.’ He said both images are brought by the Spaniards and Americans with the inclusion of their culture. He mentioned it is unfortunate that Filipinos everywhere appeal to the image of Santo Nino. To some Filipinos it is the best expression of faith as one’s devotion to the image, a sign of repentance and renewal. The ‘Passport’ Christ in Protestant doctrines is viewed simply as a ticket to heaven. The very simplest way to go to heaven is ‘just repeat after me’ prayer and nothing else is required: a cheap grace prayer of repentance and it is believed that heaven is now yours.

The writer of Matthew attested in chapter 5 to the comfort Jesus gives, so the message must be preached to Filipinos in the context of biblical truth. Sadly, Filipinos have abandoned their own rich culture, chasing after the West. Therefore, all biblical messages are filtered unseen through their spirit world culture. Again, cultural imperialism is unquestionable from the very beginning as the Bible speaks, and it can never be explained by the limited human mind logically, scientifically or philosophically (Gen 1:2, 3). The ultimate way to deal with ecclesiastical dehumanization is continuous obeying and worshipping *YHWH* as it had been with early believers. Our core concern probably is the biblical culture that salvation is a life-transforming in the sense of eternal life with the Lord. Our suffering in this world, a personal as well as a communal problem, is undeniably embracement of unwarranted greediness and doctrines which the biblical truth does not support, and hence we have a place of worship where suffering becomes unrelated to God, that we related to Christ’s life, death and resurrection to have its meaning and significance. Believers in Christ believe that only God can change or deal with suffering, and therefore no human has all answers to it, but we can give it meaning by our responses by a vital ongoing sequence maintained by the Holy Spirit.

The cultural issue should be noted, however, Paul struggled with everything he had been brought up to believe, that the gospel was universal in its application, and not confined to the chosen race of the Jews. The cultural adaptations he made enabled him to present the gospel in a way the people would understand, not to naïvely adjust the gospel to fit in with the culture. This is clearly seen in his Athenian experience, where he encountered a very active religion in the local culture. But he did not condone that religion just because it happened to be part of the culture. He was very disturbed by the religion of their culture: ‘Paul... was greatly disturbed to see that the city

was full of idols' (Acts 17:16). He preached to the Athenians using their culture and religious understanding as a starting point, because that is something they would have understood, but steered their thinking away from the cultural religion towards the true God and his Christ. Erickson (1996:151–153) states that as Paul did, the church must be considerate in describing '*neighbourology*' as the process of engaging with our neighbors, including people of other faiths, not as objects (to be converted) but as neighbors who have important messages even for us as Christians. Further, Jesus Christ is the neighbor to all of us. It is true that whereas our neighbors are not concerned with our Christology, they are surely concerned about our '*neighbourology*,' whether or not we are good neighbors. For the gospel to take root among the *Kankana-ey*, it will have to be deeply acculturated amidst a folk religion way of life.

Many missionaries ran into problems when interpreting or translating the scriptures. For example, in Luke 13:32, Jesus called Herod a 'fox'. Since this translation effort was prior to cross-cultural conversion, many pay more attention to form than to the meaning. At first one could not understand why some culture might have had a problem with calling Herod a fox. When applied in some cultures, the message would then begin to sink in that the word implied that Herod was a homosexual. Therefore, the missionary must learn the host culture language in order to shift the word from 'fox' to any symbolic name of that culture that makes meaningful sense, and not simply follow the form. Using word for word translation in this context is not being faithful to scripture. In its larger interpretation of Luke 13:32, the meaning was a reference to Herod's character. The form was used to communicate the meaning. ..

Chapter 4

Normative Task: ‘Inayan’ and ‘Lawa’: Benguet Evangelicals in Context

Ancestor veneration here is understood to refer to an attempt to preserve good relations with departed kin. Bernasconi (2003:72) states that studies show that some anthropologists and Catholic scholars have asserted that the social and ethical dimensions of the rituals can be separated from the religious connotations attached to ancestor veneration; that of assimilation and accommodation. However, anthropomorphically, ancestor worship must be seen as a whole, and therefore the social functions and ethical motivations intrinsic to these practices cannot be isolated from the religious or spiritual elements. Casambre (2010:37–39) states that in the *Kankan-ey* identity, the concept of ancestral spirituality in everyday life is more than a story or a myth. The ancestral spirit(s) holds influence over the living descendants and is a succinct and common way of defining ancestors. Their identity is further explained as transcendental beings representing the religious, ethical and institutional values of society. Their abode and influences range from the physical to the spiritual world.

Arbuckle (2010:81–83) cites: ‘Every group of people is identified with their own culture. With their belief system that entails, especially rituals, people greatly identified themselves as individual and as a community’. Definitely, said Sacla (1987:36–39) without rituals, cultures could not remain human. Hence, rituals in a real sense are the demonstration and aspects of the people’s belief and spirituality, ways of thinking and ways of life. *The Merriam-Webster’s Collegiate Dictionary* (1993) explains ‘The custom of venerating deceased ancestors is still considered a part of the family and whose spirits are believed to have the power to intervene in the affairs of the living.’ In philosophical awareness and the spirituality of the Benguet *Kankana-ey*, *inayan* has spiritual overtones that encourage rituals in avoidance of *lawa*. Due to this, evangelicals view the practice of *inayan* as evil and demonic, since it focuses on ancestral veneration or remembering of the dead.

Evangelicals argue that within the biblical perspective, there is no place for worship of any other gods, except the worship of the God of Abraham, Isaac and Jacob: the *Elohim* and *El Shaddai* of all times. However, there is evidence of ancestor worship in Ancient Israel. Kumar (2015:391) cites that: ‘The evidences for ancestor cult practices dated to the 7th century BC were first discovered at Jericho in Palestine. Here several skulls were found to have been deposited in a separate room. Some of them covered with a plastic model of faces.’ So, revealing among the *Kankana-eyes*, ancestral veneration is predominant and preserved and ontological. It is believed that their ancestors actually need to be provided for by their descendants. Others believe these spirits are the souls of deceased ancestors.

Evangelicals note that the Bible does not teach that the dead act as intermediaries between God and man (Psa 30:9; 1 Tim 2:5; Heb 8:6; 9:15; 12:24). The dead are left to rest in peace and they are not in a position to make intercession for the living (Psa 115:17; Isa 8:20, 20). Hebrews 9:27, Luke 16 and 2 Corinthians as well as Revelation 20 say that the spirits of the dead go to either heaven or hell and do not remain in the physical world. Apparently, a study of John 11:11 and 11:39, of Lazarus, affirms that the Jews believed the spirit hovered over the dead body until the fourth day, when decomposition became evident (Criswell Center for Biblical Studies, Believer’s Study Bible, 1997).

Ancestor worship occurred among the Canaanites, Moabites, and other pagan neighbors of Israel, particularly the Syrians (Bromiley 1972:122; Johnston 2003:106). No conclusive evidence exists; however, to indicate that ancestor worship was ever a part of the religion of Israel. McDowell and Steward (2006:230) claimed that: ‘speaking to the dead was practiced in Egypt. The book of Exodus, chapters 7 and 8, record the Egyptians’ many occultist activities, including magic, sorcery and speaking to the dead. The *Nelson’s Illustrated Bible Dictionary* (1986) claims: ‘Although prohibitions against such practices were given (Lev 19:28; Deut 14:1; 26:14), these commands were probably given to warn Israel not to begin ancestor worship rather than to command that it be stopped.’

Fetishism, the veneration of objects believed to have magical or supernatural potency, springs from the association of spirits with particular places. The oldest form of Ancient European religion (Finno-Ugric religion) is thought to be ancestor worship. They are known as sacred ancestors. Some of the main terms (e.g. ‘grave,’ ‘Hades,’ and ‘soul’) go back several millennia.

Apparently, regarding Catholicism and Anglicanism attitudes, Thomas (1993:3–7) states that: ‘The Roman Catholic Church as well as the Anglican Communion, Eastern Orthodox Church and Oriental Orthodox Churches venerate saints who are in Heaven.’

Although, it connotes not necessarily ancestors, the saints are considered departed from earthly life. Ro (1991:327) argues that ‘these saints’ are honored through prayers and feast days. Such holidays to honor the dead in Christ include ‘All Saints’ Day, All Souls Day, and Day of the Dead’ which attest to ancestor worship construed as ‘a religious form of worship.’ This notion tends to the veneration of the saints in Roman Catholicism in various forms, (Prill-Brett 1997:40–47). However, Olupona et al. (2008:431) argue that the Protestant Churches that broke away from the Catholic Church in the 16th century repudiated the practice of asking intercession for the dead (1 Tim 2:5). The veneration of the saints is not one of the major practices in any Protestant churches across the globe.

Gehman (1999:101) states that there are differences among Roman Catholics but some practice a semi-Pentecostal and Charismatic method of worship. This group within the Roman Catholic church exercises various spiritual gifts in their worship services as to do Charismatic Roman Catholics. Fleming (1990:17) states that the Bible teaches us to respect our parents (Exod 20:12; Eph 6:1-3; 1 Tim 5:8). This naturally results in remembrance of parents, even if they are dead. But this should not lead to ancestor worship. While it is true that the sinful ways of one generation can have lasting bad effects on later generations (Exod 20:5; Acts 7:51–52), the bible declares loudly that we should not worship their spirits. Hilbert (1992:169) states ‘If it is believed that the spirits of the deceased continue to be more or less active participants in everyday affairs, it may mean reintegrating the “living dead” into their new roles in the society.’

Among the *Kankana-eyes*, it is believed that the ancestors serve as mediators by providing access to spiritual guidance and power. Death is not a sufficient condition for becoming an ancestor. According to one of the informants (Henry Tubban), only those who lived a full measure of life, cultivated moral values, and achieved social distinction attain this status in the essence of *inayan* (share) of property of the departed one. Primal religions have a pecking order of power. Finin (2005:84) writes that in the consciousness of the *Kankana-eyes* the Supreme Being has the highest order of power. A man cannot get close to this Supreme Being. Therefore, Claerhoudt (1967:59) argues most of the *inayan* religious activities take place around the lesser gods, the ancestors.

The ancestors are considered to be on the second level, next to the Supreme power. Janetius (2010:271) concludes that some of those ancestors are worshiped as gods. However, their main role is mediation and facilitation. It is believed that they watch over their community and warn them against the breaking of taboos (*lawa*). The ancestor worshipers fear death, yet it is at the same time the gateway to becoming an ancestor (James 2006:24).

Codrington (1987:374) cites that the argument between Evangelical theology and *Kankan-ey* spirituality of ancestral worship stands, in essence, on the meaning of the term 'worship'. Eaton (1995:385) wrote that the Evangelicals argue the fundamental point of departure of this tension is *sola Scriptura* and its allegorical interpretations. Therefore, the perspective espoused by the Bible should fundamentally determine the Christian answer to ancestor worship. MacArthur (1991:78) concludes that Evangelicals posited that the most prominent issue to discuss in the light of the scriptures is the relationship between the living and the ancestral spirit. As said before, the relationship between the living and the dead is the cornerstone of ancestor worship. There is an intimate and interdependent association in which the dead and the living are believed to communicate and interact. In short, Padang et al. (2009:138) state that *inayan* is a philosophy, a religion; an ideology and spirituality in which belief in ancestral veneration is integral among the *Kankana-ey*s of Benguet mainly in central Buguias and not as 'worship' per se.

4.1 The Contemporary Theological Argumentations in 1 Samuel 28

The Evangelicals argue: from the foregoing scripture it is evident that God condemns any attempt to contact the dead. However, 1 Samuel 28:3–19 appears to suggest that it is possible for the living to contact ancestral spirits. This particular passage is challenged by numerous interpretations, but does not prove conclusively that ancestral spirits are able to communicate with the living. Klein (1983:340) posits that even if Samuel were able to speak with Saul, this was an unusual instance of the special power of God, and needs to be examined closely. Apparently, Fischer (2001:28) states, 'before the imminent battle against the Philistines, Saul's loneliness and desperation are evident as recorded in 1 Samuel 28:3–6 and Saul's sense of alienation is reinforced by the recollection of Samuel's spirit at 1 Samuel 28:3.'

Albright (1990:37–51) argues that the passage may indicate that after Samuel's death, Saul no longer had the advantage of Samuel's prophetic revelations to guide him as king of Israel. The

Bible says that as a result, Saul prayed to God, but God did not speak to him in the conventional ways. Instead, Saul's questions were met with silence and distress. In desperation, Saul turned to the woman at Endor even though he had expelled the mediums and witchcraft from the land, but ironically in this situation he regresses and seeks a medium's intervention. Maggay (2013: 220) argues that there is no sharp distinction between spirits and witchcraft in the Asian context in terms of seeking help. One of the key informants suggested the essence of applying the Old Testament spirituality and cited: 'According to the traditional belief of the *Kankana-eyes*, the spirits of the deceased ones are not totally separated from the visible world...'

When one considers an exegetical analysis of 1 Samuel 28, it is significant that the Scriptures' description that Samuel appeared to rise from the ground is supported by the Hebrew term for medium. Hoffner (1974:133) relates to the Akkadian 'pit' which denotes the ritual hole in the ground. However, Lust (1974:134) argues that the pit is often used in the plural, which etymologically connects the spirits of the dead or the instruments of the ancestral spirits which are used to represent them. Apparently, Kim's (1996:26) agreement with Lust's proposal appears to be convincing, because in some passages these two terms are closely related to the sorcerer and the spirit of the dead (Deut 18:10–11; Isa 8:19; 19:3). Arnold (2004:201), however, argues that the word 'pit' is often linked with 'spiritists' who suggests the medium practices involved communicating with the dead and by implication the phenomena associated with the ancestral spirit in general. But Lewis (1989:114) cites that the terminology used in 1 Samuel 28:8 may indicate that Saul's night visit had been a military necessity: however, nighttime may also have been the preferred time for such séances in the darkness of night.

Some Evangelical scholars like Buswell (1962:310) and Davies (1955:186) argue that the work of the medium was a case of 'a mere deception and evil.' It seems that these scholars' arguments are based on the fact that the medium was in fact a law-breaker and adept at deception. The biblical text testifies that as 'mediums were expelled from the land' (1 Sam 28:3), the woman would have had no alternative but to practice deception. Therefore, she was the only one who saw the vision of 'Samuel', and Saul saw nothing. Brueggemann (1990:472) states that it was definitely in the medium's pronouncement of what she saw; Saul immediately recognized that this was Samuel. Figart (1970:23) points out that the scriptures do not indicate that the woman reported Samuel's words, but that Samuel and Saul communicated without an intermediary. Furthermore, Figart (1970:173) argues that it would have been difficult to guess the outcome of

the battle, and the penultimate fate of Saul was in essence only the woman's interplay between Saul and what she saw.

Whether or not the medium recognized Saul after the appearance of Samuel, is apparently unclear. Fischer (2001:32) and Fokkelman (1986:606) argue that the reason why the woman was afraid was not so much because of the appearance of the spirit of Samuel, but because she recognized Saul as the king who prosecuted mediums. To Brueggemann (1990:193) the woman had not expected Saul there, and was afraid that he would expel or kill her. Keil and Delitzsch (1963:263) argue that the word 'medium' used in 28:13 to describe Samuel, is a term that can be translated as a 'divine being' or simply a 'spiritual being.' More pertinently, in respect of ancestor worship, the dead are sometimes referred to as 'god' in an attempt to denote a form of transcendental character which exists beyond the here and now.

Beuken (1978:127) argues that there are numerous instances in the Bible, and this indicates that it is impossible for the dead to communicate with the living. Regardless of whether it is possible, the Bible prohibits the practice. The incident with Saul and the woman of Endor is an exception and the ultimate interpretation must be logical and aligned with the scriptures as a whole. Payne (1962:73–81) states that fact that Samuel appeared to Saul should be seen as an exceptional manifestation of God's power, in which God chose to rouse Samuel for his divine purpose. Nevertheless, it is important to note that this text has been used to substantiate *Kankana-ey* exegesis *inayan* and *lawa*. Thus, some scholars like Arnold (2004:203) and Fischer (2001:203) consider the deceased Samuel as an ancestor in this text. The pertinent question which needs to be answered is what implications ancestors or spirituality has for non-Christians and Christians in the case of the *Kankana-ey*?

Using, 1 Samuel: 28 as a turning point, Pigott (1998:438) suggest that the situation was not in the medium's control. He argues that God used the woman's séance as a tool to convey a message to Saul. Consequently, one must bear in mind that the woman (*medium*) was used as a vehicle for God's expression as evident from the text. Now, the most significant differences between the Evangelical view and that of ancestor worship relate directly to the different views on death and afterlife. For example, Bae (2004:352) states: 'The traditional African view is that death constitutes a transition which is followed by a mode of existence which differs only marginally from one's earthly existence.' In the biblical context, death marks a complete break with earthly

existence. Schwarz (1979:172) argues that the new form of existence is a radical departure from the tempero-spatial realities of natural existence and facilitates a closer union with God. Therefore, both Christian and folk, traditional religions acknowledge the existence of life after death.

Biblically, God created human beings with body, soul and spirit. It is suggested in the scriptures that when the body decomposes after death the spiritual element survives (e.g. Psa 16:10; 17:15; Heb 12:23). Gulley (1992:111) points out that the Old Testament connects death to sin (Psa 90:7–10) where God said to Adam, ‘on the day that you eat of it you will die’ (Gen 2:17). The New Testament develops this connection between death and sin, and Paul clearly states that ‘sin came into the world through one man and death through sin’ (Rom 5:12), and that ‘the wages of sin is death’ (Rom 6:23), and again that ‘Death came through a man’ (1 Cor 15:21). Apostle John speaks that ‘Death is linked with God's judgment’ (Rev 2:11; 20:6; 21:8). Morris (1982:273) argues that the possession of eternal life does not nullify physical death. It refers to a spiritual state rather than a physical event. Therefore, death, which is a result of sin, extends beyond the physical death of the body. Gehman (1999:218) argues that physical death is a result of spiritual death and is the separation of the body from the spirit. Spiritual death is a result of the separation of man's spirit from God. This relationship was severed when Adam and Eve chose to sin. Therefore, death involves more than the dissolution of the physical body. Man dies as a spiritual and physical being.

The question is whether or not the Bible opposes this view? Ecclesiastes 9:4–10 clearly rejects the notion of communion or interaction between the living and the dead when it states that ‘... the dead do not know anything.’ Indeed, with the dead, love, their hate, and their zeal have already perished, and everything is vanity under the sun. Beyerhaus (1966:137–145) contends that Jewish and Christian scholars agree that it is dangerous to pursue communication with the dead. This perceived danger lies in fears that the spiritual forces at work in such activities are ‘not the souls of the departed, but the power of the fallen angels or demons who are masters of disguise’ (Bae 2004:352).

Van Gemeren (1997:1026) then, posits that when one discusses the dead, one needs to look at the pervasive beliefs about the dead. There are generally two beliefs related to the dead in the Bible. The first belief is that people are judged immediately after death, and the spirit of the person will

be present with Christ and joins those who are saved or those who have been condemned (Heb 9:27; 2 Cor 5:1-9; Rev 20:14-15; Luke 23:43; Phil 1:21-23). For those who agree with this view Hades becomes the abode for the condemned (Penelhum 1997:36). This appears to be supported by Philippians 1:21-23 in which Paul states that there is an instant transition of his spirit from this world to the presence of Christ. This interpretation appears to corroborate Christ's statement to the criminal on the cross (Luke 23:43). The second view is concerned with the expectation of personal resurrection. Finkelstein (1956:128) posits that the Hebrew Scriptures contain only a few scriptures which appear to substantiate this view, namely Isaiah 26:19 and Daniel 12:2. In these two texts, personal resurrection is mentioned and envisaged for those long dead and has become a pervasive concept in Judaism.

Furthermore, Johnston (1994:38) writes there are numerous terms which are used in the Old Testament to denote the abode of the dead. The most common of these occurs approximately 66 times. Lewis (1992:105) points out that several terms are used to describe the abode of the dead in the New Testament as well. The word is most commonly translated in the Septuagint (LXX) and is used ten times in the New Testament. Rosenburg (1980:12) and Oppenheim (1956:221) indicate that usually 'abode' is translated as the underworld. Although there is less inconsistency in the translation of the term, Morris (1982:273) and Lewis (1992:107) agree that it is generally depicted as a place to which one 'goes down' (Num 16:30; Job 7:9; Isa 57:9; 29:4; Psa 88:3-4) and therefore appears to represent the lowest place possible (Deut 32:22; Isa 7:11) in contrast with the high heavens (Amos 9:2; Psa 139:8; Job 11:8). Furthermore, Job 17:16 describes it as a place of dust, darkness (Job 10:21), silence (Psa 94:17) and forgetfulness (Psa 88: 12). Thus, it indicates a realm of sleep, shadowy existence in the depths of the earth.

However, Gehmann (1999:289) argues that the Old Testament saints were in heaven. Lewis (1992:107) points out it is understood to mean a place to which one goes down (Matt 11:23; Luke 10:15). Sometimes it is used to denote the abode of the righteous and the wicked (Luke 16:23; Acts 2:27), a temporary holding place for the dead until the resurrection as recorded in Revelation 20:13. As discussed and as it has been interpreted, it denotes, first, the underworld as the place of the dead, or second, the grave which indicates the state of the dead. Ironically, Evangelicals like Tan (1991:27-30) argue that there is not sufficient evidence to suggest that the Bible strongly supports an intermediate state as the place where all who have died lie and await the final judgment. In short, the spirit of the dead cannot intervene in the affairs of the living. In

contextual theology, Oborji (2002:149) states that the New Testament indicates that the believer unites with Christ immediately after death. This denotes a blissful state beyond our present understanding and expectations.

The Bible teaches that the believer is immediately reunited with Christ in heaven (1 Thess 4:13–17; 1 Cor 15:1–11; Phl 1:21–25; 2 Cor 5:1–10; John 11:25; Luke 23:43; 16:19–3; 20:27–38; Mark 12:18–27; Matt 27:52–53; Rev 14:13). The believer exists in Christ's presence as a disembodied being while the physical body returns to the ground and becomes dust again. Therefore, Satheesh (2015:68–73) writes that this contradicts the premise of ancestor worship, which implies that the dead return and communicate with the living. Therefore, the spirit of the dead cannot be recalled by a medium who is acting contrary to the will of God (Heb 9:27; Rev 20:13–15; Rom 2:6–8; Gen 18:25). Montgomery (1971:372) argues that the dead ancestors do not remain on earth to interact with the living. Moreover, Exodus 34:14: 'worship no other god', Deuteronomy 26:1 '... the LORD your God gives you as an inheritance...', Deuteronomy 26:15 '... bless Your people Israel...', but the prophet Isaiah condemned those who go for spirits' veneration and questions regarding the future (Isa 8:19–22). Isaiah says, spiritists and mediums and those who consult them will eventually be judged by God. In Deuteronomy 18:9–14, God condemned all these practices as worthy of God's greater judgment. Albert (1997:54–57) asserts that ancestor worship tends to spiritualize and wishes to communicate with the dead, but actually communicates with demons (1 Cor 10:20–21; 1 Tim 4:1). Furthermore, Scripture strongly indicates that the ancestors are not mediators, and that they are in no position to make intercession for the living (Psa 115:17; 146:4; Eccl 12:7).

In cultural distinctiveness, Manyeli (1995:271) cites that the rites controversy and the consciousness of spirituality are perfect examples of the inadequacy of doctrine without contextualization. The church largely took the position of viewing ancestor worship as idol worshipping, for it is the only scriptural reference available. It is noted that many Evangelicals also place too much emphasis on self-reliance instead of relying on the Holy Spirit. Nakata (2004:91) mediates that anyone who offers incense and other offerings to his ancestors prays for blessings or safekeeping from whom he worships, he is falling into what Paul portrays in his letter to the Romans:

Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.(1:22–23)

Klein et al. (2004:229–259) cite that the general rule of hermeneutics of scripture is ‘prose’. However, the ‘prose approach’ must include the grammatical-structural relationship and historical-cultural background of the text. Ironically, the Christian postmodernists and many, if not the majority, of contemporary Christian theologians contend that the question of the truth of religious doctrine can be dismissed without damage to religion, at least without damage to Protestant Christianity, because the focus of the Evangelical's religion is salvation rather than gnosis. Furthermore, Deats (2012:24) posits the ‘Christians in the West appear largely uncomfortable with, and disconnected from, the supernatural or spiritual, both the good and evil sides which we call the ‘unseen or spiritual realm.’ Sampaio (1998:273) adds the approach to hermeneutics tends to live at a rational and material level and our worldview is more materialistic than spiritual.’ Nakata (2007:432) asserted most Evangelicals have now replaced real Bible study with the study of quarterly magazines about Bible passages and applications for living. Furthermore, Mbiti (1971:327) concludes that many modern Evangelicals fall into Christian rationalism, which deals mainly with physical and psychic phenomena, philosophical and psychological issues, ‘incorporeal life,’ space and the universe, the power of thought, force and matter, ethics, family and children distinctiveness only. Na-oy cites ‘if God gave the Christians the “*Decalogue*” to follow by man to obtain a peaceful and God-fearing society, *inayan* is the one and only command that *Kabayan* has directed *Lumawig* to bring here on earth.’

4.2 An Alternative Syncretistic Theology in Light of Mission Misconceptions

Arbuckle (2010:352) states, as a result of the foreign missionaries’ failure to fully comprehend the significance of the spirit world and minimizing its teaching in Scripture, animistic societies concluded that there are certain aspects of the spirit world for which Christianity has no answers. And because the empirical influence of spirits in their lives is so real, the spirit world believers are forced to find their own solutions to their problems. Henry (1986:15) writes how Christians in the Philippines who had experiences of the unseen forces that the church failed to acknowledge led to what he describes as an ‘informal conspiracy of silence.’ He noted, for example, that the *Kankan-ey* secretly continued their animistic practices, concealing this from the

missionaries, who simply did not understand what they were experiencing. In this ‘conspiracy of silence’, a Filipino Christian will perform religious worship in the church on Sundays but will happily consult traditional healers or diviners during the week. The foreign missionaries’ lack of appreciation is vividly demonstrated in a discussion with a Filipino pastor or native *Kankan-ey* pastor.

For example, Chidester (1997:87) notes that with the arrival of Christian missionaries, Africans found themselves in a dilemma. Ikenga-Metuh (1991:37–41) adds that although the missionaries claimed that they had knowledge of the Holy Spirit and matters of spirits, and that their scriptures had all the answers they needed for spirituality, yet they clearly did not understand the spiritual issues they faced. Sacla (1987:271) writes that it is not surprising, therefore, firstly that concerning the spirit world, the *Kankan-ey* believers secretly continued the spiritual practices with which they are familiar and felt they understood, and secondly, that they tried to integrate this into their theology.

Gort (2008:744–763) argues that probably if the missionaries had been able to explain spiritual phenomena in biblical terms and according to biblical teaching, and had been able to show the power of the gospel over evil forces or spirit world rather than deny or ignore them, converts would have been in a far better position. Moreover, they would have been able to understand their experiences in the light of Scripture and would not have needed to revert to their former practices. This in turn would have helped them to see the reality of what their ‘ancestor’ spirits really are and would have obviated the need for them to find explanations to justify their continued necromancy practices.

Scripture is clear in its teaching in this area: ‘Let no one be found among you who ... is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the Lord, and because of these detestable practices the Lord your God will drive out those nations before you’ (Deut 18:10–12). Instead, the church became impotent and gave evidence of a lack of spirituality, which spirit-world believers found powerless. People need practical and immediate answers, not empty prayers which are forgotten as quickly as they are prayed. The experience of King Saul in the Bible exemplifies the fear and frustration of one who was faced with a dilemma and had to look for a remedy.

Scripture calls not only individuals, but societies and cultures to a change, and therefore inculturation must mean the communication of the gospel in ways the people understand, but which also challenge them individually and corporately to turn from their evil ways (Rev 20:8). Many people are questioning today whether a belief in spirits is compatible with our modern scientific understanding of the universe. Gehman (1985:178) argues unwaveringly, therefore, against the mechanistic myth on which the typical Western worldview rests, the reality of demonic intelligences which are concerned by all means, overt and covert, to discredit Jesus Christ and keep people from coming to Christ.

Lim (1984:190) points out that it is vital in evangelism in all cultures to teach the reality and hostility of demonic powers, and to proclaim that God has exalted Christ as Lord. And that Christ, who really does have all power, brings provision and protection. However, it may seem like failure to acknowledge this, but can, as we proclaim him, break through the worldview in any mind and heart to make his Lordship known and bring about a radical transformation of the heart and outlook. Denis (2006:310–323) argues that all this has led to a lack of confidence in our modern theology, and with it an increasing acceptance, and confidence in the African theology drawn from experience and the animistic past is gaining interest. Appiah-Kubi and Torres (1979:192–193) list the following sources of African theology which are, the Bible and Christian tradition, African Anthropology, African traditional religion, and so on, so that the Biblical message is planted on the soil of Africa.

4.3 Inculturation: A Brief Description

At first glance, it may seem like a work of less impact to bother about liturgical renewal. Some researchers and writers have already written quite extensively about this discipline. So why, for yet another time, rehash this business of renewal? One might think or conclude that this is a kind of ‘theological overkill’ or ‘theological exaggeration’. Yet one must remember that theology is a dynamic enterprise, and it has to be true in order to be relevant (De Mesa, 1987:23).

Contextual theology in the last few years has gained popularity. In this context, it must be viewed as a people’s movement towards cultural identity. De Mesa further argues, ‘This is a movement which seeks to rediscover and foster national values and rituals which have shaped the life of the people for many generations’ (ibid.). Contextual theology in this way entails

mutual enrichment between the Christian faith and the native culture. Thus, the enterprise of liturgical revolution assimilates and reformulates the liturgy expressed in a Roman form into a language and form that the local church understands and participates in. It is here where genuine integration happens.

Mendoza (1999:375) refers to this genuine integration as the dialogue between the culture of the Christian faith and the native culture of the local church. It is a dialogue between faith and culture, a mutual venture to bear witness to each other and the world with the aim of serving the needs of humanity. The importance of this dialogue is that the faith of the people is re-appropriated in the day-to-day living of the people. In this manner, the people's faith is affirmed. In this dialogue between the Christian tradition and the human-cultural experience, Christians ask what aspects of their faith help them to bring the good news within their lives and situation. This dialogue becomes an invitation to rediscover and formulate the Christian message within the people's own context (Wostyn 2003:193).

One of the most important lessons which all bearers of the Christian message have to learn is that the faith needs to be presented in a way that shows respect to the mentality, customs, spirituality, and traditions to which it is brought. Enculturation is another important tool to contextualize theology. Enculturation is one of the expressions that describe the pluralistic nature of contemporary Christianity. The pluralistic nature of contemporary Christianity argues for the creation of cultural spaces among local churches. It is precisely the plurality of local churches that maintains the dynamism of faith.

In order for the Christian faith to be relevant in the present time, its elements must be translated into the culture of the local church. Through the life and ministry of Jesus Christ, God became incarnate in the lives of the people. Kraft (1987:98) explains, 'The early church transmitted the messages of Jesus to the Jews, Greeks, Romans, and the barbarians, Egyptians and to the Pauline Churches through each distinctive culture. Eventually, the early Christian communities had to translate the Christian faith to their respective audiences.' Similarly, the Filipino churches, including the Catholic Church, have to face the challenges of this enterprise especially in the discipline of Liturgy (McGavran 1958:23–36; Go 1980:83–100; Hartono 2012:71–83). Filipinos including the *Kankana-eyes*, are festive people. They like celebrating almost any event in their lives. Their street-corners, restaurants, banquet halls, parks, beer-houses, *carinderias* (fast food

outlets) are full of people celebrating. Their festivities end up meaningless if they have no reason or story behind their celebration (Dingayan 2011:58–62). In parallel vein these principles produce value to apply to the *Kankana-ey*'s deep relationship to Christian celebrations.

In the Philippines today, contextualized theology, as in many countries of the Third World, must be viewed in the perspective of the nation's search for cultural identity. This is a movement that seeks to rediscover and foster traditional values and rituals, which have shaped the life of people from many generations. In doing so, as quoted by Medina (2004:387), people who in the past were made to discredit their own resources and embrace philosophical reasoning and the values of the biblical text will now awaken their national pride '*Tangkilikin natin ang sariling atin*' (Let us patronize our own).

In church circles, Abraham (1993:201) posits: 'the movement is commonly referred to as enculturation'. The enculturation process here in Benguet and the Philippines as a whole considers Filipino Liturgy and theology as the two basic priorities. Gorospe (1974:100) argues that the reason for this is that the Philippines have not known any other theology and liturgy, save the Roman church. Apparently, however, no one has questioned that until now, four hundred years after its introduction by the friar colonizers; Western Theology and liturgy remain alien or foreign to the Filipinos. Hence, the need to have a better understanding and celebration of theology and liturgy is imperative. It is this way that for the *Kankana-ey*, as well as Filipinos, a whole faith is reformulated in their cultural experiences. The Second Vatican Council explicitly affirms this method of enculturation:

There are many nexuses between the message of salvation and culture. In his self-revelation of his people, culminating in the fullness of the manifestation of his Incarnate Son, God spoke according to the culture proper to His age. The church is faithful to its universal mission; it can, then, enter into communion with different forms of culture enriching both itself and the culture themselves... (GS 58, Vat. II Council, 962).

Is enculturation a new phenomenon in the Philippine Church? Yes, if we mean the official theology; no, if we mean the folk theologies which are the monuments of the Filipino's method of synthesizing diverse cultural elements and of integrating indigenous rituals with the Western heritage of faith (Graham et al. 2011:385).

4.4 Inculturation is Different from Accommodation, Adaptation, Acculturation and Indigenization

Ary (1984:241) posits that ‘enculturation’ had its roots in cultural anthropology. It is a call that had arisen from people’s growing awareness that some adjustments were necessary in order to make faith meaningful and valuable to the culture of the people. Alan (2009:347–358) states that there were many terms used in cultural anthropology to express the significance of culture to the life of the person. Eventually the significance of culture to the life of the person in relation to his/her culture was seen in other branches such as missiology, liturgy, Christology, and so on (Chupungco 1980:341). The terms attributed to the importance of culture in cultural anthropology were simply not accepted due to their limitations in relation to the Christian faith. The terms that were widely used are adaptation, accommodation and contextualization. They were not accepted because of the subjective and intrinsic characteristics of these terms. The term adaptation expresses something peripheral, superficial and optional.

Matheny (2011:39–51) argues, ‘The term accommodation did not include a modification of Western Theology.’ Accommodation was understood as a concession. Christians were allowed to use some elements of their culture as far as they were neutral and not contaminated by pagan religious elements. Furthermore, the term accommodation suggested that the younger churches needed the older churches but not vice-versa (Bevans 2011:178). The Church in relation to its pejorative meaning to some cultures varies. Another expression from cultural anthropology is the term acculturation. The term would mean the contact between cultures and the consequent changes happening in the world. This term too had presented some setbacks to the church’s mission.

Due to these underlying problems, the authorities of the church had used the term enculturation to define the ‘incarnation of the scripture in autonomous cultures and at the same time the introduction of these cultures in the life of the church (VL 1984:67). Enculturation thus, stresses that the primary agent is the local church, unlike the model’s accommodation, adaptation, acculturation and indigenization wherein the western missionary induces the encounter between the Christian faith and the local cultures. The emphasis has shifted onto the local situation. Such emphasis includes the economic, educational, political, religious and social aspects of the culture. Enculturation is an ongoing process. This means that the scripture message is embodied

and expressed in a people and its culture. However, this does not mean that enculturation follows a single movement, it involves interplay.

Bosch (2011:92–98), then, states that the term enculturation is a better expression to designate a double movement. First, by enculturation, the Church makes the gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures, into her community. Second, due to the penetration of the Gospel into a given socio-cultural milieu, enculturation gives inner fruitfulness to the spiritual qualities and gifts proper to each people, strengthens these qualities, perfects them and restores them to Christ. Therefore, enculturation can be considered as something that is always in a continuous process. The relationship between the Gospel and any culture must always be creative and dynamic. To express further the importance of enculturation and its difference from other proposed terms (accommodation, adaptation, indigenization, and acculturation), a simple illustration is presented (see Appendix A, fig 4).

4.5. Christianity: Cultural Form or Primary Allegiance

One common problem in Christianity today, which always faces problems on every side, is the form and the teaching of love. And it seems that problems are God's means of keeping spiritual adrenaline at a high level in the veins of the universal churches. As has been proved over and over again, from the days of the apostles to the present, it is in the face of problems that the real unique dynamic that possesses the church can show itself more clearly. Wommack (2012:9–10) reinforced the claim when he said: 'Christians need a philosophy that is modeled after Christ, and not after the traditions of men, vain deceit, or the principles of this world.' In the *Handbook of Early Christianity: social science approaches* edited by Blasi, Turcotte, and Duhaime (2002: 5–6) Lorie (2011:302) states 'Modern Christianity is becoming more and more doctrinally motivated and is directing its energy more towards the realization of effective action on the part of Christian individuals and groups as functioning factors in society.' For the past, one of the tools for interpreting the scriptures was 'form criticism,' particularly in the hands of its most prominent exponent, Bultmann, exploring the social context in which the traditions were preserved and developed.

It is also significant that Bultmann became concerned to promote hermeneutics of demythologization and the formulation of the word of the gospel in existentialist terms, as a

challenge to the 'I' for a radically new self-understanding (Bultmann 1960; 1985). However, Kee (1989:4–5) posits that in Bultmann's work on the New Testament 'kerygma' becomes essentially detached from its socio-historical context, just as does its contemporary reformulation. Even today, the church is encountering people who have yet to be given the opportunity to come into a living personal relationship with God through Christ, but through theology the scripture is fragmented. As Idown (1973:53) argues: 'there are many people in the animistic world who have come into a living relationship with God, but since then have been accused by their fellow countrymen of betraying their cultural heritage in the process.' There are also many who have just cognitively accepted the Triune God with no tangible personal relationship. According to Blumer (1969:163), human beings are not content to simply react to the acts of another; consequently, interaction is mediated by the use of symbols, interpretation, the significance accorded to the action of another. In this conceptualization of social relations, the society function is understood through the representations of the actors involved and not through structures or some dysfunctionality of the system.

People who have been brought up within the church are groping to find the meaning of Christianity that their parents have known. Does this mean that Christianity has lost its meaning? Kraft (2005:18) states: 'the difficult questions emerge on how to communicate biblical truths in cultures in which the fundamental categories and worldviews are radically different from those found in the missionary's culture.' Probably, the hermeneutical challenge today as Osborne (1991:198) puts forward is the tendency to take biblical statement out of context because of the presupposition of the interpreter(s). To answer the above questions certainly, does Christianity comprise 'cultural form' or '*primary allegiance*?' One may pause to look at various New Testament case studies to find how the New Testament Christians just demonstrated their beliefs. Bae (2007:14) states:

However, one of the greatest challenges facing the Church is to ensure that the Gospel is heard by people from diverse cultures without having their understanding blocked by the fact that they do not share Western cosmology and worldview. A person understands of the world and universe is very closely linked to their identity, religious and cultural heritage.

When one thinks in terms of the perspective of the people being evangelized, many of whom have no idea of what Christianity is all about, careful steps are needed. Although many of the

people have heard of Christianity as an evangelizing faith, many of them have no idea of what Christianity is all about. What they have heard is that to become a Christian means becoming some other cultural group, which may mean being a traitor to their own people (Josh 2). The two standpoints of the challenge are the fragmentation and integration of theology and its theological methodologies. For the *Kankana-ey*, Christian denominations or sects bring crisis and are dangerously ironical in the Trinitarian account of the Kingdom of God. For them that cultural form is an inadequate understanding of how the virtues or spirituality are acquired and character is formed.

Ironically, in the animistic world, many people have been brought into a relationship with God by Christian missionaries and the sending churches that have their roots in a very different culture from their own. As a result, these people have accepted many of the cultural forms of the people who first brought them to the Gospel as an essential part of Christianity itself. Then the problem arises in their lives or they are accused of being traitors to their own cultures, and they are faced with the problem of deciding what genuine Christianity is all about. Vail and Leyaley (2016:13) point out: ‘what it means to be a Christian *Kankan-ey* defined by one's spiritual beliefs and unique traditions, and what it means to be a successful social being defined by one's ideology acceptable....’

The forms of Christianity in the churches where they were brought up were developed by previous generations of Christians as meaningful ways of expressing their ‘primary allegiance’ to God. Muller (1991:78–81) claims: ‘despite some recent alternative, the expression of primary allegiance has not changed for many centuries’. Muller concludes that one should explore the teachings of Scripture, see how the doctrine and practice of the church developed, put the teachings in a clearly-structured form, and show how to minister them to others. He adds that by the second generation often the meaning behind the forms of the scriptures have begun to fade, until by the third and fourth generations, Christianity has become an empty shell. In church history Hammond (1968:21–22) notes that Protestants recognize six councils in particular: Nicea (AD 325), Constantinople I (AD 381), Ephesus (AD 431), Chalcedon (AD 451), Constantinople II (AD 533), Constantinople III (AD 680), and each has its own disciplines. He adds that conservatives, almost without exception, accept three confessions of faith: the Apostles Creed, the Nicene Creed and the Athanasian Creed.

To help these later generations to find the true meaning of Christianity, the question begging for an answer is the following: is Christianity just ‘*cultural form*’ or is it really ‘*primary allegiance*’ to God. Furthermore, Porter (2005:251) adds that the contemporary evolutionary accounts are not completing a job that only began with Hume. Prior to Hume’s vigilant skepticism, there was a longstanding tradition within the community of Christian faith, from Pascal to Aquinas to Anselm and Augustine, of debating the adequacy of rational arguments for belief, the root of faith in native dispositions, and the relationship between reason and nature. Dean Jr. (2010:4) states: ‘Those who do not know how it feels to struggle anxiously with the deepest questions of life, of their life, and to patiently look forward with anticipation until the truth is revealed, cannot even dream of the splendor of the moment in which clarity is illuminated.’

MacDonald and Farstad (1997; 1995:201) state: ‘The Gospels are not documentary reports, but contain accurate accounts of many teachings and discourses of our Lord.’ The four gospels reveal that cultural forms were not meant to result in salvation and eternal life. Instead, it was ‘*allegiance*’ to God that resulted in this blessedness. In John 3, Johannes Nissen (1993:129–130) posits that Nicodemus’ use of the ‘plural expression,’ ‘we know’ (3:2), indicates that he is representing a certain group. Jesus also uses the ‘plural,’ ‘you’ when he replies to him (3:7, 11, 12). Those plural expressions may imply that this discourse is not just personal dialogue but communal communication, reflecting the situations of the Johannine community. Being ‘born again’ was a challenge to the above-mentioned lists. And it was on these forms that his ‘*allegiance*’ had been patterned. But it was ‘*allegiance* to God’ expressed in a living relationship which Jesus pointed to, not to cultural forms. Wallis (1981:112) argues:

The Christian is naive enough to think that his Lord and Master meant what he said when he declared that unless a man hated father, mother, wife, children, brothers, sisters, and his own life also unless he shouldered his cross and followed him unless he gave up everything he had, he would never be his disciple.

An observation by Wallis (1981:201–209) notes that the same passage in John 4, ‘Go call your husband’ was not a cultural form. It was a challenge to ‘*allegiance*’ as far as the Samaritan woman was concerned. Cultural forms would have required ‘this mountain or that mountain’ sort of questions, with don’t return to that man who your husband isn’t’ sort of instructions. But instead, Jesus was demanding ‘*allegiance*’ to the ‘I am He.’ Using familiar images from

Kankana-ey culture, it may encourage them to use their cultural knowledge and imagination to understand biblical texts creatively and invite them to have ‘ongoing’ conversation with that text in their lives. Kwok Pui-lan (1995:13) states that any people group needs to use their own cultural inheritance in order to create a dialogue with biblical text, which ‘must involve a powerful act of imagination.’

In the Jewish church (Pharisees, scribes) we see in the Gospels the reverse side of the same coin which we have seen in Jesus’ ministry, namely, cultural forms can’t bring salvation. But in the Jewish church we see that ‘*allegiance*’ to God doesn’t mean breaking with cultural forms per se either. Kee (1989:271) argues rather, these forms must be made vehicles for expressing that ‘*new allegiance*.’ In general, Cohen (1987:139–142) cites that the Pharisees respect their own traditions, and culture and try to keep it true by following the Law and other regulations. Stronstad (1894:34–37) argues that Luke’s pneumatological narrative of the Pentecost experience stands in the same relation to the mission of the disciples as the inauguration narrative does to the mission of Jesus. Stronstad (1995:71–74) concludes that the task or mission of the apostles was plain enough: tell the good news of Jesus Christ to every person on the planet earth. With all the spiritual fire they exhibited, surely, they had converted to ‘Christianity’ as we would understand it.

Oleka (1998:83) writes ‘but it’s seen, at Pentecost that there was no Christianity to convert to.’ Instead, in those early years of Christianity, it was a pledging of ‘*primary allegiance*’ to the God in whom they already believed, but now realizing that this was actually made possible through Jesus, the long-awaited Messiah. To understand this, furthered first of all the worship of the Jewish Christians, O’ Day (1988:53–61) argues, Jesus’ offers new identity in God’s kingdom by way of *allegiance* and not cultural form. The apostles had a new dynamic form of worship brought about by way of the reality of their ‘*allegiance*’ to God along with the fact of a now indwelling instead of accompanying, Holy Spirit. Herzig (1997:129–310) states: ‘And this dynamism expressed itself in many ‘care and share’ cells, but their worship still focused on the temple and the sacrificial system. This to us would seem to be a repudiation of the efficacy of the death and resurrection of Christ, but in reality, this is part of Jewish Christianity until the destruction of the temple in AD 70.’

Second, in the time of Intertestament, Julius Scott Jr. (1995:309) states that the Jews were anticipating the coming of God's Kingdom through the Son of David. Jesus is seen as the fulfillment of the Jewish hope. Ladd (1993:136) adds that the Qumran community expected a Messiah of Levi, a Messiah of Israel, and a Prophet like Moses. The following historical premises shed light in support of this:

1. In the days of Joshua, the king of Jerusalem was called Adonizedec; a man of the same signification with Melchisedec, which possibly from him was the name of the kings who afterwards reigned in that city. 2. Abram dwelt at this time at Hebron, in the plain of Mamre; and, on his return from Hobah, or Damascus, the way lay near unto Jerusalem, as all charts yet declare; and Sychem was more to the north than that he should conveniently pass that way. 3. Jerusalem being designed to be the place where the Lord Christ was to begin and exercise his priestly office (John Owen, 1960:303).

Admittedly, there was re-interpretation of points, and still a re-interpretation of their hope. The opposition that came prior to Paul's taking the Gospel to the Gentiles came primarily as a result of two different interpretations of the one hope, with both of the groups being thoroughly Jewish. Brock (2006:173) argues that the conversion of the Jews was not a matter of accepting 'new cultural forms', but rather a change of '*allegiance*.'

Regarding the Greek New Testament, this same line of thinking is also seen in the forms used in the writing of the New Testament. Klein et al. (2004:386) write that the New Testament writers were primarily Jewish, thinking in Aramaic and Hebrew thought forms, but expressing themselves in Greek, due in measure to the greater ease of writing in that language, and in the case of Paul, due to who his target audience was. But in expressing their thoughts in Greek, probably they would have been very careful to avoid the use of heathen forms. Christian forms would need to be used exclusively for the project or it couldn't possibly be successful. But not so!

In their selection of a form to convey the Christian meaning of 'God', Ladd (1993:136) states that it was the pagan Greek word '*Theos*' that was used. In Greek mythology, *Theos* had been thought of as the head of the polytheistic pantheon. But in real life, more attention was focused on the lesser gods. This is pagan form, even on a subject as crucial as the name of God that was taken and used. But to make sure it carried the Christian meanings, qualifiers were used to help

show who was really meant, and by that process, eventually, changed the meaning of the word ‘*Theos*’ in the Greek language (Concise Oxford Dictionary 1976:342–346). Probably one of the clearest examples of how this was done can be seen in Ephesians 1:3: ‘Blessed is *Theos*, the Father of our Lord Jesus Christ.’ So, we see again how crucially important issues like this one are. The cultural form was not the focus, but rather the meaning and the ‘*allegiances*’ was the issue in point.

4.6 The Essence of ‘Allegiance’

Warnock (2010:2–3) states:

Christian religion has now lost its dominant and taken-for-granted position in the lives of the majority of citizens, many of whom are totally ignorant of the text of the Bible and of what goes on in church, and for whom the word ‘God’ is meaningless except as an exclamation.

Hansen (2001:76) states, ‘The Church, we think, should be a community marked by peace and love, but bitter words are spoken and hatreds brew in our midst. The Church, we think should be a community marked by faithfulness, holiness, and righteousness when God becomes the ‘core’ focus.’ The ‘Student Guide Providing Christian Education for all ages’ by *Church of the Nazarene Clergy Development* (2002:89), suggests three issues in Christian maturity namely orthodoxy and orthopraxy of which the church dogma has lost either one or both of them. Therefore, for many Christians ‘*God*’ or ‘*YHWH*’ is watered-down from the spirituality centered on God to the rational devotion of God. However, the whole matter of ‘*allegiance*’ is best described in the words of Jesus in Matthew 22:37–39; Matthew 6:33–34; and Deuteronomy 6:5. What we see here is that our ‘*allegiance*’ to God is to be allegiance of ‘love’ involving all heart, all soul and the entire mind and all strength. *Webster's Revised Unabridged Dictionary* defines allegiance as ‘(n.) a “devotion”; “loyalty” or “tie” or “obligation, implied or expressed, which a subject owes to his/her Sovereign”’. The *International Standard Bible Encyclopedia (ISBE)*, explained allegiance (a-la'-Jans) (*mishmereth*), ‘a charge,’ ‘to keep,’ ‘maintaining their loyalty and fidelity,’ to the Sovereign.

By definition, then, this is the ‘primary allegiance’. If this ‘*allegiance*’ is genuinely held to, then, on its own terms, it must be ‘primary’ and can allow no conflicting allegiances. However, it does

not preclude all other allegiances. Other secondary allegiances that do not conflict with this are allowable. For example, Demarest (2006: 16) posits: ‘The task of biblical theology is more to describe biblical teaching on whatever topics Scripture addresses; systematic theology should make a special point to relate its conclusions to the issues of one’s day’. Therefore, acceptance of the ‘primary’ *allegiance* includes acceptance of the secondary allegiances. They cannot be separated. Obviously, these can also be termed *allegiances* from the statement: the second most important commandment.

Again, Demarest comments as secondary *allegiance*, a Christian is required to put ‘*love allegiance*’ to others and *love allegiance* to self together in equal position. The relationship of this secondary ‘*allegiance*’ to ethics is shown by Paul in Romans 13:10 ‘if you love someone, you will never do the person wrong: to love, then, is to obey the “Whole Law.”’ Hence, due to the scope and inseparability of the two *allegiances*, we are back at our starting point. Christianity comprises ‘primary *allegiance*’ not ‘cultural form’ or ‘culturally formed religion.’ It is one thing to talk about *allegiance* rather than forms when reviewing Christianity in a Jewish context. After all, the Old Testament was the heritage of the Jews, and the promises of the Old Testament are fulfilled in Christ. Wijsen (2007:26) states: ‘The issue of “*paganism*” however, becomes clear because all religious beliefs share some experiences of *paganism* in one way or another.’ Gavin D’costa states:

That the pluralist paradigm may be characterized as one which maintains that non-Christian religions can be equally salvific paths to the one God, and that Christianity's claim to be the only way (exclusivism), or the fulfillment of all other religions (inclusivism), should be rejected for good theological, phenomenological, and philosophical reasons’ (*Scottish Journal of Theology*. Vol. 39, pp. 211–224).

Once again, a careful reading of the New Testament leaves us in the cold without a blanket, if culture form is what we are looking for. Instead, it is ‘*primary allegiance*’ that is being talked about. Garbini (2003:9) posits that the biblical text, compared with the Greco-Roman world requires a larger use of *divination*, with all the risks that this implies, for establishing the original text, which was often deliberately ‘corrupted’ by rabbinic revision for ideological reasons.

‘No other name’ as the Bible connotes for Peter, and the early Christians denoted their absolute *allegiance* to Jesus Christ even amidst a hostile social and political arena. Ehrman (1997:128)

states that opposed by the entire spectrum of the Jewish leadership, the priests, the captain of the temple, Sadducees, rulers, elders, scribes, the high priest, and the priestly family, the apostles were nevertheless emboldened to reaffirm their commitment to Jesus of Nazareth who heals, and delivers people from bondage (Acts 4: 1, 5, 6). Kofsky (2000:58) argues: ‘The power of Jesus to perform miracles was proof of his divinity. Jesus’ powers acted on subsequent generations, uprooting nation’s barbaric customs and cults by waging war against the demons that dominated them and by spreading the Gospel among them.’

Similarly, in the gospel of John, the Johannine community’s devotion to Jesus, who said ‘I am the bread of life, the light of the world, the door of the sheep, the good shepherd, the resurrection and the life, the way, the truth, and the life, and the true vine (John 6:35; 8:12; 10:7–9, 11-14; 11:25; 14:1-5, 6) incurred the wrath of the Jewish leadership, with the result that the followers of Jesus were expelled from the synagogue. Neil (1990:37) writes ‘no other name’ captures precisely this radical otherness of Christ, his uniqueness, absoluteness, decisiveness, unsurpassableness, normativeness and finality of the power of the supernatural. The nature of Jesus’ miracles, which were more astounding, evinced their divine origins, while pagan miracles were the result of demonic machinations. This argument dated from the time of Justin Martyr when Christianity began its missions to the ends of the earth. For Christian apologists, comparison with the pagan wonders gradually reduced the appeal of miracles as evidence of the truths of Christian doctrines (Kofsky 181).

The New Testament narration in Acts 14 and 17 shows Paul’s proclamation of the gospel to the Greeks in their own cultural context; that is, Lystra and Athens. The role of the text, in the context of Rohrbaugh, (2004:145–158) linguistic insight, of culture could be ‘corrective glasses,’ because understanding of the function of anti-language enables interpreters to see the ‘real’ meaning/function of the words that are used in the story, because Paul spoke exclusively to the level of the first ‘*allegiance*’ being mentioned. Bruce (1988:330–331) posits that ‘the Stoics system aimed at living consistent with nature... their belief in a Cosmopolis, or world-state, in which all truly free souls had equal citizen rights, helped to break down national class distinctions.’ The socio-historical background of the text indicates Paul did not deny the existence of gods, but maintained that they took no interest in the ‘Unknown Deity.’ Consequently, it is possible that the circumstances limited the things Paul could have said. But in this crisis situation, Paul did nevertheless speak about ‘*primary*’ *allegiance*, not cultural forms.

Brookins (2015:27–30) argues that Paul’s address in 17:22–31 is often considered a paradigm for ‘cross-worldview’ evangelism, for it depicts the apostle ‘translating’ his gospel message into the vernacular of his audience. Bloesch (1978:18–19) posits:

One interpreter candidly observes that modern ‘evangelicalism, with its roots in the open-air eighteenth century English preaching and the nineteenth century American frontier, centers not on Scripture, church, doctrine or sacraments, but on personal experience.

The climax of the narration of Acts 14 and 17 implies primary allegiance to God as new life. Copan et al. (2014:14–15) states that language receives specific meaning only in light of the narrative substructure that undergirds it. These underlying narratives, or what philosophers call ‘metanarratives,’ are the stories that shape people’s lives; they are structured wholes that provide a kind of interpretive key to the individual parts or experiences taken separately. They form the deeper meaning of the words people use. Paul’s strategy of seeking common ground with his audience continues in Paul’s description of God in that beginning, again, it is ‘*primary allegiance*’ that is spoken about. Edlin et al. (2006:571) conclude that it was a wrong *allegiance*, not wrong behavior per se that is being spoken of. Or if behavior did come to the minds of the hearers, it would have been behavior about which their consciences had already convicted them, as Paul had brought no other new light to bear on behavior.

For the Pauline theology of eating of meat in Romans 14, it was not a question of ‘cultural forms’ but ‘*allegiance*’. Swindoll, (2010:288) posits that our culture and our background influence us more than we think. If a cultural form was the requirement in this case, surely Paul would have said straight out that it was either wrong or right. But instead, he said in effect: some people feel that eating meat conflicts with their ‘*primary allegiance*. But to others this is not the case. As Evan and Coder (1998:58–61) express it: but in the latter case, to eat meat in such a way as to offend a person in the former category is actually a failure at the level of the secondary *allegiance*, which is after all a part of the primary *allegiance*. Hence, in this case, either person could be wrong to eat meat, not because of the ‘cultural form’ of eating meat, but because of the ‘*allegiance*’ involved.

Witherington III et al. (2004:326–329) state, to Paul the Thessalonians had turned from idols to the True and Living God, (1 Thess 1:9) and he also told the Romans to ‘keep away from the worship of idols’ (1 Cor 10:14), therefore, the cultural form was being judged in its own right.

Furthermore, this is interpreted in verses 19 and 20. That is the idols themselves, the ‘cultural form’ are really nothing, but represent demons and demons, and represent all allegiances that are in outright conflict with primary allegiance to God. So once again, it is ‘*primary allegiance*,’ not cultural form that is being discussed, (Ngewa et al. 1998). Runge (2010:717) concludes that biblically, true saving faith in the gospel is always followed by a gospel-impelled and gospel-transformed-life, lived within ‘*allegiance* to YHWH’.

Without considering the question of *allegiance*, one finds difficulty in relating to the meat offered to idols in 1 Corinthians:8. In verse 10, it is the picture that is the logical outcome of the first part of the chapter. Osborne (2000:136) states that in discussing the question of whether a Christian can eat meat offered to idols, Paul makes the point very strongly that the idol really is nothing. So, the Christian who knows this could eat meat offered to idols without causing any problem to the person’s ‘*primary allegiance*’. Gendy (2011:2476) claims that rather than overtly citing Jewish Scripture, Paul is more philosophical, pointing to ‘*primary allegiance*’ in order to identify the one true God.

Flemming (2002:1914) asks how one is to grasp Paul’s view of the gospel and contextualization given such contrasting evidence? Even though Paul does not explicitly cite Old Testament texts, does he have a framework by which he presents the gospel in Lystra and Athens? So, Paul says he should not do that on account of his secondary *allegiance*: Love for his brother or sister (Hiebert 1992:183). Again, the question isn’t ‘cultural forms’ but ‘*allegiance*.’ Bird (2009:83–87) argues the same point as it was addressed in the editorial from the Jerusalem Council in which eating meat offered to idols was mentioned, along with the related topic of ‘things strangled and blood’ as food. Regarding this requirement, note that the things included in that letter were included because ‘the Law of Moses has been read for a very long time in the Synagogues every Sabbath and its words are preached in every town’ (Acts 15:21).

It then appears that these forms that were spoken about are sacred forms. What did Paul do about that? After all, for a delegate and special envoy to the Jerusalem Council in diverse cultures therefore, the method of gospel proclamation needs flexibility. Bird (2009: 83–101) mentions that when Paul moved further afield from the pale of existing Judaism, he didn’t make an issue of the things he considered to be in the category of Jewish cultural forms. Apparently, he only emphasized these when near the Jews, so he wouldn’t cause his Jewish brethren to stumble, but

not when he was away from Jews. This is obvious from the Corinthians' correspondence. If he had emphasized these Jewish cultural forms, then the Corinthians' question which Paul replied to in 1 Corinthians: 8 would probably never have been asked. Or if it had been asked, then 1 Corinthians: 8 would have taken the form of a reminder of that edict from the Jerusalem Council rather than the form in which it was written. But to Paul, the matter of 'primary allegiance' was too important to be overruled even by a Jerusalem Council edict (Act 22, 23).

Goppelt (1989:21–28) states that to pursue our theme to a satisfactory conclusion would require a detailed examination of the whole New Testament from the perspective, but this is not possible in this chapter. Kennedy (2005:198) cites that the point has been sufficiently made to enable us to read the New Testament for ourselves. To examine it from this perspective is to assure that it is a truly Christian perspective which will be signally helpful to all of us as we address the common question which the Church must address. Moore (2007:267) asks, 'does this mean then that there will be no distinction between the Christian and the world?' Is to be in the world and of the world synonymous? God forbid! And indeed, this has been forbidden! Rather, as the *primary allegiance* is changed, this change in allegiance will actually be dysfunctional and incongruous with the rest of the culture at many points.

So as a result of that change in '*allegiance*', many changes in culture result. Then, the growth in grace and the work of the Holy Spirit brings about new evaluation of every aspect of culture in the light of the *proper allegiance*. It is imbedded every aspect of culture is consciously submitted to the '*primary allegiance*' of God in Christ, further changes result.

4.7 The Understanding of Salvation in Modern Perspectives

The immediately preceding section on the choice of hermeneutical pre-understandings sets the scene for a contemporary discussion of salvation. The meaning of salvation can be determined only by an adequate analysis of man's situation; *from what* does he need to be saved? Remission of sin must fit the crime. Carson and Keller (2012) state: 'For many individuals, the scripture is virtually synonymous with justification only.' However, in the Gospel Coalitions book *The Gospel as Center*, contributors use words like justification and righteousness at least 385 times (ibid.). Righteousness is used no less than 200 times. Also, the term 'imputed' and 'imputation' appears some 27 times. Not surprisingly, Romans 3 alone is cited 25 times. In *The King Jesus*

Gospel McKnight (2011:231) contrasts yet complements the views already mentioned. He calls such presentations soterion in that they reduce the scripture to a message about how an individual gets saved. While not denying the importance of individual salvation, McKnight responds, who wants an irreducible minimum gospel? ...I want the full, biblical gospel (ibid. 512).

McKnight, then, suggests that traditional evangelicals skip from Genesis 3 to Romans 3 when trying to understand and communicate the gospel (ibid.). He further argued that salvation is the result of the scripture, which is the story of how Jesus brings about the resolution and fulfillment of Israel's story and promises, culminating in the kingship of Christ over Israel and the world. Wax (2011:133) finds no problems with McKnight's exegesis but worries that sharp distinctions can sometimes lead to subtle distortions. We note that both the Bible and modern sociological analysis understand 'man' foremost in terms of relationships. Only the Bible sees these relationships in a three-dimensional pattern of existence: God, neighbor and nature. Rather than dichotomizing the gospel from salvation, McKnight sees individual salvation as the core aspect of the scripture (ibid.135). McKnight rejects the formulations of Jesus as Christ/Lord, but accepts Jesus as Savior only. Accordingly, he says the apostles frame their gospel presentation not around an atonement theory but more precisely by the story of Israel (ibid. 117).

However, modern sociological analysis is well aware that man is alienated from his neighbor, from nature and from himself, and proposes a welter of hypotheses to explain the causes and consequences of this alienation, thereby presupposing the image of non-alienated man. At the same time, it proposes a variety of ways of salvation which would rescue him from the consequences of his alienation (thereby presupposing the possibility of a new order, the permanent eschatological pull of Utopia). Only the Bible explains inter-human alienations by positing a prior cause in man's alienation from God. This datum is crucial in the use of the Bible in interpreting salvation today. In some respects, Nisbett (2003:67) argues that one can easily see the truth behind each of the perspectives that we have reviewed. It is difficult to see where exactly the problem lies within the gospel debate. It is not so much what is affirmed that is mistaken. Instead, the tension seems to be found in what particular views omit or de-emphasize. It is very difficult to debate points of emphasis or to compare one metaphor against another, especially when one camp does not overtly deny another's view.

Ironically, at this point we encounter two great divides today. The first divide is between the humanist and the Christian account of human alienation. The humanist experiences alienation as an existential problem which may have psychological, economic or even evolutionist explanations. On the basis of his humanist presuppositions, however, Nisbett finds it hard to interpret alienation in fundamentally ethical terms. There is logic beyond considerations of good and evil. Another divide occurs within the churches and centers on the explanations given for the root nature of alienation. The divide may be a matter of emphasis, though it is suspected that there are fundamental discrepancies regarding the historical nature of original sin. On the one hand, there is the interpretation of root sin in terms of man's oppression of man: according to this view the primal sin was homicide (Gen 4). On the other hand, there is the interpretation in terms of man's suppression of God (Gen 3). The first view is called the moral and the second the ontological. Nisbett (2003:98–100) states: 'Westerners are generally prone towards either-or thinking.' When this enters the church, people easily confuse what is true/false with what is primary/secondary. We need an approach to enculturation such that the approach helps to relate the assorted building blocks of truth.

An evangelical would argue that only the ontological account of the cause of alienation does full justice to the total Biblical understanding of the radicalism of sin. Therefore, only that salvation which reaches this level merits the epithet salvation, within a proper Biblical hermeneutical circle. Since the argument is right, it does not merit the whole counsel of the biblical teaching. If people only explain how one is saved, they do not proclaim the full gospel as the disciples preached it. How one gets saved can easily reduce the gospel to issues of mechanics. One can lose the whole in view of the parts, forsaking the proverbial forest of the Scripture. However, the Bible also answers other questions besides how one is saved. People should be able to agree on the big ideas that shape the biblical message, even if there is disagreement about smaller points of emphasis and verbiage.

Gilbert (2010:26–27) says we should not limit our understanding of Scripture to a word- study on the word gospel. There are many passages that do not use the word but surely convey the message. Instead, he suggests using Romans 14 to find a shared framework of truths around which the apostles and early Christians structured their presentation of the good news of Jesus. In the Bible it is described with the use of sin concepts as willful disobedience, idolatry, unfaithfulness, abuse of freedom, among others. Wu (2012:18–19) claims that evangelical books

do not focus on biblical passages that directly use biblical language. The biblical concept of man's ontological self-alienation stands, methodologically, as a hypothesis which (like the Marxist, or any other overall view of alienation), though unverifiable 'scientifically', most adequately accounts for the evidence of man's incapacity to liberate himself. In *The Gospel as Center* Carson and Keller (2012:253) posit that Paul's summaries in Galatians 3:8 and 2 Timothy 2:8, and Luke's accounts of Paul in Acts 13:32, 14:15, and OT texts like Isaiah 40:9 and Isaiah 52:7 are never discussed. Also, 1 Corinthians 15:18 is mentioned briefly in only two places (ibid. 243, 276).

Paul states that the Gospel is the power of God for salvation for everyone who believes. Salvation today depends upon our estimation of the possibility that the root cause of alienation today is adequately explained by reference to the Biblical elucidation of alienation yesterday. The question is answered in an evangelical perspective by the drive for consistency and universality in the fusing together of the Biblical and contemporary horizons. In order for there to be a hermeneutical circle, there exists a permanent syntonic between the Biblical revelation of man and reality of man today. In other words, the horizons are fused when they enter into a simultaneous syntonic relationship based on universally observed characteristics of man (such as his drive for power, for meaning and his hunger for love).

But Chapell (2012:115–34) argues that neither Romans 1:14 nor 1 Corinthians 15:18 are used in the chapter. What is the Gospel? In *The Explicit Gospel*, Matt Chandler and Jared C. Wilson, (2012:15, 172) acknowledges the importance of perspective and of using the whole Bible in order to perceive the whole gospel. Noted, in the argument the usage of 1 Corinthians does go beyond that found in *The Gospel as Center* (ibid, 136). Yet, *explicit* gospel summaries such as Romans 1:24, Galatians 3:8, 2 Timothy 2:8 and others are entirely left out of the book. Therefore, it is biblical in only a narrow sense to limit the gospel to one single idea, namely individuals being saved from the wrath of God through Christ's death. Although a gloriously wonderful truth, it must not be separated from the totality of what Christ accomplishes. Focusing on this solitary achievement is like one seeing the sun's light refracted from a tin roof in contrast to one being blinded by the sun when looking at it directly. We must not fragment the gospel with false dichotomies that the Cross is salvation only and not power encounter: this is another cause of diverting the truth. The 'Salvation only' could replicate my argument concerning the bridge between salvation today and salvation.

The application of the interpretation of Biblical salvation today must be done in conscious relationship to man's total reality, however and wherever his alienations are manifested today. Man's present existence, naturally, shows a certain marked discontinuity with regard to his past existence, for to a great extent man is the result of his own historical development (witness the ethical problems thrown up by the 'success' of modern science and economic growth). This development needs to be investigated with the use of technical instruments which man has himself created in the course of his history (anthropology, sociology, economics, psychology and political science), always remembering that these social sciences are not wholly objective, rational enterprises, but show in their analyses of human reality many of the features of man's fallen state.

Chapter 5

Pragmatic Task: Enculturation of the Scriptures in the Light of *'lawa* and *inayan*' for Evangelization.

5.1. The Text

5.1.1 The OT worldview of the Spirit World

One cannot long discuss the biblical worldview without probing the much larger subject of 'spirituality'. But 'spirituality' turns out to be a notoriously slippery word. The government of the Republic of China can speak quite eloquently of 'spiritual culture.' But Heuertz (2008:174) concludes that 'spiritual' in such a context has nothing to do with the Holy Spirit, nor with the Bible, but with 'psychological well-being and aesthetic values.' From such a position even if we restrict ourselves to the dominant world religions, 'spirituality' turns out on inspection to mean very different things in different contexts. Warner (1986:47–500) adds that to some, it has to do with an ill-defined but intense mystical concept. To others, it is bound up with the pursuit of transcendence in a monistic universe where God and the creation cannot be differentiated. To others, it is a state of mental dissociation achieved by breathing and other ritualistic disciplines that have gained religious value.

But if one cannot discuss in much depth without probing spirituality, it becomes important to state what is distinctive about biblical notions of 'spirituality'. In the present work, Matheny (2011:139) argues that 'this is attempted by frank, courteous attempts to outline the meaning of "spirituality" in various world religions.' Because a non-Christian religion may operate out of a worldview diametrically opposed to our own (e.g. Buddhism) or may be enormously diverse and syncretistic (e.g. Hinduism) many contributors have on occasion gone out of their way to work with definitions of 'spirituality' that are far removed from a decisively Christian approach. Thiselton (1992:17) has probably done more than anyone else to show how the philosophies that

shaped general hermeneutical thinking have constantly challenged and engaged with Christian understandings of the Scripture and its spirituality.

Simon (1994:7) writes that ‘the last few decades have seen a flood of literature on spirituality. Its popularity may be gauged by the use of the term in a wide variety of contexts. In the past it was usually applied to the religious life.’ Nowadays, a socio-cultural movement, an interest group or a particular cause or concern can be described as ‘spirituality’. For example, marriage spirituality or single-life spirituality construe non-spiritual. This means that describing any cause or movement as ‘spiritual’ seems to bestow certain respectability on it. Nisbett (2003:174) notes that perhaps, in many of these contexts the term refers to an intense attitude or feeling that accompanies personal commitment toward the concern. Spirituality, in this sense, denotes the human subjective response to whatever is regarded as the ‘real.’ Ankerberg (1993:279) posits that calling liberationism or feminism ‘spirituality’ may simply mean, ‘We feel deeply about our cause. Therefore, we expect you to take it seriously too!’ This flexibility is heuristic. It is more than mere courtesy. It is an honest attempt to read other religions on their own terms and to discover in them what is well preserved in Divine revelation, even if as Christians we find we must return again and again to Jesus Christ as the touchstone of authentic ‘spirituality.’

Furthermore, Scott (2011:321) cites that Evangelicalism in much of the world is going through a process of fragmentation that is rapidly losing ‘spirituality’ based on the Word and its inductive methodologies. Probably, God’s Word has been so poorly handled, and societal and ecclesiastical pressures have been so strong, that many who wrap themselves in the term ‘Evangelicals’ have chosen to pursue a spirituality of aesthetics, a spirituality of experience, a spirituality of liturgy, a spirituality of mysticism, spirituality of rationalism, and so on (Thiselton 1992:264). There is much to be learned from all of these traditions; there is even more to be lost by abandoning what is called ‘spirituality of the Word.’ But if Christian ‘spirituality’ is to be understood in terms of personal relationship with God, then it is not individualistic or private, since the Christian life is always defined by a person’s concrete existence within a community. It is then a question of the adequacy of the subjective definition of ‘spirituality.’ Furthermore, it is not primarily concerned about a phenomenological description of ‘spirituality’ but about truth as faithfulness to the ‘given’ that defines the Christian community, not as the correspondence of a statement to some object ‘out there.’

It is seen in the contemporary Christianity that the concern about and reality on the demoniac, has been *demythologized*. Montgomery (2003:192) writes that Barth countered by saying that the attitude of Jesus and the Gospel writers to the existence of the devil is not to be considered sufficient reason for our affirming it. He continued his praxis, so why bother to milk any New Testament word for its full theological import if the unwavering position of the Gospels with regard to the ontology of the demonic can be discounted? It is breathtaking according Brayton (2007:15) to see Spinoza argue that God (together with religion and the Bible) is not found outside of (without) sovereign political authority: God does not exist in himself but only in relationship to human beings, to his creation. Montgomery (2003:91) sees that this, then, is the root cause of specifically the impact of rationalism, liberalism, and latitudinarianism of doctrine.

Alejandro et al. (2009:167–170) state that scripture in the modern era, whether in the Western world or non-Western world, would seem to raise two causal explanations. The ecclesiological law construes doctrinal liberalism and social conservatism and is mainly the two best ways to ensure the secularization of the church. Schaeffer (1968:201) stated that anyone who tries to set personal knowledge over against objective knowledge is doomed to solipsism. This is evident in the New Testament itself and the best example is John the Baptist inquiring of Jesus ‘are you the one who is supposed to come...?’

Fortunately, Keller (2010:95) argues that the triumphant view of the atonement is coming back into its own especially in the context of African theology. The sacrificial, substitutional, propitiatory and redemptive views of the atonement all have validity. However, the triumphant view must take its proper place. Much of the New Testament has to do with the power of Satan and demons. This victory view should be seen as quite important and necessary. Scripture has far more to say about the ‘invisible, whether thrones or powers or rulers or authorities’ (Col 1:16) than we tend to give it credit for. This we see in both the Old and the New Testaments. It is a reasonable presupposition that there are both explicit and implicit examples of spiritual activities in Scripture. The Spirit, in the New Testament writings, is first and foremost the empowering presence and activity of God amongst and alongside his people.

5.1.2 The Scripture’s Compelling Evidence about Powers and Authority

Sanders (1975:147) argues that explicit instances in the Bible (Old Testament) reveal that even though evil spiritual forces have rebelled against God, they are nevertheless subservient to God

and their liberty to act is restricted by God. This may be seen in the dialogue between Satan and God over Job. Satan's ability to afflict Job and his family was by specific permission of God, and God set definite boundaries to the affliction he would allow (Job 1–2). Hadley (2000:147) adds that it may also be seen in the experience of Moses when he was commissioned to liberate the Israelites from slavery and oppression in Egypt. The miracles that Moses performed through the power of God were counterfeited by the Egyptian magicians through the power of the magical arts of Jannes and Jambres (2 Tim 3:8). God allowed the magicians the liberty to do that until it came to the plague of gnats. At this point, God limited the magicians so that they were unable to emulate this miracle and admitted: 'This is the finger of God' (Exod 8:19).

Scott et al. (2002:572) state that we need to reexamine how magic and the demonic are related to each other. As an ingredient of idol worship, magic goes back to antiquity. By virtue of their multiplicity and limited knowledge and power, the gods which are demons are incapable of establishing stability and security in society. This deficiency forced both gods and men to make use of magic, an inactive power independent of gods and men, but which could be activated by the aid of incantations and rituals in order to accomplish supernatural deeds.

Collins (2004:109) concludes that the biblical accounts of Sumera-Akkadian and Canaanite religious literature amply attest to the employment of magic by gods (i.e. demons) to accomplish definite purposes. Collins continues that in the Babylonian Creation Epic (*Enuma Elish*), the struggle against the primeval pair, 'Tiamat' and 'Apsu,' the hero of the young generation of gods, 'Ea-Enki', killed 'Apsu' with the aid of a spell which he recited. It was by virtue of his knowledge of effective spells and rituals that 'Ea-Enki' had the title 'Lord of Incantation' and was reputed to be the god of magic par excellence (ibid. 2004:31–38). In a battle with 'Tiamat', 'Marduk,' the champion of the gods, used among other weapons a 'red paste' which he held between his lips, red being the magic color for warding off evil influences. Moreover, before proclaiming 'Marduk' as their chief god, the gods in assembly tested him to ascertain whether he possessed the requisite knowledge of magic, without which no god could rule supreme. By his spoken word he made a piece of cloth vanish and reappear or be restored, (ibid.). There are a number of cases that indicate that even evil spirits are at God's command and he uses them to accomplish his purposes. We see this in Judges 9:22, 23: 'After Abimelech had governed Israel three years, God sent an evil spirit between Abimelech, and the citizens of Shechem, who acted treacherously against Abimelech.' In the parallel passages of 2 Samuel 24:1ff and 1 Chronicles

21:1ff we have another incident of Satan being used as a tool for God to accomplish his purposes. In the Samuel passage we read of God's anger with the disobedience of Israel, and how he incites David to take a census, which it later transpires, was a sinful act. In the Chronicles passage, a further detail is added to the narrative, indicating that it was actually Satan who was used to incite David. The two accounts are not incompatible, however. In 2 Samuel 24:1 it is stated that Yahweh incited David against the people because he was angry with them. Presumably, the census and consequent plague were seen as punishment for some unidentified, prior sin. Though the chronicler does not refer directly to God's being angry with the nation before the census, he does retain the idea that Israel, and not just David as an individual, was punished by God (21:7). Both accounts also cast David's action as wrong. Second Samuel which presents the census and its consequences as punishment for an unnamed sin, stresses the sovereignty of God in relation to human sin. We might compare the portrayal in 2 Samuel with the Pauline concept of people being punished by being given over to their sins (Rom 1:24, 26, 28). The chronicler, on the other hand, sees Satan as the one directly responsible for inciting David to sin and deliberately avoids attributing this function to God. Here in the New Testament, we may think of the teaching of James 1:13, 'When tempted, no one should say, God is tempting me. For God cannot be tempted by evil, nor does he tempt anyone.'

But in 2 Chronicles we also have the case of the Lord's impending judgment and punishment of King Ahab. Keil and Delitsch (1976:265) argue that Yahweh uses an evil spirit to accomplish his purpose (2 Chron. 20–22). Finally, a spirit came forward, stood before the Lord and said, 'I will entice him.' 'By what means?' the Lord asked. 'I will go and be a lying spirit in the mouths of all his prophets,' he said. 'You will succeed in enticing him,' said the Lord. 'Go and do it.' 'So now the Lord has put a lying spirit in the mouths of these prophets of yours. The Lord has decreed disaster for you.' Hosea records a case of idolatry and links it to a spirit. In this case, the spirit has a specific role, namely prostitution. It is clear that this spirit is an obstacle to the people's ability to worship God: they consult a wooden idol and are answered by a stick of wood. A spirit of prostitution leads them astray; they are unfaithful to their God (Hos 4:12). Their deeds do not permit them to return to their God. A spirit of prostitution is in their heart; they do not acknowledge the Lord (Hos 5:4). In Zechariah 3 we again encounter Satan as the accuser. Some evangelical and liberal theologians suggest that Zechariah takes for granted that Satan is a familiar figure and argue that Satan is simply represented as a functionary whose proper role is to

act as prosecutor and who represents God's justice as over against God's mercy. The rebuke of Satan by Yahweh, however, renders this view most unlikely.

There are also cases where a direct statement is not made, but the underlying thought or actions indicate that the world of spirits is dominant. They abound in the book of Daniel. In the first chapter, we learn of the abduction of Daniel, Hananiah, Mishael and Azariah. Curiously, on their arrival in Babylon, their names are changed to Belteshazzar, Shadrack, Meshack and Abednego respectively. It is evident, though, that these changes were not merely a case of convenience, giving them names more easily pronounced in the local culture, such as often happened in many African nations, when the names of indigenous people that were unpronounceable by whites were changed by their employers or missionaries. In Ghana theological contexts these are changes of convenience. But in the Babylonian context, these changes had religious implications.

Collins (2004:173–184) writes that the meaning of Daniel is 'God is my Judge.' By contrast, the meaning of Belteshazzar is 'Bel, protect his life.' Bel is a form of the heathen god, Baal. Again, the meaning of Hananiah is 'The Lord shows Grace.' By contrast, the meaning of Shadrack is 'The Command of Aku.' Aku is a Sumerian moon god. The meaning of Mishael is 'Who is what God is?' By contrast, the meaning of Meshack is 'Who is what Aku is?' The meaning of Azariah is 'The Lord Helps.' By contrast, the meaning of Abednego is 'Servant of Nego,' which has also the forms of Nebo or Nabu, an Egyptian god. Hadley (2000:57–67) writes that we also find, in the same chapter, in the siege of Jerusalem, the removal of vessels of worship from the temple of Jehovah to the temple of Baal.

This is a symbolic sign of the victory of the Babylonian gods over the God of the Jews. Smith (1990:193) stated 'In the second chapter of Daniel, we have the first record of a dream of King Nebuchadnezzar.' This leads to a contest between the Spiritist diviners and Daniel and his peers. The sources of power for the spiritists are the same source of power in the spiritual worldview or primary worshipper that is examined in previous discussions. In its spiritual understanding it meant that Nebuchadnezzar had not forgotten the dream and so the astrologers could not trick him. In the third chapter of Daniel, we have another spiritual encounter when Nebuchadnezzar erects a ninety-foot statue and demands it be worshiped. This was a direct attack on the worship of God as modeled by Daniel and his three companions. We, then, read that Daniel's fourth chapter has a repetition of the circumstances in the second chapter, where once again, the

astrologers failed to interpret Nebuchadnezzar's dream, and again the reason was that the author of the dream was God, and not Satan. The Bible does show that dreams can come from different sources. These ones in Daniel are clearly given by God. But Jeremiah warns against false dreams and false interpretations: 'Indeed, I am against those who prophesy false dreams,' declares the Lord. Jeremiah says 'They tell them and lead my people astray with their reckless lies, yet the Lord did not send or appoint them' (Jer 23:32).

5.1.3 The Theological Reflection in the Context of the New Testament

When we come to the New Testament, Smith (1990:347) concluded that the scene seems to take on new dimensions. In the Old Testament, the presence of evil spirits is found, but there are no recorded cases of exorcism. That is not to say that there were no people who were 'demon possessed', or as some of the evangelical commentators believe is a more accurate translation, demonized. It is presumed 'although the term demon possession' is more or less accurate as a descriptive phrase, it may also imply theological inaccuracies such as the 'ownership' of a person. No demon ever 'owns' a Christian, nor can demons ever cause a genuine Christian to lose the person's salvation, which is forever secure. In the explanation when we look at the word for demonization, improperly translated 'demon possession,' it is highly instructive to notice its root and structure. Atkinson and Field (1995:285–288) find the verb *demonized* means 'to be possessed by a demon.'

Ankerberg and Weldon (1993:300) similarly propound that 'demonized' is indication of the continued state of the one inhabited by a demon. In other words it means 'a demon-caused passivity.' This indicates a control other than that of the person who is demonized; the person is regarded as the recipient of the demon's action. Further, demonization pictures a demon controlling a somewhat passive human. The big change between the Old and New Testaments is introduced through the ministry of Jesus, who demonstrated and taught his disciples exorcism. Healing and exorcism turned out to be a prominent part of Jesus' ministry. This is an aspect of the Christian gospel that has been neglected in post-enlightenment evangelicalism. For instance, in the first nine chapters of Mark's gospel, cases or dialogue concerning demons or exorcism occur(s) no less than nine times (1:21ff; 1:32ff; 3:11–12; 3:22ff; 5:1ff; 6:7ff; 7:25ff; 9:17ff; 9:38ff).

Yet one seldom hears teaching or preaching on the subject in evangelical circles. What the disciples learned from Jesus, and what he instructed them to do in turn (Luke 9:12; 10:19) became a prominent part of their post-Calvary ministry (Acts 5:16; 8:7; 16:16ff; 19:12). Some common illnesses or conditions were at times attributed to the activities of demons, and sometimes not, and many times we conclude that the modern scientific approach to healing is God's approach. There is, therefore, a need for caution before assuming that any condition is demonic in origin. Lane (1994:121) cites that Mark records in separate instances the cases of two men, both deaf and mute, but their causes were very different. Mark 7:31–35 records the story of a man deaf and almost mute whom Jesus healed. Lane argues that in this instance there is no suggestion that his condition was demon-induced and Christ's method of healing was not through exorcism, but by touching the man's eyes with dirt and saliva and commanding that his eyes be opened. Mark 9:17–27, on the other hand, records the story of a young man who was also deaf and mute. In this case, though, it was demon-induced and the method of healing was by exorcism. Many people are afraid to be involved in such power encounters. They are concerned about what will happen to them 'if' a demon is cast out of someone. It is overwhelming that for years believers were instructed to bow their heads and pray for protection before a demon was cast out, lest the demon should enter into them. Yes, pray we should, but not to act on fearfulness. Christ was victorious, others were victorious, and we are more than conquerors through Jesus who loved us. May our trumpets never sound retreat?

Steely (1973:254-261) claims that since Schleiermacher (1768–1834), there has been much debate about the accuracy or factual nature of the Scripture narrative. Hanegraaff (1997:281) suggests that the Bible repeatedly refers to the angels as 'stars' in prophetic utterances (Isa 14:13; Rev 1:20; 12:4). It is understood that Liberal theologians used the insights and methods from the social sciences to shape Christian theology which they termed 'Christian Science.' Graham et al. (2009:1029-1046) write that Liberal theology has its roots in the Enlightenment, which emphasized free will, reason, and the ability of human beings to make progress in all things including religion. Schaeffer (1968:227) then adds that Romanticism, which insisted on feeling and intuition as essential to human life, became Christian dogma. Guthrie (1981:273) argued that theology described the internal religious experience rather than defining external religious truth.

Manuelito (2004:372) concludes that theology is dynamic in its pluralistic society. For example, Robinson (2019:37) wrote that William Ellery Channing was an exponent of liberalism, leading some Congregationalists into Unitarianism. Boff et al. (1987:459) stated that later in the nineteenth and twentieth century biblical criticism would play a large role in liberal theology. A contrasting movement was Confessionalism, which responded to modernity by asserting the external authority of Scripture and confessions. Conzelmann (1969:141), for instance, writes that Jesus' command to the demons to keep quiet (Mark 1:25) is not historical: 'It represents the pre-Markan form of the secret theory.'

Bart (2005:371) argues 'this is in the context of his view that Jesus did not view himself as the Messiah, and the reason that He insisted that demons and others should not broadcast the things he was doing.' Ironically, there are, however, numerous statements by Jesus, both explicit and implicit, that he was the Messiah, the Son of God, one with the Father. None could be more direct than the dialogue with the woman at Jacob's well: The woman said, 'I know that Messiah (called Christ) is coming. When he comes, he will explain everything to us.' Then Jesus declared, 'I who speak to you am he' (John 4:25, 26). In another context, Conzelmann (1969:157) demonstrates the skepticism he presumed about Jesus' miracles with this comment: 'The miracles *said to have been performed* by Jesus (*emphasis mine*).' There will be no discussion of the scientific side of miracle here. Of course, it is an exaggeration to say that during the New Testament period there was a general readiness for the occurrence of miracles. Bultmann (1985:209), a counterpart of Conzelmann, does not believe in the existence of Satan and demons and relegates them to the realm of myth. In his commentary on references to Satan in 2 Corinthians, he says: in 2 Corinthians 11:14 Satan himself masquerades as an angel of light. Paul assumes such mythological stories are well known.

When the devil tempts Eve for the second time, he appears as an angel of light. Was this legend, perhaps connected with that of Eve's temptation by Satan in Genesis 3? This indicates the use of terminology such as 'mythological' and 'legend' to demonstrate his position. Presumably, not only Genesis 3 is in mind, but also the rabbinic legend of the serpent's seduction of Eve. Again, Bultmann (1985:209) refers to the reference to the fall as a 'legend.' In the narratives of 2 Corinthians 12:7, Paul said he was given a thorn in the flesh, a messenger of Satan, to torment him. Hanegraaff (1997:46–49) explains that as a counterforce opposing Paul, this suffering is described as *Satan*, and thus as an expression of the anti-godly cosmos which also threatens and

entices the believer. Therefore, it is God himself who has encountered in the counterforce a tenet which of course cannot be known and applied as a general truth but only discovered in the struggle with suffering or with oneself. This struggle, as in 2 Cor. 12: 8f shows, is played out in prayer.

Again, Bultmann's (1985:183) attempts to disprove the literal existence of Satan by reference to his being in the service of the Christos will not succeed. But the Bible attested in the lives of Abimelech, Saul and Ahab, that God does use evil spirits to accomplish his purposes. Guthrie (1981:125–126) makes reference to a number of incidents in the scriptures involving angels, and concludes it is against this strongly attested evidence for the existence of good spirits that we must consider the world of demons which we frequently meet in the synoptic gospels.

We begin by noting that evil is personified in a single person, *Satan*, in agreement with Old Testament belief. At the temptation of Jesus, as we read from the scriptures, the conflict is between this personification of evil, the devil, and Jesus himself. It is clear from both Matthew's and Luke's narratives that the function of tempting people with a view to persuading them to commit a moral discourtesy is integral to the activities of the devil. Bultmann demythologized the references to demons, but it has been recognized by many others that this represents an essential element for a right understanding of the gospel.

Ladd (1975:52) says that 'it is not accurate...simply to explain away demon possession by saying it is an ancient interpretation for what we now know to be various forms of insanity.' He continues to point out that Jesus healed both the sick and the demon-possessed, and that demon-possession was distinguished from epilepsy and paralysis, sickness and leprosy. He says some scholars admit that Jesus appears to have believed in Satan and demons, but this represents a mere adaptation to the concepts of the age; he used the concepts of his time as symbols to serve ethical ends. A third position that Ladd identified is one that 'finds the biblical concept of demons an essential truth, there is a demonic element in the human experience' (ibid. 53). Jesus, Ladd concludes, saw the souls of men as a battleground, an arena or theatre of the tragic conflict between the opposed cosmic powers of the Holy Spirit of God and Satan.

Matheny (2011:462) cites that some theologians and religious practitioners have responded to this Jesus as a moral man, but like the Jesus Seminar, they assumed all supernatural and extraordinary elements in the scripture were unreliable and could not be true. Clasby (2008:12)

claimed that worship is about God, but it is also about power. Tribal gods often appear as natural forces or as formidable animals. Later patriarchal gods are more anthropomorphic, reflecting the power structures of the culture. Funk et al.'s (1988:267) advocacy of the Jesus Seminar is a modern version of the Enlightenment critics of the eighteenth and nineteenth centuries. It sets out to disprove the supernatural aspects of the Bible and the Christian faith. Its members' conclusions were published in 1993 in a book entitled, *The Five Gospels: The Search for the Authentic Words of Jesus*. But like the higher critics before them, their arguments are weak and are based on a priori skepticism of the possibility of the supernatural. Williams draws our attention to this when he writes:

A major presupposition of the Jesus Seminar is a philosophical naturalistic world view which categorically denies the supernatural. Therefore, they say one must be wary of the following in the Gospels.

Funk et al. (1996:389) draw the conclusion, first, that the prophetic statements, predictions by Jesus of such things as the destruction of the Temple, or of Jerusalem, or his own resurrection are later literary additions or interpolations. How do we know this? It is because no one can predict the future, so they must have been added later by zealous followers. Second, the miracles, since miracles are not possible, must be a later elaboration by an admiring disciple or follower, or must be explained on the basis of some physical or natural cause (i.e. the feeding of the 5,000, Jesus gave the signal, and all those present reached beneath their cloaks, pulled out their own 'sack lunches,' and ate together). Third, the claims of Jesus Christ to be God, Savior, Messiah, Judge, Forgiver of sin, the sacrificial Lamb of God, and so on, all of these, say the 'Jesus Fellows', are the later work of his devoted followers. The historical Jesus never claimed these things for himself, as Funk infers in his above-mentioned statements. Reality isn't like this. It couldn't be true. Therefore, the Jesus Fellows assert that the Gospels could not have been written by eyewitnesses in the mid-first century. On the basis of this philosophical presupposition, the Jesus Seminar considers itself personally and collectively free to select or discard any statement of the Gospels which is philosophically repugnant (Funk et al. 2015:13–15).

As can be seen from this sample of their arguments, they are not based on researched facts, but on presuppositions. Russel (1981:25) argues, 'based on their presupposition that no one can predict the future 'they must have been added later by zealous followers.' It is clear that

characters in the New Testament believed in the literal existence of Satan and demons. Russel concludes that to deny the existence and central importance of the Devil in Christianity is to run counter to apostolic teaching and to the historical development of Christian doctrine. Since defining Christianity in terms other than these is literally meaningless, it is intellectually incoherent to argue for Christianity that excludes the Devil. If the Devil does not exist, then Christianity has been totally wrong on a key point right from the beginning.

Russel (1981: 226) further appeals to the widespread belief in the Devil throughout history among different cultural groups and creeds. Whether or not the Devil exists objectively, it is certain that the Devil exists in the sense that the phenomenon 'Devil', the concept of the Devil, exists and can be defined historically with a reasonable degree of coherence. The historian can trace the development of the concept, which appears in Judaism, Islam, and other religions but reaches its fullest development in Christianity. People who are not Christians must cope with the problem of evil, but they are not obliged to cope with the problem of the Devil; they can define evil in different ways.

The historian may rest content, as a historian, with describing the development of the concept. But the historical theologian is obliged to cope with the problem of the Devil, for the reason that the Devil has always been a central Christian doctrine, an integral element in the Christian tradition. He adds that, empirically, the intensity of evil around us demands a more satisfactory explanation than simply that Satan does not exist. Africans or Asian and most of us in the animistic world can recognize and experience real evil in our lives, not just maladjustment or some other euphemistic dodging of reality, but real, conscious, purposeful hatred of the good and beautiful for the sake and love of the ugly and twisted for its own sake. Again it is the sense that the depth and intensity of this evil, though responding to the corruption that is in all of us, exceeds and transcends what could be expected in an individual human. The persistence of the idea of the Devil indicates that it continues to generate a resonance of experience in many people from generation to generation. To interpret the following references relative to their authors otherwise than literally would take some stretch of the imagination.

For example, the recent scholarly debate on Acts 2:1–4 of the 'outpouring' of the Holy Spirit between Pentecostal and non-Pentecostals of Lucan Pneumatology are marks for the fruit of the Enlightenment theology. Dunn (1970:47–52) concludes that the disciples' reception on the Day

of Pentecost in Acts 2:4, was not their conversion nor the starting point of their Christian life, but Menzis concludes it was ‘their second experience’ (Pentecostal theology of ‘Confirmation’). Dunn (1970, *ibid*) argues ‘It is understandable that Acts 2:4 is *salvation history*, the starting of ‘the new age and ‘new covenant’ and not a continuation of the old Abrahamic covenant in the essence of Evangelical theology. Jong (2004:17) states that ‘Acts 2 is not such descriptive of “second experience”, but is to receive “perfect faith” before God thus the real fact of the pneumatological narrative in the Book of Acts.’

Again, Bruce (1989:56) argues that Pentecostals are deemed fundamentalist regarding the authority and inspiration of the Scriptures and the Holy Spirit’s role in inspiring Scripture. He emphasized, ‘in the apostolic age it was necessary of the “signs and wonders” to provide criteria for deciding whether such utterance was from God or not.’ Doctrine, as Smith (1997:69) states, must be based on a credible approach to the interpretation of the Scriptures as accepted within the community of faith, and not on subjective personal revelations, and ends by claiming that non-Pentecostals are arguably a textualized community, whilst Pentecostals and Charismatics are an oral/prophetic community. It is the very fact of textualization that caused the rejection of fundamental aspects of Pentecostal ‘experience theology.’ Smith strongly condemns the fact that ‘Pentecostals do not fit into conservative Evangelicalism for precisely the reason that the latter is based on a textualist theology’ (*ibid.* 68–71).

Smith(1997: *ibid*) argues further that in a textual community where loving God means loving the Bible, any intimation that experience has been placed above the text is deemed sacrilegious. Without regard for context, MacArthur (1992:97–99) points as proof to four texts that, in his suggestion, Pentecostals and Charismatics commonly misinterpret, largely through their ignorance of context. And such common hermeneutical errors are Matthew 12:22-31; Hebrews 13:8; Mark 16: 17–18 and 1Peter 2:24. Some Evangelicals state as theology that the activities of the Holy Spirit ceased after the Apostles, and they hold this theology strictly up to the present. Klein et al. (2004:265) posited that on the basis of important principles of hermeneutics, it is necessary to comprehend the perspective of the original communicators (initiator and receptor) to understand the correct meaning(s) or interpretation(s).

To determine the inner cohesion of the text, Osborne (1991:47) states that one must analyze the relationships between the individual units and the background of the text. As necessary as it may

be, the interpreter(s) must contrast the text with the Hebrew or Greek language to get ‘near to’ the meaning of the author. Osborne expressed that the key steps of hermeneutics are the word itself, grammatical identification, grammatical-structural information, lexical study, illumination readiness and historical-cultural background investigations (ibid.). These methodological approaches are heavily embedded within human knowledge and efforts, which may be of valid use in the examination of the Word of God but which are ‘power’ to encounter. The mythology of some Evangelicals is the substitution of ‘man-centered’ for Biblical Christ- or God-centered.

5.2. The Context

The Kankana-ey Theology and Worldview

It is important not to neglect the essential part of the *Kankana-ey* worldview if we are going to be successful in communicating and teaching the appropriateness of what Jesus ‘taught and did,’ (Acts 1:1). The *Kankana-ey*s are primarily animistic in practice and ancestor worshippers by heritage (Mendoza 1999:206). Thus, although the dead have physically departed from the world, their spirits have still remained in the visible world. In that case, we must pursue that perspective a little to look at the ‘folk religion’ in *Kankana-ey* worldview and then focus in particular on the implications of this worldview for Christian ministry in that situation; for example, *inayan* and *lawá*. To these people, the message and the manifestation of God’s power must be demonstrated, because such power is an essential part of their worldview. Rheenan (AJPS 2013, 16:2) mentions that the traditional worldview is ‘the belief in personalized supernatural power’ and to obtain the power to heal from the spirits, the family complies with the ancestral demands; in essence, that the ‘spirits possess the power to release when living people approach the presence of the deities through mediums in the worship of ritual.’ Kraft (1997:197) cites: ‘ancestral spirits are close to them and actively bring blessings when the gods are content but they are also fickle.’ This worldview of the *Kankana-ey* still exists today.

Bill (2015:18) posits that all cultures enable the development of social norms, both good and bad, apparently. The mistake that the church has made is to target the goals we want to realize without giving attention to shaping the culture. Ma (1997:288) states ‘the *Kankanaey inayan* spirituality is a religion of carrot and stick; the promise of blessing and the fear of retaliation enslave them.’ From these examples, it is very evident that there are sufficient commonalities in ‘folk religious’ practices for us to refer to ‘spirit world in the *Kankana-ey* worldview’ and thus to

make it valid to draw certain deductions about the implications of this worldview for Christian missions. Maggay (1998:87, 364) propounds: As is usual in cultures with strong animistic roots, religion here is bent towards the more pragmatic problem of appeasing and having access to the powers...that in some vague way disease or calamity is connected to a cosmic imbalance, a breakage in the life system in which the world of the spirits and the world of humans interact and impinge on each other.

To the *Kankana-ey*s the gods, goddesses and ancestral spirits are close to them. Although the focus is on *Kankana-ey* 'folk religions' or *inayan* and *lawa*, it is worth making the point first of all that religion is very active at the popular level, not only in virtually all the people groups in the Philippines, but also in all the major regions on earth especially in Africa, and Latin America. So, the broad line of the implications discovered is important far beyond just Benguet, Philippines.

Mallari (1953:25–32) claims that part of *Kankana-ey* cosmology is the story of how the spirits dwelling on earth actually came from the descendants of two mortal beings, *Lumawig* and *Bangan*, who were the first creatures on earth. Furthermore, regarding *Kankan-ey* worldview, Pungayan and Isikias (1978:460–474) state that *Lumawig* and *Bangan* were the survivors of a great deluge which occurred thousands of years ago, and which was caused by *Kabunian*, who commanded the waters of the seas to rise, until all the existing land was inundated, the same as the Babylonian Creation Epic *Enuma Elish* (Collins 2004). Mallari (1953:263) writes that the only place untouched was a mountaintop where *Lumawig* and *Bangan* had sought refuge. After the flood subsided, *Kabunian* ordered the two to become husband and wife, so that the earth could be populated again. But *Lumawig* and *Bangan* refused because they were brother and sister. They would only do so, they said if the Supreme Being could make them laugh, and thus the two siblings were tricked into marrying each other. Dever (2005:78–81) writes then *Lumawig* and *Bangan* had four children in all in the folkore creation myth. Mallari (1953:467) wrote: 'One was given the task of performing the *cañao*. This child's descendants became the Igorot, the people of Cordilleras. The second was assigned to weave cloth or *Abel*, and became the ancestor of the Ilocano, the people of the lowland. The third was given the power of issuing commands, and his descendants became known as the *Merkanos* (Americans). The fourth child was destined to become a spirit who would inhabit stones and trees and became the ancestor of the malevolent spirits whom we know today as the *tumungaw* or *mangmangkik*.

Keith (1987:142) asserts that the *umungaw* or *mangmangkik* cause various illnesses, and are also responsible for typhoons, epidemics, and other calamities. Four spirits are feared the most: *Insaking*, *Buduan*, *Kise-an*, and *Putitik*. They inhabit the big heart-shaped stone on the mountain of *Tenglawan*. When displeased, these spirits cause stomachaches and infirmities in human beings. He continued that other minor gods and the ailments they bring include the following: *liblibayan*, spirits who cause pains in the abdomen; *an-antipakao*, spirits who create reddish spots all over the body; *penten*, spirits who cause accidental death; *kakading*, souls of the dead who cause colds, headaches, or fever; and *pinad-ing*, invisible spirits usually in human form who protect people from typhoons and epidemics.

The *iblibayan* and *an-antipakao* spirits in the other hand live in *sitios* where there are people, while *penten* inhabit the rivers, springs, and other water bodies. These spirits react angrily whenever people trespass on their territory. The malevolent spirits are believed to be under the sway of a still more powerful and cruel being, known as *Mantis Bilig* the god of death and destruction. On the other side, there are benevolent spirits, called *kading* and *pinad-ing* whose protection is sought against ills and misfortunes (Keith 1987:23–39). These deities and spirit-beings are invoked by the *Kankana-ey* in their rites and rituals related to life, livelihood, and death. Most, if not all, of the rites and rituals are performed by the *mambunong* who reads from the bile sac or liver of a sacrificial animal the sentiments or attitudes of the spirits toward the favoured or transgressing human being. Mainly native spotless black pigs are used, which are also best for all occasions.

Claerhoudt (1967:49) points out that a female medium is called *manggengey*. He said both *mambunong* and *manggengey* inherit their religious position from parents. These parents were themselves spiritual leaders in another hereditary position which is that of the *mamade* or *mamadur* (agricultural priest). These spiritual leaders can be replaced if the rituals she/he performs fail to produce the good harvest through prayer for the community. Another religious position is that of the *balsun*, who may be called upon to perform rituals for a specific occasion or purpose in which he is recognized to be more knowledgeable. There is a great variety of rites and ceremonies practiced by the *Kankana-ey*. Several types of economic activities such as planting, harvesting, house-building, or digging irrigation ditches call for the performance of these rites. A whole village, or a family financially capable of throwing a feast, takes

responsibility for the holding of big and elaborate rituals. For determining the cause of illness or divination of events, simpler rites are performed by an individual or by a family group.

The definition of ‘animism’ refers to ‘the deep awareness of the spirit world in everything, with this spirit world playing a real “holistic” part in all of life.’ In the case of the *Kankana-ey* worldview under discussion, ‘High Gods’ are excluded from this definition. This is more a theoretical exclusion than a functional necessity as, of the groups under analysis, only *Kabunyan* meets the concept of a high god. And even the high gods the *Kankana-ey* know of are thought to have long since ceased being involved with the real life of the people and so are afforded only little attention. The *Kankana-ey* regards the entire spirit world other than high gods to be part of ‘this world,’ the empirical world of everyday life. In contradistinction to this, Westerners regard the material world to be the ‘this world, (see Appendix A, fig 3).

While they theologically regard the spirit world to be the ‘other world,’ trans-empirical in fact, this area is basically unknown to them. The problem this poses for Westerners in trying to understand ‘folk religions’ is very great indeed, since they don’t understand what *Kankana-ey*s regard as being so important, although it is obvious to all *Kankana-ey*. This then results in a real problem for the credibility of the Westerners and the relevance of the message the missionary proclaims. Hiebert (1976:129) states that the worldview is divided up into two specific areas, (1) The area dealing with this impersonal world of rituals. This includes the matter of attempting to control these impersonal spirit forces, (2) The area dealing with the personal spirit or gods in the spirit world. This includes discussion of evidence of contact with and placation of these spirit beings. To help us understand this, we need to constantly remind ourselves that to *Kankana-ey*s all of this which is being discussed is regarded as being part of ‘this world.’ (See Appendix A, fig 3)

Dever (2005:252) questions ‘Who is God?’, and explains that: ‘almost all origin stories of the time involved many gods, each with his or her own power, who fight and struggle, and out of these conflicts and out of the gods’ bodies, the world and its politics and rulers comes to be’ (AJPS 17(2):107–110). He then proceeds to Genesis 1 which begins: ‘in the beginning Elohim created.’ This is an ironic statement because there are several aspects of this phrase that are grammatically strange and difficult in Hebrew. Sellars (2006:351) states that some scholars have arguing about them but, for a non-Israelite who understood Hebrew, the strangest thing was the

use of ‘elohim.’ The word ‘Elohim’ is plural in form and can mean ‘gods.’ We can even see it used that way in, for example, Exodus 18:11; 20:3, 22:13; Deuteronomy 5:7, 31:18; 31:20; Joshua 24:2, 16; Judges 2:12, 19, 17, 10:13; 1 Samuel. 4:8, 8:8, 26:19, 1 Kings 9:6, 9; 11:4, 10, 14:9; 2 Kings 5:17, 17:35, 37–38, 22:17; 2 Chronicles 2:4, 28:25, 34:25; Psalms 86:8; Jeremiah 1:16; Hosea 3:1. So then, ‘elohim’ looks and sounds plural, and is used as plural meaning gods or the gods. Longmann (2005:79) posits: ‘the purpose of the Genesis creation texts, when read in the light of alternative contemporary accounts, was to assert the truth about who was responsible.’

5.3 The Models of Inculturation in Theological Perspective

5.3.1 Compassion as Hermeneutics in Doing Enculturation

Victor (2011:56) uses the term ‘empathic education’ to describe ‘a desirable state of affairs in hermeneutics’. In subjective analysis ‘empathetic education’ as ‘a pedagogical approach takes into consideration the interests, aspirations, worldview, and attitudes of the learner as fundamental to learning and understanding.’ This means taking into account the cultural connectedness of the students as well as their cognitive development for proper approach to learning. *The Pontifical Council for Culture towards a Pastoral Approach to Culture of John Paul II* (Documentation Catholique XCII, 1995:920) asserted that: ‘The heart of every culture is its approach to the greatest mystery: the mystery of God.’ In *the Pontifical Council for Culture, 20 May 1982*, John Paul II expounded the decisive challenge of a pastoral approach to culture, for a faith that does not become culture, is a faith not fully accepted, not entirely thought out, and not faithfully lived (Letter instituting the Pontifical Council for Culture, 20 May 1982, AAS LXXIV (1982:683–688). For example, Van Rheen (1991:21) asserted that for the *Kankana-ey*, ‘the essence of their belief is power thus, power of the ancestor to control those of his lineage... power of magic to control human events.’ The first priority for the *Kankan-ey* is the supernatural: to call on the gods and the ancestral spirit to aid the prospective in his/her quest. Many times, the church and her workers honestly ignore the realities of life. Brown (2006:176) asserts that criticism of the idea of ‘teacher or the missionary as culture broker’ has come from the perspective of postcolonial theory, particularly looking at the power relationships between missionary and students.

An unexpected question was thrown at a minister who lived and resided in a subdivision. Along the road to the minister's home before reaching the subdivision gate are rows of squatters. The question was 'as a man of God (a minister), tell me...how you feel about these people you see every day when you go in and out of your subdivision?' In short, the minister replied 'honestly, it's really hard. I am sorry I am not looking at these people with much interest or compassion, and it is easy for my heart to grow hard, cold and indifferent.' The minister added 'I believe though, that somehow Jesus Christ was able to never turn away from people who were hungry, sick, poor and suffering. No matter the discomfort, and the overwhelming need, he was able to stay connected and really see people with eyes of compassion. I'm not there yet, but I want to be moving in that direction.' Demarest (2006:274) states: Jesus used three individual disciplines thus, biblical universe, hermeneutical reflection, and liberating action to see people. It is noted that all three mutually contribute to the creation of a determinate and integrated way to interpret reality and life, and which provides a sense of faith to believers.

Of course, there are some instances where the poor have gone into hiding or want to remain unseen. I believe this comes primarily from their sense of shame or stigma. Rohr (2003:25) notes that 'eccentric' means to be 'eco-centric', or off the center, at the circumference or on the margin. The *Kankana-ey*s are very familiar with shame and its discomfort. Shame is a difficult emotion, toward which *Kankana-ey*s have been socialized to have a heightened sense of awareness and sensitivity. The *Kankana-ey*s, however, feel it always because of their social situation and status in relation to the larger society (or to those who hold the information, power and resources at the center of society). Therefore, it may not be helpful to always use anthropological terms like honor-shame, guilt-oriented, collectivism and individualism. Instead, people can use the symbols within a society that convey these concepts.

There is an important sense of unique identity and otherness that is essential to our being healthy human beings. One has to have a self before one can give away oneself. There has to be a healthy, defined self before one can be put to death. In other words, we each must have a defined and separate sense of self, of who we are, in all our unique giftedness and limitations. And yet, for us to be wholly human, we also have to belong and have a bond, to be in communion and in community with other humans, to be connected and in relationship, for that is how we are designed as image bearers of the Trinitarian God. In fact, Vanier (1998:7-30) writes of the common human experience of loneliness and the anguish when we are cut off, separate and do

not experience the welcoming embrace in a huge psychiatric ward with forgotten and despondent children.

There is deep pain and shame experienced by the poor and those who are different from and unusual to us, as they feel disconnected, isolated, rejected and ignored, and may try to avoid these emotions by hiding. Whitehead and Eaton (2003:94) write that Psychologist Erik Erikson defines shame experienced as being when ‘one is completely exposed and conscious of being looked at, one is invisible and not ready to be visible.’ The biblical narrative speaks of a woman in Luke 8:42–48 who had been bleeding for twelve years, who quietly moved among the crowd to get close enough to touch Jesus’ garment without being noticed. Staying in the shadows or out of sight is often also a strategy for self-protection for the poor and marginalized in general. They know all too well that they are not welcome, not wanted and face the risk of being rejected. They are being ignored, pushed, attacked, oppressed and further disempowered and humiliated if they come out into the open in full view. If this sounds overly dramatic, consider that in the Bible poverty is most often attributed to the failure of the non-poor to live up to their social, ethical, and moral obligations to their neighbor.

The Strong’s Hebrew words to describe the oppression of the poor evoke the imagery and emotion of words like ‘oppress,’ ‘force,’ and ‘exploit’ (*ashuqim*), oppress by humiliation and degradation (*aqah*), and harass by pushing a person into a corner so they feel trapped and powerless (*lachats*). Baker (2009:33–35) inserts, ‘to be poor is to experience being in a particularly unsafe space in this world.’ This degradation or being trapped and powerless is the feeling given to its contemporary hearers by the evangelical hermeneutical approach to the Biblical text. Many times, evangelicals, in fact, believe they have found the center from which to unlock the Scripture, especially in the Deuteronomistic theology of the salvation history. This, in fact, is their hermeneutical scheme for the interpretation of the entire Bible. Hasel (1991:150) appeals that evangelical scholars have, however, failed to justify the right to use such a center as a hermeneutical key. Hasel continues, expressing that for example, the evangelicals have been satisfied with the phenomenological utilization of their center as a method for doing OT theology. However, Bosch (2011:445) advances, ‘The ordinary people now saw themselves as being, in some measure, related to God directly, no longer by way of king or nobility and the church.’ Consider Jesus’ intentions in going to the woman at the well in Samaria (John 4:1–26), and the possessed man living in the cemetery (Mark 5:1–5).

The questions the *Kankana-ey* asks include why the pagan priest is unable to heal, and their source of healing puts our God into a question. Does God heal, is a big question which needs a more detailed answer than ‘yes’ or ‘miracles and healing have ceased (or ‘no’)’. This is very important, along with the worldview questions that lie behind the scene. Behind these questions is the cultural reality that the *Kankana-ey*’s allegiance is given to whoever delivers the goods. How the *Kankana-ey* answer these questions and many more like them, reveals a culture deeply rooted in *inayan*, and this has enormous implications for Christian evangelism and discipleship. Furthermore, as we all know, all humans interpret the world and the Bible through their own cultural lenses, uncritically. It is vital for the *Kankana-ey* and foreigners who serve to understand this culture, especially the religious worldview.

Perhaps an ideal creed would be one that is locally relevant while still recognizing the local church as a part of the universal church. This is experimental in nature and not definitive, but it could act as a catalyst for the *Kankana-ey* Christian leaders to begin to contextualize thoroughly in their own manner, thus making the Good News spiritual truth to the questions the people are asking the Christian God. The goal is to interpret our knowledge of Christ to the *Kankana-ey*, or our neighbors of other living faiths, and to recast the Christian message in the religious categories to enable others to appreciate, understand and accept our Lord Jesus Christ as Savior.

The potential is considerable for making *Kankan-ey* not only an exemplary folk religion but also an exemplary pluralistic tribe in the best tradition of folk religion and human society guided by God for the well-being of all its members. Rather than there being a discontinuity between Christianity and the folk religion, there is rather mutual enrichment, which Dupuis (2002:232–235) calls a ‘mutual asymmetrical complementarity.’ It should be recognized that any theological system will have its central focus on the theological aspect of truth which is pertinent to the local theological climate of the day. The other religious ideas and theologies are thus not just instrumental for the Christian sharing of the gospel, but are perhaps also instruments through which Christians come to a new self-awareness, even at the theological level. This can be seen in the early fathers’ theological approaches. For example, Schubert (1985:130) gives an excellent description of the contour of an animist’s worldview and belief system saying:

One cannot, of course, describe the view of the world underlying popular religion (animism) in any exhaustive manner. There are, however, some characteristics that deserve special

mention: (a) the world is seen as an interconnected and controlled place. No bad deed goes unpunished; no good deed will be unrewarded, for God sees all, (b) Concerns are concrete and requests for divine aid are usually directed at immediate needs.

Therefore, the task of establishing the Biblical literal hermeneutics seems to involve both technical methods of exegesis and a consciously assumed vantage-point on the part of the exegete. If this conclusion seems to undermine the discipline of Biblical exegesis, then one only needs to point to the history of interpretation to show that this is exactly how exegesis has been carried out in practice. The problem is not with technical exegesis as such, but with certain assumptions underlying its use as a discipline. In order that not too much be expected from its performance due to the limits imposed by the method, the wider meaning, purpose and context of all hermeneutical endeavor should be emphasized from the beginning, especially in the context of its spirituality.

Furthermore, for Calvin the biblical interpretation of his time was the Sovereignty of God; for Luther, Justification by Faith; for Barth, the Word of God; for Wesley, Sola Scriptura. Hunter (1997:100) posits that Barth in his letter to South East Asian Christians recognized clearly that his own theological formulations, although true, may not necessarily be relevant to questions Asians were asking. His own theological task was cast within a particular framework and designed to meet the needs of the Protestant church within its own theological and historical context, namely nineteenth and twentieth century European theology. Carino (2010:291) asked, 'can the theology presented by me be understandable and interesting to you, and how?' He then replied it with a suggestion:

Now it is your task to be Christian theologians in your new, different and special situation. You truly do not need to become European, 'Western men', not to mention 'Barthians', in order to be good Christians and theologians. You may feel free to be South East Asian Christians and theologians.

Modern expressions of situational or local theologies have arisen, including 'Liberation Theology.' According to Boff (1987:4–6), liberation theology was developed out of the cry of the poor and oppressed (or perhaps the cry of their middle-class, self-appointed defenders) in South America, to find an answer from the scriptures to sanction their fight for freedom from the oppressors. Other expressions of the same theme are being formulated in South East Asia particularly the 'Minjung (Masses of the people) Theology' of South Korea. It takes into

consideration the cries and groans of the suffering people known as ‘Han’ because the Minjung are politically oppressed and powerless and economically exploited, (Amalados 1997:3–7). The same concept of Liberation and the debate surrounding the force of right or the right of force will no doubt find expression in other areas experiencing similar conditions, such as the *Kankan-ey* and many other clans in the Philippines.

Van Rheenen (1991:131) explains ‘an interconnected whole’ of animistic worldview as including the extended family (the dead or the living), supernatural powers, nature, spirits and other humans. In other words, Filipino theologians should not mainly propound on social, political, and cultural deprivations caused by social injustice of the social and economic mechanisms, but theologize local ancestral domains for Christian implication. In *Kankan-ey* thinking and practice, the sacred and the secular are so blended that some anthropologists do not differentiate between the two (Mercado 1992:25–27).

Now, since Liberation theology has emerged, the local church may contextualize its theology in truthful ways to suit the needs of the people but with scriptural soundness and caution, allowing the Holy Spirit to be the guide. Carino (2010:271) proposes that in the Filipino, as well as *Kankana-ey*, context nature plays by her own rules, and these rules are handled by supernatural beings. Maggay (1999:23) adds the Filipino religions are primarily a transaction of the powers.

5.3.2. Spirituality and Inculturation: Spirits and the Scripture

Flemming (2002:172–176) says Paul illustrates the importance of using the local concept in order to do enculturation. It is a clear message to all servants of God that enculturation is more than bridging particular biblical ideas to a culture; it requires us to find where the major themes throughout Scripture overlap with a contemporary culture. Afet (2011:476) emphasizes that if people only use a narrow set of verses and themes to evangelize, then a few consequences naturally follow. In other words, enculturation is reduced to finding communication bridges from a particular motif. Again, depending on where people are from, non-Christian listeners may have to convert culturally in order to accept the gospel presentation being conveyed. Take China as an example, Ashford (2011:107) suggests that if Chinese listeners hear a traditional law-oriented gospel presentation, they must use categories of thought typically not native to Chinese thinking.

Isiramen (2005:390) writes that the traditional Igbo of Nigeria possess the basic instinct of gregariousness; there is an intense common sharing of life with the visible and invisible, the

world of the physical living and the world of the ancestor, divinities, and the souls of children yet to be born with the individual kinsgroup. In the Nigerian Igbo worldview, there is no sharp dividing line between religion and culture, and their worldview is summed up in the words of Leonard:

The Igbos are in the strict and natural sense of their traditions, a firmly and deeply religious people of whom it can be said, as has been said of the Hindus; they eat religiously and sin religiously. In a few words, the religion of these natives is their existence and existence is their religion (1968:29).

Thinking in terms of a collective identity, our contemporary message focuses on legal guilt and is individualistic. But when one draws from a fuller biblical theology (not merely systematic theology), then enculturation is not only more holistic but also more biblically faithful and culturally meaningful. People see the gospel through their cultural lens. Additionally, one's theological or denominational background shapes how the gospel is understood. In studying the New Testament, there are two passages in Acts where the gospel is shown in direct confrontation with paganism. These two passages anticipate the main lines of second-century Christian apologetic against the pagans. Bruce (1959:34) advances that there are passages which record Barnabas' and Paul's protest against idolatry at Lystra (Acts 14:8–18) and Paul's address before the court of the Areopagus in Athens (Acts 17:16–34). Luke tells us about Apostle Paul's visit to Athens as recorded in Acts 17:16–34.

Notably, Acts 17:16–34 has some important things to say to us about the day and place in which we live, because it gives a rare NT glimpse of an apostle presenting the gospel in a secular setting. In many respects it mirrors the situation in which we increasingly find ourselves today. Schubert (1985:260–261) hails Acts 17 as the narrative's 'final climactic part': 'The Areopagus speech is not only a Hellenized but also a universalized version of Luke's theology... Luke regarded the Areopagus speech as the final climactic part of his exposition of the whole plan of God. '

If our textual analysis entails the interplay of three interpretive poles, contextual, textual, and hermeneutical analyses, then the meaning-producing dimensions that we highlight in each pole must not be overlooked (Kathy and Welborn 2005; Campbell et al. 2007; Patte and Grenholm 2013).

While most evangelistic snapshots in the book of Acts involve the communication of the gospel to the Jews, or at least to those familiar with Judaism, Paul's visit to Athens gives us some idea how the apostle and evangelist to the Gentiles engaged the secular thinkers of his time. Schubert (1968:78–81) states: 'Paul's speech to a Gentile audience in Acts functions as a literary crest of the overall narrative. Indeed, if we are always already in relation with others in essence, of the gospel proclamation, we need to assess the "modes of existence" (e.g. autonomy, relationally, and heteronomy). And that we *primarily* assume and privilege in the framing of our analyses of the meaning-producing dimensions in *each* of the three interpretive poles.' We need to be vigilant of the 'modes of existence' *primarily* assumed in the text, but also, we need to pay attention to the mode of existence that we, ourselves, favour in our contextual and hermeneutical poles.

Furthermore, Haenchen, following Dibelius, (1971:528–529) argues that Paul's presentation at Athens does not endorse a rational, semi-rational, or semi-pre-suppositional apologetic. Neither does it support the use of negative rationalism in addition to a pre-suppositional approach. Paul presented a message by utilizing a culturally resonant approach. Oftentimes, some Christians speak of a culture as a 'post-Christian' culture. By this they mean that there is no longer a shared set of Christian values and assumptions that we can appeal to when we preach Christ. Hanges (2012:98) cites the Athen's portrayal of Paul as Epimenides, one of the seven sages and philosopher's hero. Hanges presented Paul as one of the early Christian cult transfer facilitators *par excellence*, a representation Luke knew, at least in part, from Paul's self-description in his letters. Sellars (2006:21) overlooks Paul's intention by clinging too fervently to an association between Athens and the presence of the philosophers in the narrative segment (Acts 17:16–21) preceding Paul's famous speech as compromiser.

Thom (2005:47–49) states: 'yet those arguing for such connections mostly ignore that the speech possesses few of Hellenistic philosophy's requisite technical terms.' Thom observed that major Stoic themes, such as determinism, are absent in Paul's Athens speech.

It is appealing that when Paul went to Athens (Acts 17:16–34), he clearly engaged with their thought-forms and beliefs, yet the charge is often made that Paul regretted this approach. As we note on Paul, even if we cannot accept everything that is said, and concur with Haenchen (1971:528–29) that the speech is too brief and hardly 'Christian', careful reflection on the results

should cause us to stop and evaluate to what degree we are addressing the biblical illiteracy and confusion that surrounds us. Norden (1999:37) posits: although Jesus' name plays an important role in Acts, Jesus is not mentioned in Paul's Areopagus speech apart from a single parenthetical reference. Some interpreters are even convinced that the speech extols the pagan god, Zeus. Personally, I believe that many of us, myself included, are better at presenting the gospel to 'Jews and God-fearers' than we are at reaching the kind of people Paul found in the Athenian Agora and Areopagus.

Carnell (1948:28), in his semi-rationalistic approach of the gospel proclamation states that a person cannot expect men to accept Christ until they are first 'satisfied with the rational superiority of Biblical Christianity. It is, then, the task of the messenger 'to prepare the ground so that the seed of the gospel can find good soil.' Today, if Paul were present, the same methodology of 'preparing the ground' would be used for the proclamation of the gospel to the *Kankana-eyes* as it was in Athens. The reality of the current situation is that these latter groups make up the majority of people who live around us whether we live in small rural towns or major metropolitan areas. We note that while the essential message did not change, Paul recognized the need to adapt his presentation of the gospel based on the assumptions and understanding of his audience.

Furthermore, when Paul spoke to Jews and God-fearing Greeks, he would go to their places of worship and expound the OT Scriptures, and get agreement from them that Jesus was the Christ, the Messiah of God. We have many examples of this pattern in Acts including Acts 13:13f; 17:10f. Paul could proceed in this way because both he and the people to whom he was speaking shared a common worldview. They shared a basic understanding of God, creation, sin, Messiah, salvation, and judgment. But when Paul spoke in the Agora to anyone who would listen, or to the Epicurean and Stoic philosophers at the Areopagus, he had to vary his approach because they did not share his worldview and therefore could not grasp what he was saying.

Barnett, (2008:35) cites that those outside the synagogue, the people of the Agora and Areopagus, were philosophically pluralistic in their thinking. That is, they did not believe in any ultimate truth beyond the ultimate truth that there is no ultimate truth! They could also be characterized as biblically illiterate, in that they did not know the main storyline, or the primary characters of the Bible. In short, they did not have the necessary biblical background to

understand the meaning and the exclusivity of the gospel, much like many people in Benguet today. The *Kankana-eyes* are spiritual worshippers, which means that in practice every act or idea needs to be consulted about in the spiritual realm, thus with the ancestors. Any presentation of the gospel to the *Kankana-eyes* needs to take heed of the spirituality, lest a vacuum or miscommunication occurs. Husserl (1970:37) states the *Kankan-ey* has a worldview and religious traditions which have existed even before the Westerners (outsiders) stepped into the archipelago. Mendoza (1999:92) states that through the centuries, they have evolved customary laws of the *inayan*, practices of *lawa* and institutions which are still functional and recognized by their members.

It is *inayan* and *lawa* which they hold dear, consider precious and hand down from generation to generation. Their intimate openness to their god (spirituality) as manifested in their lore through oral tradition is an instance that explains their being well able to stand the test of time. The spiritual dwelling is an engagement of thought as well as action which *inayan* fosters. Pawid says that we have been fighting for cultural integrity, autonomy and ancestral domain of the spirits (Pawid et al. 2003). To follow Paul's example, one need not be versed in logic, the ancient and modern languages, the principles of philosophy, the positions of science and the Word of God. One must be a genuine Christian motivated by love, controlled by the Spirit, well versed in Scriptural truth with a grasp of the recipient's language with which to communicate. As far back as the 1970s a Catholic priest used the recipient's language and practice in offering prayers for the rice seedlings in the church before ordering the farmers to plant. Note that the *Kankana-eyes* offer rituals to the ancestors before rice seedlings are being planted. In times of food abundance, they offer thanksgiving through ritual practices and lavish feasts. In times when food production is scarce, the people perform rituals to ask *Kabunyan*, the supreme deity together with the intercession of ancestor spirits to have pity on them.

5.3.3. The 'Inayan' and 'Lawa': The Core Components Rethought

Why the difference in the content of Paul's messages? There is a difference in the audience to whom he is speaking. Paul adapted himself as to *where* and *what* he preached. Bruce (1959:332) states: 'In Ephesus Paul taught in the school of Tyrannus; in the city of Socrates he spoke in the marketplace and elsewhere.' Paul changed his content and vocabulary according to his audience, because he wanted to communicate. Bloomfield (1845:96) points out: 'To Jews and proselytes

he used a number of Old Testament references.’ However, it is clear that to the pagans he used revelational truth going back to creation and proceeding to the truths of resurrection, judgment, and repentance from other than Scriptural reference. An illustration of the adaptation of his vocabulary is his use of *aner* instead of the Semitism, *huios anthropou*, when referring to Christ (Schaeffer 1968:119). If we wish to communicate, then we must take time and trouble to learn our hearers' use of language so that they understand what we intend to convey. If their spiritual need is to be met, that portion of revelational truth should be presented of which they are ignorant, or seem to be. In communicating to the Athenians, Paul with a good grasp of their language and forms foreign to their culture obtained their attention by a point of contact—the unknown God, and preached to them revelational concepts needed to bring them to the place of repentance (Schaeffer 1978:127). The message of Revelation 7:9 inscribed in sacred history, always presents itself in the guise of a cultural package from which it is inseparable, and of which it is an integral part.

Alan (2009:347–358) comments on Bevans and Bediako that: ‘In effect, the complex realities of translating the gospel into various cultural environments have been reduced to a model based on the assumptions of conservative orthodoxy.’ As noted, although many commentators and other interpreters agree that Acts 17:16–34 represents the climax of the Acts narrative, at the same time they struggle to explain, as an essentially pagan sermon, why it would be. Barnett (2008:73) divides the Athens narrative into three parts: (1) Paul’s observations of the city leading up to his speech before the Areopagus (vv. 16–21); (2) Paul’s speech before the Areopagus (vv. 22–31); and (3) Athenian reaction to Paul’s Areopagus speech (vv. 32–34).

The *Kankana-ey inayan* construe three distinctive strata. First is social-moral preparedness in daily application of the people (such as the Christian abiding law of the Ten Commandments). The second is the divine law (spirituality) rituals appropriate to ancestors for blessings or curses. The third is for fellowship or gathering binding them together as one community. The second concept of *inayan* appeals to the Evangelical’s criticism and rejection of what I called self-righteousness in the observation and interpretation of the Scripture. Casino (2009:19) concludes:

Evangelicals maintain that the First Commandment God gave to Moses is non-negotiable: Only God is to be worshiped, and no one should share this prerogative with him. The ancestor worship of the Cordilleran animists therefore must be rejected in the light of biblical teaching and command.

It would seem that missionaries (even Pentecostals) have not really brought a powerful message that has encouraged a complete break with the pagan practices. Baker (1990:306) suggests that ‘many missionaries struggle with their response to animistic beliefs and practices because they are not adequately trained and experienced; we either deny the reality of the demonic or fail to appreciate its power and influence.’

Ironically, it is radically dehumanizing to immediately ‘reject’ or ‘conclude in a certain point’ what we encounter by our theological distinctiveness. Often some Evangelicals conclude that theological discipline is the best way to impose on the people whom they serve. In particular, Tereso’s ‘rejection’ of culture identifies nothing good in animistic culture. Newbigin (2004:171) concludes people find it hard to grasp new ways, if old ways are neglected or rejected. The narrative in the New Testament fosters methodologies attuned to Jesus Christ or Paul in the gospel proclamation in any cultural setting. Pawid (2003:176) asserts that the *inayan* sentence structure shows it to be a warning word that demands obedience. As *inayan* is constructed having a web of beliefs that prescribe ideal ways of handling relationships, it is also an *ethos*, which is socially and personally invoked and practiced in relational contexts. Communicating the scripture in a pluralist society, as Paul’s method in Athens, it is certain that *inayan* could be used for God’s purpose. How then should the biblical truths be made relevant to *inayan*? How could the framework of *inayan* be useful in theologizing? Answering these questions is a great task that requires a diligent study of God’s Word and culture.

The ancestral spirituality of the *Kankana-ey*s is like the African ancestor Christology. Using the Athenian approach of Paul is to determine whether *Kankana-ey* ancestor Christology, a contextual attempt to explicate the identity of Jesus within *Kankana-ey* theology, adequately correlates with and captures the identity of Jesus presented in the exordium of Hebrews 1:1–4. For example, ancestor Christology utilizes the pre-existing notion of the traditional African ancestors as a frame of reference. Consequently, understanding the place and function of the ancestors is essential to this discussion. Undertaking a critical and analytical review of ancestor Christology presented in the works of some of the proponents of the concept includes Nisbett (2003:128), Burk (2008:318) and Flemming (2002:471). For these and others, it is seen as essential to argue the importance of culture in the gospel presentation.

Again, for a combination of historical-grammatical exegesis and theological interpretation, the Kankan-ey *inayan* (spirituality) can be undertaken for an investigation of Hebrews 1:1–4 to evaluate ancestor Christology. The *inayan* concepts about the world and its forces, the veneration of ancestors, the concepts of time and space, the traditional family and village rituals, and religious traditions shape the *Kankan-ey* own identity, and so are the appropriate tool for evangelization if the gospel is to be transformative. Not only Paul in Athens but Hebrews 12:1 challenges us to examine to determine the place and function of the ancestors. Though this investigation notes the value of the ancestor Christology concept as a worthwhile attempt towards inculturated Christology in Central Buguias, Benguet, it is argued that the concept is counterproductive because the failure of the concept to capture important aspects of Jesus' identity outlined in the exordium translates to presenting him inadequately. This applies especially to his identity as the summation and perfection of mediation, whose scope of mediation is salvific and redemptive and whose mediation is without an end as signified by his linkage in Hebrews to the king-priest Melchizedek. Furthermore, conceptualizing Jesus using ancestor categories has the potential of exasperating the perennial problem of belief in both Jesus and the ancestors as mediators between God and men.

Warner (1986:71) states: 'Luke and the apostle Paul can help us to appeal to some resource in any culture to communicate the gospel without any prejudice.' In Acts 17, Luke writes and Paul speaks under the inspiration of the Holy Spirit. Fant and Reddish (2003:126) cite that Luke's narration of Paul in Athens shows us what it takes to minister in a setting where people are unfamiliar with the basic tenets of the faith. It would be a mistake to try and turn these verses into some kind of 'one, two, three formula' which if followed to the letter would guarantee success. Rather the aim should be to understand the general principles being articulated, so that with the Spirit's help we might put them into practice in our own specialized circumstances. Let us also be clear that Luke makes no suggestion at all that Paul regretted his approach to the philosophers. Rather, he offers it as a classic example of Paul's preaching to non-Jews, a model for other Christians to emulate. In the opening paragraph of *Escape from Reason*, Schaeffer's critique of twentieth-century culture, he wrote this:

If a man goes overseas for any length of time, we would expect him to learn the language of the country to which he is going. More than this is needed, however, if he is really to communicate with the people among whom he is living. He must learn another language –

that is the thought-forms of the people to whom he speaks. Only so will he have real communication with them and to them (1968:147).

‘Above and beyond’ the spirituality of the *inayan* describes not only the spatial-temporal difference between the *Kankana-ey* people and the Supreme Being but also his transcendental character. Therefore, it is appropriate that the presenter of the gospel appeal and investigate the *Kankana-ey inayan* concept more positively, then to communicate and demonstrate the power of the gospel. Related to the speech’s pagan effect, much scholarship on Acts 17 focuses on whether it is rightly attributed to the historical Paul. Norden (1999:151) argues that it is out of the question that Paul delivered the speech. Much like 1 Corinthians 15:33 and Titus 1:12, in Acts 17:28, it was concluded, Paul claimed to be citing Greek poets, Epimenides, first, and Aratus, second, and so then the citation formula is pointing in two directions.

Paul’s approach to Athens worldviews, according to Smart (1983:22), is ‘polymethodic’ which ‘uses many methods drawn from various disciplines.’ Bevans (2011:55) agrees that in the anthropological model of contextualization, it ‘makes use of the insights of the social science which utilizes participant-observation in gathering data to understand culture. Paul understands the anthropological model and recognized the ‘validity of another source of theology, in presenting the gospel.’ In this model the practitioner ‘tries to understand more clearly the web of human relationships and meanings that make up human culture and in which God is present, offering life, healing, and wholeness’ (ibid. 55). Mayer (1987:216) explains: That to study society as a system ‘it is impossible to be truly objective in observation unless the person observing is also participating within the system.

The Bible still evaluates the validity of aspect of culture; if only it could be useful, discarded, or contextualized for mission purposes. Based on field research, cultural identity that parallels the Biblical paradigm could be carried out both to affirm the people’s cultural identity and the Biblical worldview. This truly advocates field research for a right understanding of culture before constructing local theology. This is proposed for many reasons.

First, there is a tendency to generalize a particular worldview to represents all communities of a particular tribe. This should not be, since communities may have unique lived-experiences resulting in varying worldview construction. For example, the *Kankana-ey* has unique experiences that have shaped their *inayan* worldview constructions differently from other Igorots

or the Besao which also adhere to *inayan*. Through observation-participation then, similarities and differences are discovered to guard against misrepresentation of people's culture, although culture can never be totally described. The second is cultural worldview may have different meanings and practices in different social groups within a community. Berger et al. (1967:190) mention that 'meaning can vary so widely among people, depending on their situations, prior experiences, competence in the communicative code, and so forth—the analyst is urged to discover the conditions that make behaviors meaningful.' For example, *inayan* is spoken by different social groups in Benguet, but each group has different meanings for the term. Religious groups have different reconstructed meanings based on their beliefs in contrast with those of non-religious, younger and older generations. Thus, one of the aims of fieldwork is to understand the multiplicity of meanings among social groups of a community.

Third, worldview is changing alongside socio-cultural changes. Bryan (2012:327) cites that research on culture decades ago is necessary, but should be validated by fieldwork to avoid a tendency of romanticizing a people's culture. The first-hand understanding of culture is necessary for appropriate local theological construction. In other words, what methodologies should be used today to spread the Gospel as commanded by Christ? What determines the content of the presentation? These questions demand answers in light of two facts: (a) Nearly every methodological system claims Paul's approach at Athens as a Biblical example of their approach and (b) There is a difference of content in Paul's addresses. Paul's used ethnographic data, relating Biblical truths, as his approach. Ethnographical data requires affirming the biblically sound traits of culture, contextualizing the neutral traits for mission purposes, and negating through clear-cut explanation those that are contrary to Biblical truths.

To conclude, the contextual theology of Paul did necessitate two dialectical tasks: first, understanding the people's culture through participant observation, and second, the task of theological contextualization. This praxis upholds the authority and authenticity of the Bible, at the same time affirming and continuing the 'positive' traits of culture. Duke and Stone (1996:53) noted that 'social analysis of the experience-based assumption operating upon any given theologian, along the lines of the social sciences, is another way to test the validity of our theological reflection.' It is believed that this model would result in 'Christian theology that aids the Christian community by providing means and propose meaningful practices and profound beliefs about God' (Matheny 2011:16). Through this, praxis that is 'putting biblical truth into

reality according to our life situation’, and biblical paradigm that is ‘a biblical pattern that connects with our situation’ interact ‘with each other, what emerges is theology’ (Ellis 2005:44).

Understanding worldview is an urgent need and essential to communicate the message to the heart of the people in different cultural settings. To the *Kankana-ey*, *inayan* is much needed in the gospel proclamation. It deals holistically and harmoniously with the social meanings and practices directed towards pursuing harmonious human relationships with the visible and invisible world. The *inayan* is relational in nature, and is practiced in all dimensions of human existence of the *Kankana-eyes*. In relation to a Biblical worldview, God planned man to have a harmonious relationship with him (Isa 43:7), others (Gen 2), and the rest of creation (Gen 1:27–28). God declared this order as ‘very good’ (Gen 1:31). However, with the fall, man has been separated from God (Rom 3:23), others (Adam and Eve blaming each other, crimes against others), and the rest of the creation—‘the ground was cursed and grew forth thorns and thistles’ (Gen 3). However, because of the redemptive work of Christ, man’s harmonious and holistic relationships could be restored, with their final realization in heaven. The biblical worldview has specific meanings that guide human actions in human relationships.

Inayan worldview provides clear meanings for the *Kankana-ey* in relating with different relationships, and ensuring a promise of good life to the obedient. Worldview sets fundamental beliefs, values, and deep-seated emotions, reflexively or not, that shape individual and group dispositions towards their holistic relationship. Hesselgrave (1980:184) writes that contextual theology, in response, seeks to clearly provide biblical truths with relevant applications for *YHWH* and man relationships. Biblical meanings, contextually constructed, serve as the basis of orthopraxis. Orthodoxy leads to orthopraxis yet both consist as the whole. It is unavoidable that worldview has consequences. Both *inayan* worldview and theology affirm that man should act virtuously to reach a desired end that is a good life. Meaning does not only remain in the head, but reflexively and routinely is applied in lived-experiences. Furthermore, worldview is an *ethos*. It relates to infrastructures of society, and dispositions of individuals. Thus, in this way, the society itself, and individuals are ‘social carriers’ (Weber 1986:107) of worldview, both meanings and its pragmatic usage.

As Paul applied the Athenians unknown god, it is also true that the application of the *inayan* worldview is both reflexive and a routine; in essence, that the old generation’s socialization to

the *inayan* worldview, the application of *inayan* is a natural routine in their relational interactions. Horsley (1997:173) concludes ‘people act in a manner that is inline with a worldview routinely without being consciously motivated by the worldview.’ To position it precisely, worldview is also reflexive. People are wholeheartedly, mindfully motivated by worldview meanings. In both cases, worldview is involved since it has been ingrained in human disposition. Thus, it does not necessarily require a person to be reflexive for a particular action to happen. Matheny (2011:89) posits that studying worldview involves looking at its reflexive meanings and also the pattern or routines of actions. Based on my in-depth research on the *inayan* worldview, it is described as a reflexive or routine orientation of life based on lived-experience in which a set of meanings and practices are derived as guide and axioms in relationships. The relationship is with God and other unseen beings, others, and with the rest of creation, particularly nature.

5.3.4. The Role of ‘*Inayan*’ and ‘*Lawa*’ in Communication

Inayan is an example of a word that signals and symbolizes the worldview that gives meaning to it. Berger and Luckmann (1967:35–36) notes that ‘language used in everyday life continuously provides the necessary objectifications and posits the order within which these make sense and within which everyday life has meaning.’ Missiologists agree that words ‘convey meanings invested in them’ (Hesselgrave 1980:203), or the ‘purpose of words is to communicate meanings’ (Burnaby 1966:91). In communicating God’s truths, words should be clearly understood and defined by the speaker for right communication of the Gospel. Yet, there are problems in doing this task. First, words such as ‘Christ’, ‘cross’, and ‘sin’ may have different meanings aside from their biblical meanings to some Christians and listeners (Hesselgrave 1980). Second, these ‘words have for the most part employed in them meanings and associations quite different from those which they bear in their Christian context’ (Burnaby 1966:9). Hesselgrave (1980:203–204) has proposed a solution that ‘biblical meanings ought to be put into these words, or other words must be used otherwise true communication will not occur.’ It is noted that when Biblical meanings remain truthful to Biblical words, these words are meaningful symbols of the Biblical worldview. Symbolic words are ‘symbols of faith’ which ‘believers use in formulating or practicing faith, an element of their religious language,’ (Stromberg 1986:49). Therefore, symbolic biblical words are essential for biblical worldview comprehension and communication.

A successful testimony of orphans serves as proof of the lingering truthfulness of *inayan* teachings among the *Kankana-eyes*. Old folks always invoke orphan stories to persuade the younger generation to obey the call of *inayan*. From this perspective, Christian truths would be more relevant if accompanied by Christians' testimonies that invoke and strengthen the truthfulness and validity of the biblical truths. With this, people are helped to articulate the connection of Biblical meanings and practices to life. If this has been true for those who obey, then it would be true for others also. Examples of living testimonies in the Bible (Heb 12) and those of contemporary Christians would be very helpful in enhancing the connective power of the Biblical truths to life-experiences. An example of a living testimony is the conversion experience which for some resulted in an experiential understanding of the Biblical meaning of 'salvation' that words may not exhaustively explain. Stromberg (1986:49) mentions, if 'one may experience a symbol', or have '*experienced* the words of the Bible', these words 'will be immediately comprehensible.'

Furthermore, in Christian praxis faith without works is dead or not effective in giving testimony to the truthfulness of the God of the Bible (Jas 2). The Bible assures that a vital part of the communication of God's truths is the lives of believers that match the Biblical truths. It is a living testimony to the father in heaven (Matt 5:18) and the perpetuation of the Biblical worldview. This means that a biblical *inayan* teaching model may bring a complete allegiance to God. The three parts of the *inayan* sentence structure have their parallel structure from the Bible, which could be adapted as a model in biblical teaching in general and in particular in the *inayan* context. The *inayan* sentence structure is presented as *inayan*; 'it is *inayan*' which conveys 'a call to obey; to desecrate a sacred spring' and the reason for obeying is 'because disobedience 'will bring harm to the offender.' This *inayan* sentence structure reveals the structural thought of the *Kankana-ey*.

In parallel, the Bible also has its own version, although it does not follow the same progression of the parts of the *inayan* sentence. Exodus 20:5-6 presents an example of biblical nexus of *inayan*. Thus, the biblical basis: 'I, 'the Lord your God, am a jealous God', calls to obey, stating 'you shall not bow down to any image or worship them', formulating the reason for obeying; this is because of 'punishing the children for the sin of the fathers to the third and fourth generations of those who hate God'. However, the positive aspect is 'showing love to a thousand of those who love him and keep his commandments.' So, with this structure of biblical teaching,

reverence is focused on God because of who he is. The Bible is accepted as the authoritative source of revealed words or meanings of God. The believers are called to obey because of the call to emulate the character of God through Jesus Christ, which is called the process of Christ-likeness. Since the bible presents God's truths in this pattern, communication of and obedience to God's truth should be the same also

5.4. Practical Approaches of Inculturation:

5.4.1 Inculturation: Approach and Appeal to Whatever and Whoever is there (social, religious and cultural relativism) In order to reveal himself, from the rich panoply of age-old cultures born of human genius, God chose for himself a people whose original culture he penetrated, purified and made fertile. Wu (2013:146) posits: 'although there is only one gospel, evangelicals find it difficult both to answer the question, what is the gospel and thus to contextualize it?' By explicitly witnessing their faith, Jesus disciples impregnate the plurality of cultures with the Gospel. Ironically, many people concur with the idea that Scripture must be central and decisive in inculturation. It is observed that moving beyond this basic principle has proved more difficult. For Casino (2009:57), one such proponent of the Scripture, the difficulty of inculturation is evident, thus, in the case where evangelicals call for the rejection of the worship center of the Cordilleran animists, there is a need to redirect the people's faith to the Trinitarian God of Scripture. The 'redirection' sounds like the evangelical's confidence in *sola Scriptura*. However, interpreting the biblical text from readers' response is solid enculturation. The same inquiry of Casino is made when Polka (2007:23) asks: 'Why, then, does Spinoza appeal to the (new) mathematics, as involving knowledge of God, against the old theology (and philosophy), in which human beings take refuge in their ignorance of God?'

Also, one cannot expect to remain an effective communicator if one consistently talks using abstract jargon. While presuming an evangelical view of Scripture, it seeks to correct conventional ideas about how to contextualize the gospel by appealing to what and who is there. To contextualize the gospel like Paul did, we must interpret the Bible the way Paul did. People like Hays (2002:6), following Beker, highlight the point that Paul's gospel seems to have parts that are both constant and contingent. We must consider the gospel as it relates to our views on inculturation. If the goal is to contextualize the gospel, then a particular question needs answering: How can people agree about inculturation if they disagree on the gospel? Christians

need a method that has both flexibility and firmness. The gospel does not change; therefore, the framework of the gospel is firm.

Demarest (2006:16) goes even further, claiming that the holy and righteous character of God is an obstacle to salvation. The world's cultures are diverse and ever-changing; therefore, a method of enculturation needs flexibility. After all, even within the Bible, there is no single prescribed way of preaching the gospel. One could despair of striking the right balance. Nevertheless, the kingdom which the Gospel proclaims is lived by men who are profoundly linked to a culture, and the building-up of the kingdom cannot avoid borrowing the elements of human culture or cultures. So how do we inculturate the gospel when people have difficulty agreeing on what exactly it is? In recent years many scholars and theologians have debated the question, what is the gospel? (Gilbert 2010; Chandler and Wilson 2012; McKnight 2011; Carson 2010:14770; Piper 2011; Wright 2012; Dickson 2005).

It is noted that Wax et al. (2011:1371) compilation of an extensive collection of gospel definitions as articulated by various Christians throughout history summarizes the definitions that Christian gospel presentations often recount the story of the individual believer, Jesus, and of creation. Too often, missionaries communicate the gospel using familiar expressions from their home culture. For example, a missionary from America might uncritically translate a presentation like *The Four Spiritual Laws* or *The Roman Road* without consideration as to whether categories like law and guilt convey the same thing in a place like East Asia as they do in the American Bible belt.

In this case, gospel presentations can suffer from *theological* syncretism. That is, theological presuppositions limit the scope of biblical passages used to share the gospel (e.g. Romans, Galatians). People confuse the gospel with their own theological tradition. On the other hand, local Christians in less Christianized settings may wrongly interpret the gospel because they use cultural lenses that distort the Bible's original meaning. In this instance, gospel presentations suffer *cultural* syncretism. For example, Matt Chandler et al. (2012:33–38) state: 'The Bible establishes two frames of reference for the same gospel, thus, the gospel on the ground and the gospel in the air.'

The gospel on the ground refers to the call upon individuals to repent and be forgiven of sin because of Christ's death. The gospel in the air links human salvation to cosmic restoration as

told in the meta-narrative of the Bible's story of redemption. In contrast, Gilbert (2010:82) proposes a narrower view of the gospel. He challenges what he calls the three substitute gospels, thus, Jesus is Lord is not the gospel, the paradigm creation, fall, redemption, consummation is not the gospel, and cultural transformation is not the gospel. He then, adds, 'It should be obvious by now that to say simply that Jesus is Lord is really not good news at all, if we refuse to explain how Jesus is not just Lord but also Savior' (ibid. 107).

The irony is that he presumes that those who preach the gospel as Jesus the King separate his being Lord from his being Savior, or perhaps even making their center something other than the Cross. This position shows that Gilbert (2010:159) denies other emphases in order to isolate one strand of thought—the individual sinner in need of forgiveness by the God who judges in wrath. By examining a range of texts throughout the *canon*, one sees a pattern emerge whenever biblical writers discuss the gospel. One also discovers how to relate the complementary answers given to the question, what is the gospel (ibid.)? After all, the gospel is not limited to a particular theme prominent within a narrow set of texts.

We note in the biblical text that the result of scripture inculturation can fairly claim a degree of balance and its comprehensiveness, because it accounts for the diverse biblical answers to the question, what is the gospel? This approach also does not presuppose that those in the non-western churches will develop theologies that emphasize as strongly as Luther, Calvin, or Edwards. Majority-world theologians and pastors can remain firmly biblical without denying the insights of history. By analogy, one could compare the historical, cultural background of Genesis, Ecclesiastes, Ezekiel, Luke, Galatians, and 1 Peter in their cultural distinctiveness.

Local theologies need to pay attention to the particularities of the local culture especially their language. Concepts are powerful because they reveal a culture's way of seeing the world. Concepts convey value systems. McLeod (2006:97) asserts that missionaries can testify that 'an elementary linguistic analysis is a useful tool for local theologies.' Using local language is a sign of respect for the local culture, because the most important expression of any culture is its language. There are not only many different languages and many dialects of one language; there are also many ways of talking, many ways of making use of a particular language. Ungerer et al. (1996:239) add that these colorful varieties are of vibrant interest for local theologies that attempt to take seriously the many forms and faces of a cultural context. Hoijer (ed.) (1954:182)

has called to mind the many ways of using language. He compared the function of the words with the function of tools: 'Think of the tools in a toolbox: there is a hammer, pliers, a saw, a screwdriver, a rule, glue, nails, and screws. The functions of words are as diverse as the functions of these objects.' From this observation on the diverseness of our linguistic units, the experts invite us to view language as a 'system of language games.' They use this term to refer to the whole gamut of words used and activities surrounding the use of words.

Furthermore, speaking is a way of acting; uttering sentences is part of our way of life. There are countless kinds of sentences. There is a colorful multiplicity of language games. Manuelito (2004:274) stated they are as diverse as giving orders, reporting an event, translating from one language into another, thanking, cursing, greeting, praying, and many more. It is appealing that different cultures produce different kinds of language games, but language games are part of all ways of life, part of all activities. Anthropologists like Kraft (1997:135–149), and Newbiggin (2004:82–88) have brought to our understanding the relation between culture and language. There are many different expressions. Some language makes no distinction between past, present and future, but distinguishes between a fact, memory, expectation and custom. Geijssel et al. (2005:101) stated that concepts reflect situations in which a culture felt compelled to draw a distinction and to mark this distinction. Our linguistic distinctions depend on our needs and interests. Our concepts and distinctions are embedded in everyday life. It is hardly possible to learn a language without knowing the culture. Smith (1997:92) adds 'that is the reason why we cannot simply introduce new concepts into particular contexts.' The way we walk is linked to the way we live. Talking is a way of doing things. Concepts are always linked with the use, with praxis, and hence with culture. Language usage has an impact on the understanding of the meaning of a term when it is introduced. If our praxes change, our concepts will change. Concepts are powerful because they carry the whole force of any culture. Language and literature are taking us further away from ourselves to other selves, from our world to other worlds.

Again, it can be seen how implicit theologies are transported in language. Concepts can be liberating. For example, Han is an extremely powerful concept used in Korean Minjung theology. Han is a psychological term that denotes the feeling of suffering of a person who has been repressed or oppressed by others. This feeling of Han, the suffering and hopelessness of the oppressed, is a collective social biography of the oppressed Minjung of Korea, (Amalados

1997:137). This feeling of unresolved and unjustifiable suffering is the starting point and the point of reference of a local Korean theology. The very fact that the concepts are found within a local culture gives them a certain depth of life-purpose. The history of missiology gives us many examples of the attempt to do missionary work locally using the local language, local images, local concepts and distinctions, which is effective and relevant to answer the needs of the locals. For example, the people of the Peve in South-west Chad use the term *ya fray* to talk about God. This word is derived from *ya* (mother) and *fray* (heaven). The translation of the Lord's Prayer in this culture has to adjust to the local concepts found there (Bevans 2011:248).

5.4.2. Inculturation: Theological Interpretation of 'Inayan' and 'Lawa'

Cohen et al. (2009:167) propound that sociologically, there are two qualitatively different contexts of using 'language.' First there is a positive dimension. Second, there is a negative dimension. In this context our study of *inayan* and *lawa* stick to the positive aspect of it. It is noted that the context of *inayan* connotes a genuine trust or hope in God which includes human efforts and cooperation, and thus, the strictness of *inayan* laws for social construct. This is historically expressed in the resilience of the *Kankana-eyes* (Dao-anis 2007:43–47). *Inayan* is also connected with sentiments of solidarity, since individual independence is not as important a value as it is in some cultures. *Inayan* is so utterly fatalistic as to wait for God's mercy and grace. Everyone, even the young, struggles for a place in life, for simple comforts, for a way to enjoy God's graces in little opportunities provided by the lowest environment. There is also a negative dimension. In this sense the attitude of *inayan* is despised by the modern, urban Filipinos. It is taken to be an escape from involvement and responsibility and used in context of resignation. It connotes lack of motivation, sense and effort as well as laziness and ignorance. Hadley (2002:194) maintains that any cult worship, *inayan* being an example, requires rituals or rites to the ancestors, and therefore the living. It is thus embedded with fear which excludes *YHWH* and is demonic and abomination.

Laymay (2013:12-18) stated that our theological evaluation of *inayan* is based on local theological sources. Observing the *Kankana-eyes*, the following context of the usage of *inayan* precludes it: 'if God creates and sustains everything, then all *inayan* is decided already.' *Inayan* understood positively, relates the *Kankana-ey* to God's providence and supremacy. The attitude

of trust in God is echoed in the traditional *Kankana-ey* attitude of *inayan* and *lawa*. However, some critics of *inayan* claim that this has led to certain fatalism, and a lack of energy, discipline, and purpose needed for personal, family and community development. This attitude, according to some informants is based on mistaken belief in some magic force or luck that supposedly renders their own efforts unnecessary or useless.

More positively, this positive aspect of *inayan* expresses a trustful dependence on God with a persisting belief that God provides for everything. This optimistic resignation, which can mean a commitment to do one's best while leaving to God what is not within one's control, is in line with Matthew 6:34, the first petition of the Lord's prayer, and the invitation to seek first of all the kingdom of God. Theologically, in parallel with Matthew 6:34, the *inayan* is associated with the religious conviction that the supernatural is heavily involved in the everyday life of the *Kankana-ey*'s providence. At the very best, the inculturation of the scripture and the evangelization of culture go together as an inseparable pair, in which there is no hint of syncretism.

Moreover, it is an undeniable fact that illness and health are important issues as it is salvation in the minds and heart of the *Kankana-ey* people. It is extremely important that the minister learn how the *Kankana-ey*'s spirituality is how they think in every vein of life, and what remedies are there from their perspective. The minister or missionary need to learn not only about the *inayan* and *lawa*, and its ritualistic practices, but also about the binding of the community and the moral law that cater discipline or social order. Van Rheenen (1991:36) suggested that the minister needs to pay attention to the spiritual beings that must be appeased or propitiated for hearing, planting, harvesting, and similar tasks to occur, as well as types of magic employed to manipulate spiritual powers. Van Rheenen proposed: it is obviously true for the missionary that comes from outside a *Kankana-ey* worldview and a secular perspective, but it is also true for the western-trained indigenous pastors too (ibid).

Furthermore, ministers can become so removed from the resident mythology and worldview of their local congregation, new believers, and seekers that they fail to connect with the people at this level, setting the people up for split-level allegiance between the Christian and ancestral deities. Van Rheenen (1991:271) described this 'split-level' allegiance clearly in his book, namely 'Split-Level Christianity' among Catholic as well as Protestant Churches. The important things we need to learn from the indigenous religions of the world are its primal concept of

spiritual beings including ancestors and its culture. It is to understand that the Christian faith comes from the Abrahamic dynasty of which Abraham is our ancestor, as well as Jesus Christ. Faith is the essential connection and interaction between or among spirit beings. We need to accept the absence of dichotomy between the sacred and the secular because the Divine created the physical, and the gospel of John attests to it that Jesus Christ became ‘flesh and dwelt among his people’ (John 1:1–14). Maggay expresses her concerns as she makes a comparable observation among Protestant-trained ministers:

Theological training is a case in point. An evangelical who is formed in a process of education that responds to the cultural assumptions of the so-called America trained, acquires a facility for discussing theological questions that have little to do with Kankana-ey life and culture. Indeed, the minister learns to suspect the Kankana-ey spirituality that question some of the theological formulations that the minister has come to regard as sacred... instead, through its influence, Kankana-ey are shaped to become preoccupied with trivial theological controversies and to address their compatriots as if somehow they were post-Christian and not as people who have yet to demythologized.

In participation-observation among the *Kankana-ey*s the Western missionaries and local pastors under their tutelage do not connect appropriately or connect well with the *Kankana-ey* in essence of dramatic differences in worldviews. Maggay (2013:91) had a point in arguing that is imperative that the *Kankana-ey* pastors (by inference) need to be able to communicate from *inayan* perspective so that their congregation can understand the good news clearly. Contextualizers need to use whatever cultural language best conveys the ideas needing to be expressed. Positively, local language assists a person who wants to give a holistic and meaningful gospel presentation. Using the *inayan* concept does not apply to the customs and the traditions. The Christian using the Old Testament books does not apply all the customs and the traditions described in them. Various scholars like Scot and Modica (2013:94–98), Wright (1999:4265), Horsley (1997:81–87) and Burk (2008:3093) have argued that the gospel, in its ancient context, would have been politically provocative.

It is apparent that *inayan* may have negative connotations, yet the scripture proclamation to the *Kankana-ey* is very relevant through it. Therefore, let us approach and communicate scripture to the *Kankana-ey* through a concept they know and understand. When it is done this way total allegiance to the Lord is apparent.

Again, the other reason why it matters is to root inculturation in biblical theology, not merely traditional systematic theology. By limiting the gospel to those texts that teach justification by faith, one threatens to divide the church in needless controversy. Missionaries may choose to defend a single expression of the gospel as if that expression was the totality of the gospel. Consequently, the work of missions is greatly hindered. Sills (2010:198) claimed: ‘Because most missionaries and preachers want to avoid anything that would alter the gospel message, they shrink back from the hard work of inculturation.’ Gilbert (2010:1056) mentioned: ‘However, if one does not acculturate, such an individual just changes the scripture. The person presenting the scripture becomes a modern-day Judaizer. The servant of God is in effect telling his hearers that they must become like him to be saved.’

Throughout the Bible, gospel presentations answer four questions. One could give multiple answers to any one of these questions. Each answer, however, will draw from different texts and metaphors. Not surprisingly, different passages and cultures do not lay the same stress on every possible answer. A fruitful place to begin the enculturation process is the area of overlap between the biblical text and the cultural context. One steadily moves from the abstract to the concrete. In the end, countless biblical ideas can be expressed in any cultural clothing and language. Newbigin (1995:94) posits: ‘It is futile to talk about the task of the church as agent of liberation in whatever terms we understand that task unless we also pay attention to the ways in which the church in any place comes into being and grows. It is useless to talk about the task if it is not concerned about the agency that is to carry out the task.’

5.4.3. Inculturation: Allow Spiritual Interest to Grow and Arouse a Sense of Sin Attuned to Biblical Perspective

Throughout the history of the kingdoms we know that time and again there was a goddess worshiped in the Jerusalem temple alongside Yahweh. Time and again, prophets and faithful kings kept calling Israel back to worship the one and only. Hadley (2000:ch. 3) cites: ‘We also know from Jeremiah that some Israelites worshipped a goddess known as the “Queen of Heaven” alongside Yahweh’ (Jer 7: 18; 44:17–19, 25). Westermann’s (1990:127) classic statement is pithier: ‘The utter creatureliness of the heavenly bodies has never been expressed in such

revolutionary terms. For example, the “*elohim*” of the opening chapter of Genesis is one and unique, not one of many but one of a kind.’

‘There is no other like God.’ ‘No other gods and not humans.’ Constantly, the bible keeps repeating this, ‘there is none like God,’ neither ‘gods’ nor humans may be classed with God (Deut 33:26; Psa 86:8; Jer 10:6; Num 23:19; Job 9:23; Hos 11:9). God is not to be included as a member of any class or group of beings. This was gradually discovered by the patriarchs (stories like Rachel stealing her father’s ‘household gods’ in Genesis 31 reveal that this understanding did not come naturally to them) and it was taught clearly by Moses and summed up in Israel’s statement of faith, ‘Hear, O Israel: The LORD is our God, the LORD alone (Deut 6:4–5), more literally ‘Hear Israel: YHWH is our “*elohim*”, YHWH is alone/one.’ It is understood that by gradual teaching, Israel was called to declare that ‘Yahweh is our “*elohim*” and Yahweh is one.’ The God of the Bible is not ‘a god.’ he is indeed one and only, incomparable with all other gods. Yet Israel was ‘only human’ and the Bible stories reflect this; time and again the Israelites slipped back into their old ways of thinking. They personified powers alongside God, or pictured God as being like one of the gods. The story that epitomizes this regular lapsing back into polytheism is found in 1 Kings 18 where Elijah calls out the four hundred prophets of Baal and challenges them to a contest which will demonstrate who is ‘*elohim*.’ As he puts it addressing the people: ‘if the Lord is *elohim*, follow him; but if Baal, then follow him.’ (1 Kgs 18:21) But, this story is only one example.

The history of Israel is told in the books that begin at Judges and ends with the telling of the exile in Kings, recording Israel’s apostasy time and again. In Judges we read how God raised up leaders to gradually free Israel (or some of the tribes) from foreign rule. As a result, Israel returns to serving YHWH alone, but with the peace and prosperity that follow, they gradually forget and begin to serve other gods, and again become subservient to foreign nations. In the book of Kings, one frequently reads of royalty who either place or remove the Asherah poles from the temple (1 Kgs 15:13; 23:4; 2 Kgs 18:5; 23:4, 6–7, 14–15; 1 Kgs 14:15, 23: 16:33; 21:7; 2 Kgs 13:6; 17:10 16; 21:3, 7). The Bible again makes clear that since the rebellion of the first couple in Genesis 3, humans are weak and inconsistent in their ways, and often make mistakes. Unlike most ancient writing, Scripture does not hide this weakness, or the foolishness and sin of even the greatest heroes. We read of David and his love of God and his skill as warrior and king, but the bible also tells us of his lust and sin.

Similarly, the Bible does not portray the chosen people of Israel as always faithful to their calling, but admits and describes their apostasy (Longmann 2005:82). The Israelites worshiped Asherah, the wife of God, as archaeology supports the evidence of their apostasy. Dever (2005:67) states that archaeology tells us much the same thing, but focuses our attention even more on the popular idea that Yahweh had a wife. Stating that several inscriptions speak of Yahweh's wife, of which the best known was found at Kuntillet Ajrud (in the Sinai Peninsula), the writing reads: 'I have blessed you by Yahweh of Samaria and his Asherah.'

So, people ask: why were some of the Israelite Kings, and even more so the writers of the Bible, so opposed to the idea that Yahweh, the god of the Israelites, should have a wife? Apparently, after all, the kings of every ancient pantheon had a goddess as their queen consort. And that is precisely the problem. A god needs a goddess otherwise he cannot produce children. To speak of Asherah as Yahweh's wife is to make Yahweh a god, no longer unique or only, but one of a group of deities. The Bible by contrast to ancient Israel cannot accept the Yahweh had a wife and needed a wife either, because Yahweh is *echad* the one and only, neither male nor female. The one true God is not to be compared with any other, and where the biblical context overlaps with the contemporary cultural context, the text needs reexamination.

How would one answer the question, Who is God? Who in *Kankan-ey* culture receives people's highest praise and loyalty? Such persons are potential idols that need to be exposed. In terms of position, they might include parents, teachers, politicians, and ancestors. Depending on the situation, we can affirm that God is the Father, King and the Creator. Each of these answers naturally infers a particular range of metaphors, themes, and implications. Certainly, one speaks differently within a familial rather than in a royal framework. One might argue that in modern Benguet, a similar proclamation would be Jesus is Ancestor. What has God in Christ done? From a *Kankan-ey* perspective, it is especially noteworthy that Jesus defeated death as Ancestor. The fear of death is very strong among *Kankana-ey*. In defeating his enemies, Ancestral Jesus retakes God's kingdom, which is occupied by human ancestors. Jesus overcomes shame and is honored as king by his Father. Although God's children have made him lose face, nevertheless Jesus shows filial piety, ensuring that God will keep his promises. Accordingly, King Jesus vindicates the honor of his Father. The Creator's name will be perpetuated throughout the human family for all generations.

Why does this all matter? Jesus restores harmony to our fundamental relationships. God the Father is reconciled with the human family. Those who perceive their ethnic group or nation to be at the center of human history (i.e. middle kingdoms) will be humbled. Those who boast in their bloodline, traditions, or social status will be put to shame. However, God will honor all who give their allegiance to King Jesus just as the Father has honored Christ (cf. John 17:22). As the head of the human family, Jesus endured human shame such that God's children now have a new hope glorification.

How are we to respond? We do not boast in self nor pursue our own face and fortune. In order to identify with Christ, we must share in the honor and shame of Jesus. It is only by forsaking other loyalties that one may come under the Father's name. We lose face in the eyes of others, so that we may see and enjoy the glory of God's face. This implies practical obedience, which publically manifests our honor for our King. Since God's children belong to one Father, they must commit themselves to one another, seeking to faithfully represent his name in the world. Because humanity is a family, having the same origin, we cannot have any sense of cultural superiority or nationalism

5.4.4. Inculturation: Affirm Authority and Acclaim Appropriate Christian Maturity

Campbell (2009:78) cited that as noted above the first missionaries offered a religion that took care of eternal issues such as life and death, heaven and hell. However, it failed to give reasons for and direction to everyday occurrences. An advantage was that it addressed people's fear and they quickly grasped the concept of image, shines and sacred items to protect them (Variattates Legitimate 1994:1472). Much of the Philippine population is Catholic in name, but animists or folk-Catholics in practice. Therefore, animist Filipinos included with *Kankana-eyes* find their own solutions and operate in both contexts. Ma (1997:304–309) expressed, 'they look to the church for forgiveness of sin and eternal life but go to *Shaman* or *Diviner* to receive solutions to problems that the church or missionary cannot answer.' It is therefore clear that the *Kankan-ey* people have never been exposed to a powerful sign following the scripture message. Even the American Pentecostal missionaries only came with theological and rational messages, or failed to appreciate their power and influence (Sanders 1975:148). The Pentecostal churches after observing the severe syncretism which accompanied the Catholic message have totally ignored the pagan religion.

It is apparent that the United Church of Christ of the Philippines (UCCP) church in contrast, allows a 'mix-and-match' religion where the pagan priests work alongside the Christian worker or the pastor. Again, as is observed, the Pentecostal church has made no effort to provide functional substitutes, but has merely given a list of 'don'ts' instead of 'do's.' Webber (1986:39) concluded that the church has only followed the example of the missionaries. The church's powerlessness can be directly attributed to powerless missionaries of all denominations and nationalities. Wagner (1986:131) commented 'we can no longer afford to send people back to the third world or out there for the first time without previously teaching them how to pray for the sick and cast out demons.'

The local church has a time of opportunity but needs to equip herself if it is to be effective in this decade of harvest. There are many animists outside and some even inside the church, who will make meaningful and lasting commitments if only they are introduced to the God who demonstrates his greater power. Burk (2008:309) argues that the gospel of Christ is addressed not only to the sociologically poor, but also to the morally and spiritually lost. Therefore, Vanier (1998:147) states that if we accept, with reservations, Marx's philosophical, historical and economic analysis of man's alienation as loss of humanness in his relations with other men, would it not be possible to do a socio-political study, emulating Marx, of man's alienation as loss of humanness in relation to his Creator? In short, it is this loss which determines the priority of evangelism in the hermeneutical task incurred in a pluristic culture. All humans, oppressors and oppressed alike, 'in our natural condition lie under the dreadful judgment of God ... dead in our sins.' Sills (2010:47) concludes that the Church's attitude to evangelism in a cultural context is the acid test, in practice, of its view of man and its understanding of the nature and extension of salvation, yesterday, today and tomorrow. The church needs her Scripture and communicates through the lens of the local audience.

Borg (2011:21–28) writes once again, 'we are not at liberty to eliminate from the text clear teaching about the nature of man's total existence in the universe.' At the same time, we are at liberty to forge new analytical tools to help us see more clearly today why the evangel is good news for modern man, enmeshed as he is in a complex predicament from which he is powerless to save himself. Observation-participation reveals the need for three-point methodologies of *Kankan-ey* discipleship that focus on power encounter through healing, miracles, and truth encounter. Furthermore, through confrontation between the word of *YHWH* and the *Kankana-*

ey's inayan worldview and a love encounter with God and his people for which animism provides no answers. Ironically, the core lesson is that since *Kankana-eyes* have a holistic view of life, every aspect of this model must be in operation in our local churches. A full description of this method and how the various points interact with each other is well beyond the limits of this paper, but power, truth and love encounter are necessary to bring permanent change at the worldview level. This will not happen instantly or overnight. Biblical discipleship is a lifelong process of discovering who God is and who we can become, and thus must be thorough, requiring time, love and patience.

The application of the above-mentioned model, however, will not bring permanent change unless there is one more encounter, an *allegiance* encounter. The core issue of the true disciple is total *allegiance*. De Mesa (1987:192) cites: '*allegiance* to *YHWH* must result in absolute transformation and that to hold back in any area is to short-circuit the process.' The Scriptures are clear that God *YHWH* demands total allegiance, whether he heals or not and will tolerate no rivals (Exod 20:4-6; Luke 14:25, 26; John 14:6). The good news is that no other gods are needed. All that we need can be found in him. Not only is he our healer, he alone controls the weather and he is absolute LORD of the spirits (Gen 1-3; Phil 2:9-10).

While more elucidation is essential to bring this out more fully, all of the *Kankan-ey* felt needs, which are currently addressed through Catholic, UCCP, and *inayan* practices, can be met through a dynamic relationship with Jesus Christ, which is what appears to be happening among the Pentecostals that were surveyed, though not doctrinally adequate for the *Kankana-eyes* to totally place their allegiance in the LORD. The evangelization of cultures and the enculturation of the gospel go hand in hand. Moreover, in a reciprocal relationship which presupposes constant discernment in the light of the scriptures, to facilitate the identification of values and counter-values in a given culture, so as to build on the former and vigorously combat the latter. Through inculturation the Church makes the gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures, into her own community. The Church transmits to them her own values, at the same time taking the good elements that already exist in them and renewing them from within.

5.4.5. The Multicultural Significance of Jesus Christ

In his classic work of theology, Niebuhr (1951:38–40) asked about the relationship between *Christ and Culture*. The question he asks is ‘Does Christ transform culture? Does Christ stand against all culture? Does Christ reveal himself through culture?’ Niebuhr then, mentioned a few distinct approaches to the relationships between Christ and culture, and the corresponding relations between the church and the world which he also correlated with Christian dogmata and cultural traditions. Webber (1986: 262–64) posits that perhaps the major problem was Niebuhr’s assumption of culture as a single, unitary reality whose relation to Christ and the church is defined in one way. In an increasingly multicultural world, it is appropriate now to ask about Christ and cultures: how does Christ relate to the diverse cultural traditions and expressions in our world? And how do these diverse cultural traditions relate to one another in Christ? Walls (1997:146–153), advance that the Gospel needs to be communicated in ways that recognize and embrace the fact that conversion to Christianity does not require indigenous peoples to change their cultural identity or language. Rather, Christ seeks to be at home in their culture and language, so that Christianity comes to have the flavor of the people’s heart and their familiar speech. Christianity is a faith of all peoples in their respective cultures, ‘...for every nation, tribe, people, and language’ (Rev 7:9).

Furthermore, Paul reminds the Colossians on cultural sensitivity that: ‘and through him (Jesus) to reconcile all things to himself, whether on earth or in heaven, making peace by the blood of the Cross’ (Col 1:20). By both his life and his death, Jesus offered reconciliation to himself, to all cultures. Christ called Jew and Gentile together and both were offered a place in God’s kingdom. Christ redemption is also bound up with creation and culture in the New Testament. Moreover, the Jewish disciples of Jesus were taught to reach out with love and acceptance to the Gentiles, whom they considered as pigs or unclean. Through the ministry of reconciliation of the apostles, the Gentiles were grafted into fellowship with the Jewish disciples without having to become Jews. Personal relationship with God was now based on the experience of God’s love through Christ, not on one’s Jewish identity. Sadly, many Christians have certainly failed to embody the full potential of reconciliation which Christ came to bring to all cultures. Apostle Paul made this statement ‘Conduct yourselves wisely toward outsiders, making the best use (literally ‘redeeming’) of the time’ (Col 4; Eph 5:14). In short Christ offers reconciliation between all peoples today. He offers reconciliation between all forms of human status. There are no ethnic,

national, cultural, or social barriers that Christ cannot redeem and reconcile to the Father. His love for all cultures is through languages and traditions in pluralistic cultures (Acts 2: 4ff).

Apostle Paul asserted that ‘he was thankful whenever the gospel is preached, even if the method or motive is not commendable’ (Phil 1:18). Christ effects reconciliation between people of different cultures which construes redemption to mankind. This redemption is of multifaceted significance for the cultures of the whole world. Firstly, Christ proffers pardon to all people of all cultures. Christ forgave those who professed him but then denied him, and commanded us to forgive others as he forgives us (Matt 6:14–15). Secondly, Christ offers healing to people of all cultures and his physical healing symbolizes his spiritual power and authority. He also extends spiritual healing to those whose faith is in him, and for all cultures that obey and honor him. Christ provides healing of relationships between peoples of differing cultures, a healing that comes through forgiving each other and accepting each other in Christ’s name.

Thirdly, Christ offers cleansing to people of all cultures and challenges every culture to accept the transforming power of his redemptive grace and love. Christ challenges traditionally Christian cultures to repent of their sins and to make restitution to peoples they have wronged or oppressed. Christ challenges all cultures largely untouched by him to trust and commit themselves to him. It is by the cleansing and transforming power of Christ in people’s lives and cultures that Western and non-Western cultures eagerly and sincerely notice their need of each other. The redeemer Christ offers hope and victory to people of all cultures, and promises an eternal future for people of all tribes, nations, and languages. Again, Christ offers hope and spiritual power which is not exclusively only for futuristic preparedness, but also for now and the future for all people in all cultures for personal and community transformation by using each culture’s forms and approaches.

Wu (2012:1819) stated that the realization of the kingdom of God, in light of universalism, did not mean the substitution of a new universal society for separate organizations and cultures, but it is the participation of all in the one universal kingdom of which Christ is the head. Christ theology of reconciling people of all cultures and of one another through himself, then, is affected by Christ’s redeeming work. He bestows forgiveness, healing, cleansing, and victory for everyone in all cultures who comes to receive his grace.

Through individual culture, Christ persuades all together to concede their need of redemption localizing their trust in him as Lord. We note that the conversion of humanity from self-centeredness to Christ-centeredness is the universal present divine possibility.

The fact that Jesus was a Jew enables him to be ideally suitable to deliver the people of all cultures together. Observably, the Jews are a people whose numbers have always been relatively small and have never been politically dominant, unlike the Arabs, Europeans, Chinese, Indians and people of other nationalities. Indeed, the Jewish people's experience of oppression can be appreciated by people of many other cultural and ethnic histories like the *Kankana-eyes*. Christ affirmed the value of particular ethnic and cultural traditions by reaching out to people of such distinct cultural heritages. Jesus was not an insipid Everyman, representing a homogeneous ideal for humanity, but a man of distinct racial appearance, language, customs, and history. We note that the Jewish people in Jesus' time had lived at the crossroads of the three continents of the Europe, Africa, and Asia. The evidence clearly depicts that Jesus' resurrection occurred, and was not a mythological concept that developed some time after Jesus' death. It shows that he has the power of life and death and is the proof of his claims to uniquely reveal God (Acts 2:36; Rom 1:3-4; Rev 1:18).

The near-universal appeal and attraction that Jesus Christ has evoked even outside Christianity supports the claim that only Jesus truly unites people of all cultures. Scott (2011:82) writes 'What does it mean to honor Christ as the Ruler, the Lord of all cultures?' It means, first of all, to accept him on his own terms, revealing himself. It means to accept the revelation of Christ given through his own disciples. Note that this does not mean, of course, that everyone should become culturally European or American or African, any more than in the first century all Christians had to become culturally Jewish. But if the Western culture connotes the appropriate and beneficial influence for the betterment by its acceptance of Christ as Lord and King, surely those who submit to Christ as Lord of any culture will not find it necessary to despise or reject all things of the West.

Honoring Christ as the ruler of cultures connotes the acceptance of his rulership over all aspects of human life. This includes one's own culture and one's relationship to others of different cultures. It means accepting Christ's offer of redemption, forgiveness, spiritual healing, and hope, and placing our hope for redemption only through him. It means accepting his teachings on all

subjects on which he speaks in the Gospels (Matt 28:18–20; Acts 1:8; 16:31; Mark 16:15–18). If we sincerely honor Christ as ruler of cultures, we voluntarily place our faith in God as Creator, Provider, Father, and King over all cultures. It means it is necessary to love and respect people of all cultures. It entails that we critically examine the beliefs and practices of our own culture to ensure conformity to the teachings of Christ. It involves seeking to submit our lives, including our culture, to the will of the God revealed in Christ. This God, according to Christ, has revealed his will definitively in nature and Scripture (Matt 5:17–18; Rom 1:19–21; 14:17; 17:24ff). Our obedience is on the basis of the teachings of Christ, the ruler of cultures, that we encourage all cultures, including our own, to submit to the will and purpose of God as revealed in Scripture.

Chapter 6

Summary, Recommendations and Conclusion

6.1. Summary

Chapter 1

The conclusive investigation of the lives of *Kankana-eyes* through diverse methodologies culminates in the problem of *inayan* and *lawa*. The findings revealed that the *Kankana-eyes* have never abandoned their cultural beliefs and practices, especially the observance of *inayan*. It is noted that the cultural manifestation of *inayan* and *lawa* portrays the people's existential concern for life, their values that replenish their survival as a tribe and the cultural traits that make them quintessentially *Kankana-eyes*. The Benguet *Kankana-eyes*' worldview or traditions are embedded in *inayan* and *lawa*. The possible concern in this is the potential for Benguet Christians to return to the *Kankana-eyes*' old religion or to a syncretism with Christian activities and membership held side-by-side with *inayan* and *lawa* for spiritual and social needs.

Owing to the people's needs, a number of the *Kankan-ey* Christians and traditional practitioners have attempted to accommodate both traditional and Christian cultural traditions when celebrating life or in dealing with critical situations. Thus *inayan* is viewed as one of the life-giving value-systems of the Igorots which include the *Kankana-eyes*. The concept of *inayan* and *lawa* is an example of the *Kankan-ey* stories which told of orphans who were treated unequally in the community sharing. Again, among the *Kankan-ey* people, there is an expanded social meaning associated with *lawa* and *inayan*, integrating moral, spiritual, and harmonious relationships with others such as nature, spirits, ancestors, and the unseen. This has shown the need for a hermeneutical approach on how the scripture needs culture to be relevant, and encourages one to ask what the scriptures do to culture and what culture does to the scriptures in its locality.

Chapter 2

This chapter summarized that *inayan* and *lawa* are defined as being the only command given by *Kabayan* to the *Kankan-ey* to have a peaceful and progressive life. *Inayan* and *lawa* is a principle that breeds all values like respect, love and peace and it is a principle of not performing bad acts

towards others. It is asserted that the *Kankan-ey* believes that *inayan* has much to do with the preservation and maintenance of their culture. The *Kankan-ey* resort to traditional practices like the ‘spirituality’ of *inayan*, and legal settlement in the solution of problems if the parties involved are unknown and do not cooperate. They believe that retaliation or revenge is not the best option in solving cases.

They believe that *Kabayan* has the sole responsibility for punishing the people who do wrong. In this manner, problems will be resolved peacefully. Therefore, based on the summary of findings, *inayan* and *lawa* is passed down to the younger generation from birth through their upbringing. The practices and rituals are fully documented to be used as references for proper orientation and implementation. The *Kankan-ey*s are taught to develop instructional materials that advocate the principle of *inayan* for the common good among its adherents. Therefore, the analysis of the phenomenon of *inayan* is situated in the socio-cultural and religious paradigms, and is examined in theological, cultural, missiological and biblical terms. The chapter attempted to demonstrate that, in spite of the socio-cultural dimensions of *inayan* and its rituals (with their ensuing ethical responsibilities), it is still essentially practiced today. Finally, *inayan* and *lawa* are considered to be a purely social and cultural phenomenon which carries certain ethical responsibilities in *Kanakaney* culture, whether or not it is congruent with Christian theology for the purpose of the scripture proclamation.

Chapter 3

In summary, the revolutions of diverse beliefs had certain things in common. Firstly, Filipino indigenous religions had their own practices, and they reacted against the religious oppression and harsh conduct of the Spanish government through the Spanish Catholic Church. Secondly, the indigenous religions were revived by the oppression of Spanish colonialism because the underlying indigenous religious practices were seen to be much stronger than Spanish Catholicism. Thirdly, the assurance that their old belief system was meaningful to them was obtained through their daily experience of their ancestral spirits in the form of prophetic messages by their *mambunong* or *manggeney* (native priest). Even though there was no doubt that many Filipinos had converted to Christianity, they still practiced their traditional as well as their new Christian beliefs. Fourthly, their encounter with Christianity appeared to create a syncretistic development and new forms of religious sects. New forms of faith that paralleled Filipino indigenous spiritualities were never recognised by the invading missionaries. Lastly,

these revolts, even if they were all unsuccessful, were rooted in and developed the consciousness of Filipino nationalism and the desire for independence from the colonial power. However, the spirit of their uprisings remained in the forefront of the Filipino minds.

The American Protestant and Belgian Catholic missionaries took the responsibility of planting and establishing their culture as Christianity in the Cordillera region during the first decades of the 19th century. Notably, the introduction and development of Christianity came as a result of the missionary efforts of people coming from the colonizing powers directed at indigenous communities. The Christian missionaries' early encounter with the indigenous culture/religion of the Benguet people in general and their belief and practice in particular, resulted in an exhaustive classical tension between two religious or worldviews. This tension suggests that the early Christian missionaries viewed the Benguet beliefs and practices as backward because they were unfamiliar and foreign to them.

Chapter 4

The chapter summarized the refutation of *inayan* and *lawa* by Benguet Evangelicals' declaration that the concept is unbiblical and demonic in practice. The argument against Benguet Evangelical theology on local language and *Kankan-ey* spirituality of *inayan* and *lawa* stands primarily in essence, on the terminology 'worship.' If the *inayan* and *lawa* instruct 'worship' then Benguet Evangelicals need to refute its use. In this summary, Benguet Evangelicals argue the fundamental point of departure of this tension is *sola Scriptura* and its allegorical interpretations. But, the perspective espoused by the Bible should fundamentally determine the Christian answer to ancestor worship. Benguet Evangelicals took the position that the most prominent issue to discuss in the light of the scriptures is the relationship between the living and the ancestral spirits. As said before, the relationship between the living and the dead is the cornerstone of ancestor worship. There is an intimate and interdependent association in which the dead and the living are believed to communicate and interact. In short, *inayan* is a philosophy, a religion; an ideology and spirituality in which belief in ancestral veneration is shared among the *Kankana-eyes* of Benguet, mainly in central Buguias where this research was conducted.

The Benguet Evangelicals argue that from the foregoing scriptures it is evident that God condemns any attempt to contact the dead. However, 1 Samuel 28:3–19 appears to suggest that it

is possible for the living to contact an ancestral spirit. This particular passage is challenged by numerous interpretations, but does not prove conclusively that ancestral spirits are able to communicate with the living. In cultural distinctiveness, the rites controversy and the consciousness of spirituality are perfect examples of the inadequacy of doctrine without contextualization. The church largely took the position of viewing ancestor worship as idol worship, for it is the only scriptural reference available. As a result of the western failure to fully comprehend the significance of the spirit world and minimizing its teaching in Scripture, finally animistic societies concluded that there are certain aspects of the spirit world to which Christianity has no answers. This western lack of appreciation is vividly demonstrated in a discussion with a Filipino pastor or native *Kankana-ey* pastor.

Inculturation finds its proper environment is scriptural because it is the essence of respecting the people as God living among them. For example, honoring the dead in Christ includes ‘All Saints’ Day, All Souls Day, and Day of the Dead’ which attests to ancestor worship or ‘a religious form of worship. This can then have a spillover effect on the relationship with others in the system. All cultures attach ritual significance to the passing of loved ones.

Chapter 5

This chapter looked at Scripture in terms of the Spirit World in which it was written. It is clearly annotated that the biblical worldview has a much larger understanding of ‘spirituality. The scriptures speak of powers and authority. Explicit instances of the biblical connotation (Old Testament) reveal that even though evil spiritual forces have rebelled against God, they are nevertheless subservient to God and their liberty to act is restricted by God.

The theological reflection in the context of the New Testament takes on new dimensions. In the Old Testament, the presence of evil spirits is found, but there are no recorded cases of exorcism.

The understanding of salvation in modern perspectives immediately preceding a section on the choice of hermeneutical pre-understandings set the scene for a contemporary discussion of salvation. The meaning of salvation can be determined only by an adequate analysis of man’s situation; *from what* does he need to be saved? Since theology and worldview interact with each other *inayan* and *lawa* connote an appropriate conversion of the Christian faith in Christ. Therefore, it is important not to neglect this essential part of the *Kankana-ey* worldview if we are

going to be successful in communicating, and to teach the appropriateness of what Jesus ‘teaches and does’ (Acts 1:1).

The tool of Inculturation is used to approach and appeal to whatever and whoever is there (social, religious and cultural relativism). In order to reveal himself from the rich panoply of age-old cultures born of human genius, God chose the Israelite’s culture. He penetrated, purified and made it fertile. Although there is only one Scripture, Benguet Evangelicals find it difficult both to answer the question, what is the Scripture and thus acculturate it?’ By explicitly witnessing their faith, Jesus’ disciples saturate the plurality of cultures with Scripture. Many people concur with the idea that Scripture must be central and decisive in one particular culture.

Furthermore, inculturation allows spiritual interest to grow and therefore, arouse a sense of sin attuned to biblical perspective. Throughout the history of the kingdoms we know that time and again there was a goddess worshiped in the Jerusalem temple alongside Yahweh. Time and again prophets and faithful kings kept calling Israel back to worship the one and only. So it is calling the Benguet *Kankana-ey*s through *inayan*. The significance of the integration of *inayan* and *lawa* caters for Benguet Evangelical *Kankana-ey* in cultural context in its integration in evangelism and theological method.

6.2. Recommendations

1. The *lawa* and *inayan* concept of the *Kankan-ey* has a relevant relational paradigm that parallels the Biblical narratives that is pivotal for doing Inculturation. The *inayan* and *lawa* is a cultural tool for evangelization of the *Kankan-ey*, because the globalization and the phenomenon of mass migration have surfaced in multiple translocated contexts for diaspora churches.
2. The *Inayan* and *Lawa* in the context of Benguet *Kankan-ey* culture shapes the way they behave and understand their world. John stated that ‘The Word became flesh and dwelt among us’ (John 1:14). That meant the Son of God was fully human and fully a Jew. Jesus functioned and proclaimed his message from within his Jewish culture. We should follow the same example by seeking to understand and respect language of the culture.
3. While making a contribution to the necessary discontinuities at this juncture of Benguet history, *Inayan* and *Lawa* seeks to ground and connect itself to a long line of witnesses to the

sovereign presence of God in *Kankan-ey* culture, as encrypted in Scripture and as historically experienced by the churches.

4. The inculturation of *Inayan* and *Lawa* shapes the Kankana-ey's reception of the Christian faith. Therefore, it is useful in understanding the *lawa* and *inayan* concept and assisting in relating biblical truths to the local context for the benefit of the local church and her mission.
5. The local church in Benguet needs to understand and accept inculturation of the scriptures in light of *inayan* and *lawa*. It is potentially fruitful to use *inayan* and *lawa* as the cultural starting point to evangelize, making the scriptures recognized as relevant to the *Kankana-eyes*. This holds the tantalizing promise of total transformation of the *Kankan-ey* without syncretism.
6. No one ever meets universal Christianity in itself: we only ever meet Christianity in a local form and that means a historically, culturally conditioned form. We need not fear this; when God became man he became historically, cultural conditioned man in a particular time and place.
7. What Jesus Christ became, we need not fear to be. There is nothing wrong in having local forms of Christianity provided that we remember that they are local. Inculturation, then, is simply about sharing the Scripture effectively. Those who deliberately practice the process of inculturation desire to have an element of intentionality in their Scripture-sharing; they desire to share the Scripture in way that is most relevant to the culture they are addressing.
8. All human beings come to the Bible with cultural habits; deeply ingrained patterns of interpreting the world that inevitably shape and sometimes warp our interpretation and understanding of Scripture.
9. The integral details of *inayan* and *lawa* create a beautiful display of God's handiwork through Benguet *Kankan-ey* created for his glory. Inculturation gives the messenger an opportunity to know and understand how people from very different cultures yet all created in the image of God interact with the created world around them.
10. Inculturating *inayan* and *lawa* in the light of the Scripture means we help people look through the lenses of their own worldview to understand the truth. We want our

communication to create bridges, not barriers to understanding, so the message of the Scripture stays central and clear.

11. It is believed that the persistence of *inayan* and *lawa* associated with the Benguet *Kankan-ey* people is due to the understanding that this concept plays a vital role in the fulfillment of their aspirations as individuals and as an indigenous community their link to the divine and their source of solidarity of life.
12. When the hermeneutical task in cross-cultural communication of the Scripture is exclusively via the lens of the messenger's culture, in such a culture aspects of the message become obscure to the recipient.
13. It must be remembered that the Bible is embedded in a broad stream of traditions of the most diverse kinds of cultures and diverse rich provenance of God. The concept of the difference in perspectives, and foreign hermeneutics taking precedence over local understanding of the scriptures, can lead to misunderstanding as it relates to the great questions of life; therefore the scriptures need their local language to allow the Holy Spirit to work.

6.3. Conclusion

The study entitled 'Inculturating the Scriptures in Light of *inayan* and *lawa* for the Evangelization of Kankana-eyes, Benguet, Philippines' forged a creative dialogue between the scriptural values and the Kankana-eyes' *inayan* and *lawa*. The research shows that the culturally appropriate application of biblical teaching can foster a much stronger emerging Christian church as biblical Christians. This dialogue is to show compassion as hermeneutic in doing inculturation. In its conclusion, it is 'late in the day' and it may be hard to reverse the trend, yet some ground may be regained if the church begins now to apply sound biblical principles of enculturation that is relevant to the needs of the people.

This research work has shown that inculturation of the Scripture in the light of the *inayan* and *lawa* provides a sense of wholeness of the biblical truth, because it draws together both the spiritual and social needs of the *Kankana-eyes*. A possible concern in this is the potential for a return to their old religion or to a syncretism if Christian activities and membership are held side-by-side with *inayan* and *lawa* for spiritual and social needs and guidance. These needs provide the building blocks for the Benguet *Kankan-ey* identity and society today. The need for

wholeness plays a key role in fortifying and maintaining their spirit of solidarity and cooperation as a collective group; mediating the blessings (prosperity, health, long life, fertility, peace, and harmony) needed to live a dignified life, and sustaining in them a sense of hope in the face of uncertainties.

The study begins with a phenomenological presentation of the *Kankan-ey* concepts of *inayan* and *lawa*. *Lawa* refers to the concept of carrying a threat or a curse. It reflects the proscribing function of *inayan* in behavioral choices, with ‘fear’ or ‘dread’ influencing the individual or group to ‘conform or else’. *Lawa* is usually spoken in a negative sense, and literally signifies ‘evil forbidden thing, or improper, unfit, wrong, morally bad, or indecent.’ *Inayan* signifies fear of Ancestor Spirits or the Supreme Being. Having *inayan* prevents a person from doing unpleasant or improper things. *Inayan* has a religious overtone and suggests a spiritual awareness. Negatively, it warns or cautions conduct. More positively, it has an integrative function that includes moral, spiritual, and harmonious relationships with others, nature, spirits, ancestors, and the unseen.

The existence of this folklore represents the attempt of the ancient *Kankana-eyes* at self-expression. *Kankan-ey* faith in the divine is based on judgments on evidence especially attuned to the concept of *inayan* and *lawa*. The Christian faith in God appears to provide evidence, because when we talk about God it is not as a theoretical proposition but we talk about the Personal God. *Inayan* is the ideology of peace among its practitioners. In the language of the *Kankan-ey*, of which *inayan* and *lawa* are part, the material has long existed merely in oral form.

The conclusive point to ponder is that today, because of the increase of knowledge in global society, many thinkers question whether religion or spirituality contribute to, or impede, self-well-being. Some critics consider spirituality and miracles to be a psychopathological, neurotic wish-fulfillment. Others consider that a miracle which comes through spirituality in the sense just defined is an impossible event, on the grounds that such an event would involve a ‘violation of natural law.’ This was followed by a presentation on the impact of *inayan* and *lawa* in *Kankana-eyes*’ spiritual life. It is noted that young Filipinos today have an identity crisis that revolves around their lack of self-respect and self-love as Filipinos. The traditional dwellings where young people gather and listen to the stories of the elders were turned into schools and dormitories. It was the cultural gathering-places where the missionaries provided medical, food

and clothing relief, and trades and services training for the *Igorots* or *Kankana-eyes*. The impact of the missionaries' education system was eventually so great that the *Kankana-eyes* started to become professional workers. However, the religious conversion and affiliation with the colonial administrators made the Christianized *Kankan-ey* see themselves as superior to the other *Igorots* or *Kankana-eyes* and other ethnic groups in the Philippines.

With these alarming situations surrounding the *Kankana-ey's* cultural heritage and history, an attempt must be made to translate the demand of incarnating the Gospel values and messages into *Kankana-ey*. This is in order to allow the Gospel values and messages to be transparent to the local/native community. It aims to answer the need among *Kankana-ey* not only for cultural identity but also for the promotion of traditional religious values which have kindled the faith of the *Kankana-eyes*.

Furthermore, the Ancestor veneration is understood to refer to an attempt to preserve good relations with the departed kin. The study shows that some anthropologists and Catholic scholars have asserted that the social and ethical dimensions of the rituals can be separated from the religious connotations attached to ancestor veneration; that of assimilation and accommodation. However, anthropomorphically, ancestor worship must be seen as a whole and therefore the social functions and ethical motivations intrinsic to these practices cannot be isolated from the religious or spiritual elements. In the *Kankana-ey* identity, the concept of ancestral spirituality in everyday life is more than a story or a myth. That the ancestral spirit(s) hold influence over their living descendants is a succinct and common way of defining ancestors. Their identity is further explained as transcendental beings representing the religious, ethical and institutional values of society. Their abode and influences range from the physical to the spiritual world.

The recorded narrative in Luke 16 of the rich man and poor Lazarus, and Samuel 28 provide further insight into the condition of the dead and what happens after death. O'Donovan (1996:220) points out that this passage clearly indicates that it is impossible for the living to communicate with the dead. The usage of 'besides all this' in this verse appears to be consistent with Lucan pneumatological usage. It further confirms the fixed determination of the will of God and the topology of Hades, which objectifies the will and purpose of God. It is also emphasized that no momentary surge of sympathy can change this will and purpose of God.

With Leviticus 19:26–31, Deuteronomy 18:10–11, Job 7:7–10, Isaiah 8:18–20, and Luke 16:19–31 in mind, Evangelicals have strength to refute any association with spirituality or supernatural occurrences. Many nineteenth-century theologians, following Hume’s skeptical views, reject spirituality and supernatural appearing. Many contemporary Christians still believe in the occurrences of miracles like in the first century. The Bible teaches that miracles happened in Biblical times to confirm the Word (Mark 16:20; Acts 8:6; Heb 2:3–4). Despite Evangelicals’ devotion to the Word, however, spirituality and many other concepts of spirit(s) and the supernatural are not immediately subject to their senses of hearing, vision, touch, taste or smell. Missionaries by the turn of the 19th century, ‘whether they were Congregational, Methodist, Anglican and Lutheran or, Catholic, were aggressively opposed to traditional African practices, because God is philosophical and spectacular.’ These men came to see the world as a closed continuum without any spiritual being or supernatural events.

Some non-Pentecostal theologians have engaged the biblical narrative in rigorous exegesis both in doctrinal and theological formulation resulting in intellectualism. Their theological discipline results in sermons and commentaries wedded to manipulating the church in practice. Some of our theological institutions around the globe are demonized by secularized ideologies to manipulate the spirit-world culture to be biblically sound doctrines. This is then embraced by spirit-world liberal believers as new revelation from God, but a deep look into spirit-world culture shows there is no such being as a God without power.

In Scripture, many people were cured of various ailments, both physical and mental illnesses. Yielding to a cultural philosophy has significant and unfortunate consequences for the gospel. The Christian gospel comes with healing and deliverance in its wings (Malachi 4:2). 1 John 3:8b states ‘the reason the Son of God appeared was to destroy the devil’s work.’ Jesus himself said ‘then you will know the truth and the truth will set you free... So, if the Son set you free, you are free indeed’ (John 8:32, 36). But in the world, there are many people who are not set free; they are in bondage. The writer to the Hebrews said, ‘since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death, that is, the devil and frees those who all their lives are held in slavery by their fear and death’ (Heb 2: 14–15).

Inculturation of the Scripture in the *Kankan-ey* concepts of *inayan* and *lawa* entails mutual enrichment between the Christian faith and the native culture. Thus, the enterprise of inculturation tries to capture the message of the gospels in the ritual and language of the native people—the *Kankana-eyes*. It is here where genuine integration happens. Genuine integration refers to the dialogue between the culture of the Christian faith (Judeo-Christian tradition) and the native culture of the local church. It is a dialogue between faith and culture, a mutual venture to bear witness to each other and the world with the aim of serving the needs of humanity. The importance of this dialogue is that the faith of the people is re-appropriated in the day-to-day living of the people. In this manner, the people's faith is affirmed. In this dialogue between the Judeo-Christian tradition and the human-cultural experience, Christians ask what aspects of their faith help them to bring the good news within their lives and situation. This dialogue becomes an invitation to rediscover and reformulate the Christian message within their context.

Again, the necessity of theological education for the local lay people as well as for the ministers has a solid biblical foundation. There are many passages in the Bible that give support to theological training. Here, reexamining two of these passages will suffice. The majority of the Pentecostal leaders take 2 Timothy 2:2, 'And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others (NIV)', and yet approach the Scriptures as allegory. Luke's theological insights of what Jesus Christ commanded are essential today for us for theological education in all Christian theology. The normative of Luke 9:1–2, 6, 'Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases; and he sent them to preach the kingdom of God, and to heal the sick; and they departed, and went through the towns, preaching the gospel, and healing everywhere' shows the theological need for training and practice. The biblical basis for providing the new leaders in the local church with theological education is the obedience to Jesus' commands.

Furthermore, the theological education is ontological and this means that it is imperative for ministers in any setting in church or mission-field to provide their people with sufficient theological training. Accommodating the narratives of these passages clearly suggests that theological education, in other words, teaching the Word of God with practical application, is an ongoing process. Also, the leaders need not assign ministerial responsibilities to the new ministers without providing them with a proper theological and ministerial appropriateness. The

scripture in Acts 18:24–28 also talks about the theological training of Apollo. He was an educated Alexandrian Jew who partially had the knowledge of the gospel of Christ, but when he was really enthusiastic and fervent about proclaiming the good news, ‘He had been instructed in the way of the Lord and spoke with great fervor and taught about Jesus accurately... (v. 25).’ This passage suggests, according to Horton (1981:218) that ‘Apollo had already had a theological training before, and so he was able to teach about Jesus accurately.’ However, when Priscilla and Aquila heard him, they immediately realized that Apollo still lacked some knowledge about Jesus Christ. Thus, they invited him to their home and shared with him more about Jesus, so that his knowledge would be complete and adequate for the ministry (v. 28). This absolutely implies that even receiving theological training one or twice may not be adequate.

Additionally, taking from McGavran’s (1971:179) suggestion, it is recommended that converts are not too detached from the natural communities to which they belong. Converts need not be attached to the foreign mission and its institutions, which require conforming to ethical and cultural standards that belong to the Christianity of the foreign missionary. Conflicting abilities may occur when the converts are detached from their culture. Firstly, the convert, has been transplanted into an alien culture, and therefore, is no longer in a position to influence non-Christian relatives and neighbors. Secondly, the energies of the mission are exhausted in the effort to bring the converts, or more often their children, into conformity with the standards supposed by the Missionaries to be required by the gospel.

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Ermy Marzin, 67 yrs old (a native of Kankanaey) reside in Baguio city

Mark Bayawa, 46 yrs (La Trinidad)

Ike, 69 yrs old (a native Kankan-ey presently working at Saint Louis University Museum)

Rev. Joseph Agno, 48 yrs old (a minister of United Church of Christ in the Philippines, UCCP)

Mayo Catanes, 50 yrs old (a native Kankan-ey and minister of Assemblies of God, Baguio)

The info gathered here comes from the research files of Basilio Tumpap Jr. and Pedro Bestre, both residents of Buguias. (Files are found at La Trinidad Province Capitol Library). Other info came from the files of the Municipal office in Abatan, Buguias.

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The info gathered here comes from the research files of Basilio Tumpap Jr. and Pedro Bestre, both residents of Buguias. (Files are found at La Trinidad Province Capitol Library). Other info came from the files of the Municipal office in Abatan, Buguias.

Dictionary

The Free Dictionary: 2003

Interviews/Informants

Agno, Joseph is 48 yrs old, a minister of United Church of Christ in the Philippines, (UCCP). He is currently a senior pastor among the Indigenous People of UCCP in Baguio City. He participates in traditional rituals inherited from his ancestors. Originally, he comes from Central Buguias where this study is conducted but resides in La Trinidad and minister in Baguio city.

Bayawa, Mark; 46 yrs old, presently residing in La Trinidad, Benguet. He formerly worked at the Land Bank, Baguio city branch but now he is self-employed as financial consultant and head of Multi-purpose cooperative company in La Trinidad, Benguet

Catanes, Mayo; 50 yrs old (a native Kankan-ey and minister of Assemblies of God, Baguio city)

Ike, 69 yrs old, a native Kankan-ey presently working at Saint Louis University Museum. His home town is Central Buguias where this research was conducted. He is a writer and cultural anthropologist in Baguio city. He has written many articles but not yet published; many of his works are being used by researchers especially in cross-cultural studies.

Marchis, Alex, is 56 years of age, pure native Kankan-ey and he is one of the native medicine doctors and a medium who is consulted any time to acquire solutions of any situation in the community.

Marzin, Ermy is 67 yrs old, a native of Kankan-ey and evangelical Christian who resides at present in Baguio city. He takes care of their ancestral land in Benguet and participates in cultural rituals inherited from his parents and the community as well.

Tubban, Henry is in his 60s and he is presently working as an attorney in Manila Immigration Office. He is a native Kankan-ey and a Roman Catholic believer. Every occasion, he participates in traditional activities and rituals.

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Reference: Spiritista church is for the introduction of spirit incantations into prayers and other activities. The Bible is their secondary source of preference; chanting is the main source, then the words or the revelation is then taken into the Bible for reference. These churches can be seen throughout the Philippines and one example is located at Luba, La Trinidad, Benguet. I visited this church many times and others in the course of this paper.

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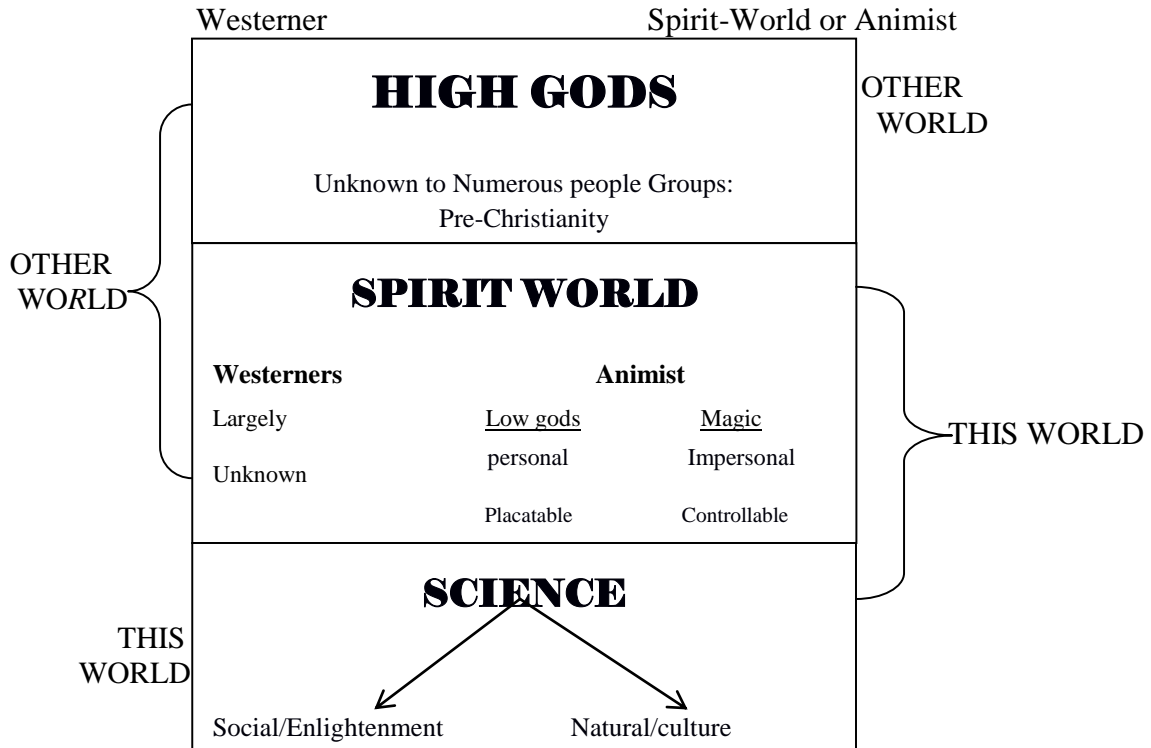
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Appendix A



Western and Animistic Perception of the World (Adapted from Hiebert, 1976), fig 2

Major Differences between Accommodation and Inculturation taken from Louis Luzbetak, S.V.D., The Church and Cultures: New Perspective in Missiological Anthropology, 82-84. (fig, 4)

	ACCOMMODATION	INCULTURATION
Primary agent with chief responsibility for initiative and action	The proclaimers of the Gospel (missionaries, the sending of the universal church)	The Christian cultural Community

Goal	The planting of a local church as an extension of the universal Church.	The penetration of the Gospel message into, and its integration with, the community's culture as a single system of belief, values and behavior, making the Gospel message generative and creative with the culture (called also as the 'evangelization of culture')
Chief Processes	Diffusion. (Translation by outsiders)	Integration. (The blending of the Gospel message with the rest of the culture by insiders)
Depth	Generally superficial and haphazard. Understanding of culture is very limited	Holistic. Based on a good understanding of the nature, structure and dynamics of the Culture.
Justification	Viewed as a concession and privilege granted to a 'mission' church by sending or universal church	Viewed as a necessity and a right to express one's faith in terms of one's own culture.
Beneficiaries	Still 'immature' local churches	Every cultural community
Emphasis	Unity (with limited toleration of diversity).	Unity in diversity (with both unity and diversity considered
Approach	Practical sense of primary agent	Tripolar dialogue between the Gospel, the universal Church tradition, and the local culture. (Subject to judgment and correction of the communion of churches.)

Appendix B



Picture taken in Batanes, Banquet, Philippines; March 1, 2014. (Fig 1)



Picture taken at the Christian funeral rite in Bakun, Banquet, Philippines; September, 1, 2011. (fig 2)



La Trinidad, Bahol Flower Festival Celebration: Picture taken February 2016. (fig 3)

Annexes

Table of Growth of Roman Catholic Church

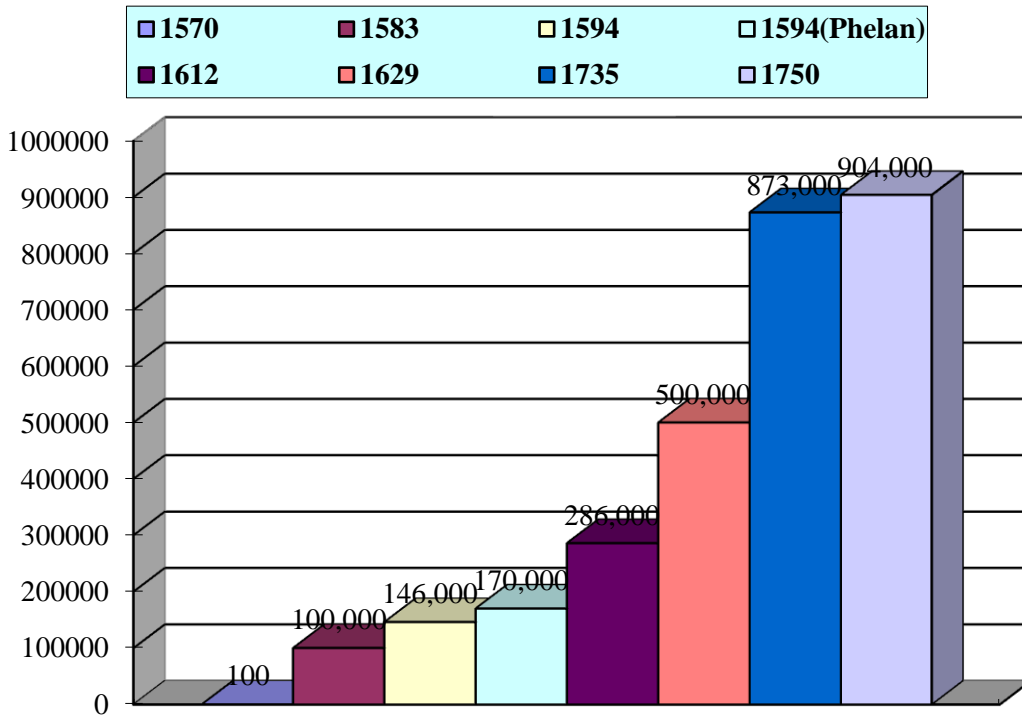
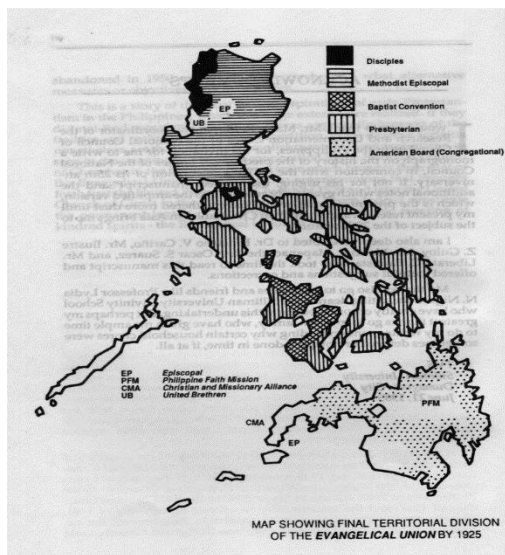


Fig 6

Geographical division of Protestant Churches in 1925¹



(fig 7)

The Map of the Philippines



¹The Methodists: limited their work to the provinces of Bulacan, Pampanga, Tarlac, Zambales, Nueva Ecija, and Pangasinan – all in Luzon, and in January of 1902, the Cagayan Valley on Luzon was included. The Presbyterians: province of Luzon south of Manila and shared work with the Baptists in the Visayas. The United Brethren: to the Ilocos provinces and la Union, and in January of 1902, the Bontoc, Lepanto and Abra regions were added to their territory. The City of Manila was regarded as open to all the missions. In January of 1902, the Congregationalists received the Island of Mindanao and promptly announced their willingness to divide the work there with other denominations. In 1905, the Christian and Missionary Alliance (which did not join the Union) assumed responsibility for the work begun in 1903 by two independent missionary couples in western Mindanao. Gowing, *Origin*, pp. 127, 128. See also, T. Valentino Sito, Jr. *Comity and Unity: Ardent Aspirations of Six Decades of Protestantism in the Philippines (1901-1961)* (Quezon City, Philippines: National Council of Churches in the Philippines, 1989), 6; 23-36.

The Map of Benguet in the Philippines(Fig, 8)



The Map of Buguis in Benguet where the studies was conducted

Ethnicity as of 2000^[8]

- █ Kankanaey: 141,434 (42.9%)
- █ Ibaloi: 95,968 (29.1%)
- █ Ilocano: 43,984



- (13.3%)
- █ Kalanguya: 12,147 (3.7%)
- █ Tagalog: 7,773 (2.4%)
- █ Others: 27,396 (8.3%)
- █ Other foreign ethnicity: 239 (0.1%)
- █ Not Reported: 575 (0.2%)

The Buguis is the home of the Kankana-eyes and its language is under the *Central Cordilleran* branch, which also includes Bontoc and Ifugao.