

Biblical and Theological Foundation of Inculturation

Andreas Koa^{1*}, Megawati Naibaho², Sergius Lay³, Martina Rosmaulina
Marbun⁴

¹ SMAK St.Lukas Olilit Timur, Indonesia

^{2,3,4} STP Dian Mandala Gunungsitoli Nias, Indonesia

andkoasyd@gmail.com^{1*}, carolinekym79@stpdianmandala.ac.id²,
giuslay.zone@stpdianmandala.ac.id³, martina.rosmar@stpdianmandala.ac.id⁴

Address: 28Q7+JH3, Sifnana, Tanimbar Sel., Tanimbar Islands Regency, Maluku

Author correspondence: andkoasyd@gmail.com

Abstract: *Inculturation is a relatively new issue. Inculturation related to the issues of ecumenism and interreligious dialogue on the practical level. The objectives of this research to explore the spirit of inculturation contained in the Bible and Church Documents. Then to understand that the process of inculturation is faced with many challenges and difficulties and has caused the Churches in Asia to address a crucial choice. This is also true for the Thailand and Indonesian Church. This research used of the descriptive and historical method of research to investigate and estimate the context of inculturation in on the bible and Church Documents. The findings of this research understand the ways and strategies for carrying out the inculturation process. The nation and the Church are also just beginning to look creatively at their relations with each other. Finally, the implications of this research all the spirit of inculturation will fertile ground for the process of faith in the Christian community. The need is also based on the tendencies of the people. When people look to their roots, they tend, for a time, to become conservative and exclusive.*

Keywords: *dialogue; ecumenism; inculturation; interreligious*

1. INTRODUCTION

The Christianity was introduced by missionary from different country. In this context, the faith is still shallow and weak. A glance at the Catholic Church around the world, after hundreds of years of its evangelization, shows that the Catholics are less than other religion. That means the percentage of Christians is less than other people believe in the world. Even though the number of Christians does not reflect all of reality, the ratio does testify that the mission of the church still has much to do. The mission is the ultimate goal of the Church on her pilgrimage to the Kingdom of God. Pope Paul the VI says: "We wish to confirm once more that the task of evangelizing all people constitutes the essential mission of the Church...Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize" (Pope Paul VI, 1993, no. 14). From this view, we understand that to evangelize is to evangelize the cultures. Pope John Paul II confirms this when he refers to inculturation as a means of mission: "Through inculturation the Church makes the gospel incarnate in different cultures and the same time introduces peoples, together with their cultures, into her community" (Pope Paul VI, 1993, no. 20).

Christianity in Asia as well as in Indonesia are still garbed by its Western appearance rather than being indigenous. Therefore, “today there is a re-awakening of the Asian awareness in many Christians of this continent. The Church in Asia feels the need of affirming their identity as Asian identity” (Fitzpatrick, 1933, p. 116). It is truly a good occasion for the Asian Church, by way of inculturation, to “bring the power of the Gospel into very heart of culture and cultures.” On the Gospel of Mark mention that through the sacraments of baptism and confirmation, every Christian is called to “go out to the whole world and proclaim the Good News to all creation” (Mk 16:15) (Pope John Paul II, 1979, no. 20). The Church aware that the process of carry out the command of Jesus Christ is truly a difficult task.

It has met the challenges and confrontations between faith and cultures throughout the vicissitudes of history. Hence, once again, the Church’s earnest shout should be responded to, generously, by believers, especially by the priest, in so far he is a leader of the Christian community. Indeed, “in the work of proclaiming the Gospel, priests are called upon at ordination to be shepherds of the flock, preachers of the good news of salvation and ministers of the sacraments” (John Paul II, 1999, no. 43). The question then arises as to how a diocesan priest in Thailand and Indonesia can attempt to enculturate the faith. The problem is made more complex given the present state of Asian society, and given that most Asian society are not Christians.

This research is about inculturation. Inculturation is a way of proclaiming the Good News. The research is significant because it shows us a new way of doing mission and of being Church with the dialogue with the cultures of people. It can help the Church to devise strategies for responding to the signs of time, and for the inculturation of faith. Inculturation is the recommendation of the Federation of Asian Bishops’ Conferences (FABC). The challenge in Asia is that the Church must become more Asian on all levels of its being. Therefore, this study is significant in that it serves as a response to the call of the Asian Bishops to evangelize the local cultures and to integrate them into the life of the peoples. The culture is defined as “that complex whole which includes knowledge, beliefs, art, moral, law, custom, and any other capabilities and habits acquired by man as a member of society” (May, 2003, p. 58). Thus, culture “is the way of life of a people. It is the sum total of all those ways of doing things, of thinking about things, of feeling about things, of believing, that make up the life of a group of people” (Fitzpatrick, 1933, p. 28).

Based on the meaning of the culture, the researcher describes term of inculturation is “a relatively new word in the official discourse of the Church,” and understood as “the integration of cultures with the Christian faith. Provided the spirit and message of the gospel laid down and further developed in the (faith) tradition of the Church are maintained, each culture ought to have the right to develop its own form and formulation of faith” (Amaladoss, 1988, p. 118). Furthermore, Amaladoss underlined the meaning of the “Inculturation is the incarnation of Christian life and the Christian message in a particular context, in such a way that this experience not only finds expression through elements proper to the culture in question...but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about “a new creation” (Amaladoss, 1988, p. 134).

Cardinal Ratzinger preferred the word “inter-culturality” to “inculturation”; he aimed at a meeting of a new culture with the Gospel. Thomas Menamparampil, after analyzing the context of the triangular interaction: enculturation-acculturation-inculturation, defined “inculturation is the process which makes the message of Christ penetrate a socio-cultural ambient, promoting its genius and values” (Menamparampil, 1997, p. 35). The brief definition of the inculturation is the incarnation of the Gospel message in autochthonous cultures and, at the same time, the introduction of those cultures into the life of the Church. In this research, the definition offered by Gomez is relevant which determine as “the process of inculturation can be defined as the Church’s effort to have Christ’s message penetrate in a determined socio-cultural milieu, inviting it to grow according to its own values as long as they are compatible with the Gospel” (Gomez, 1995, p. 19). Furthermore, he underlined the important meaning about inculturation practices that “Inculturation does not demand rejecting one’s original culture... like it or not, we are all sons/daughters of one culture and of concrete circumstances that will always permeate us, like a smell impossible to remove once and for all” (Gomez, 1995, p. 77).

2. METHODOLOGY

This study makes use of the descriptive and historical method of research to investigate and estimate the context of inculturation in Thailand and Indonesia. The entire work is based upon library research, Church Documents on Inculturation, as well as several books and the researcher’s reflection.

3. RESULTS AND DISCUSSION

Inculturation in the Bible

In this section, the way that inculturation is present in the Bible will be reflected on and analyzed. Also, the teachings of the Church, and the reflections of theologians about inculturation will be presented and analyzed. On the Old Testament mention by Jesús Alvarez Gómez has written that, Yahweh had revealed to Abraham, our father in the faith, that all nations would be blessed in him, a promise repeated on various occasion (Gomez, 1995, p. 29). We can say that the above quotation does not refer to an inculturation of God. God does not need to be inculturated. God is Lord of all. The inculturation we refer to is an inculturation of the human understanding, and theologizing, about God. It is only when a new theology has been developed that new, inculturated, ways of celebrating can be created. The new ways of worship are the celebration of the peoples' new understanding of who God is for them (Kronenfeld, 2017, p. 79).

The inculturation also discuss on the The New Testament. It was at this most opportune time that the Son of God became incarnate. At the very time when Judaism was being enriched by its encounter with Greek culture, Jesus Christ came to transform all of humanity, including Judaism. A theology of inculturation can be based on the life of Jesus. The Church aware that the formation of the conscious become an essential part of the Church mission (Naibaho et al., 2023, p. 15). There are three mysteries in the life of Jesus that can be studied and analyzed.

a. The Redemptive Incarnation

The mystery of the incarnation is very concrete: God Himself voluntarily received the routine circumstances of human beings in the historical background of one country. Jesus of Nazareth is an Israelite by race, by education and by so many relations. "The mystery of the redemptive incarnation is the primary motive and exemplary model for a true inculturation of the Gospel" (Dhavamony, 1997, p. 94). This mystery is so strange to the human mind that the first heresies in the Church did not deny the Godhood but denied the Humanity of Jesus. Examples are Arianism and Docetism. Saint Paul described the Incarnation as a '*kenosis*' in the Letter to the Philippians: "...though being divine in nature, he did not claim in fact equality with God, but emptied himself, taking on the nature of a servant, made in human likeness, and in his appearance found as a man." (Phil 2: 6-7). Thus, the inculturation of the Gospel comes out of the incarnation of the divine Word. Pope Paul VI expressed the following words, "what matters is to evangelize man's culture and cultures by applying a thin veneer, but in a vital way, in depth and right to their very roots" (Pope Paul VI, 1993, no. 20).

b. Death and Resurrection

The parable of “The seed growing by itself,” in Mark 4:26-29 should be completed by the parable, “The grain dies,” in John 12:24. “Truly, I say to you, unless the grain of wheat falls to the earth and dies, it remains alone; but if it dies, it produces much fruit.” The *kenosis* of Jesus leads, in a radical way, to the Cross. God’s silence during the Passion cannot be understood until Jesus rose from death to life. The death and resurrection of Jesus is a model for the Church in the process of mission (Dhavamony, 1997, p. 96). By anticipating the death and the resurrection of Jesus, the Church should rediscover and purify herself to become the credible sign in the process of inculturation. It is similar to Jesus accepting the Cross before He resurrected in glory.

c. The Role of the Holy Spirit

Holy Spirit like fire for the process of “evangelization” (Pope Paul VI, 1993, no. 75). The Holy Spirit like an agent of incarnation. From the life of Jesus Christ narrated that he was conceived by the Holy Spirit and baptized with the Spirit’s. The Holy Spirit was the enabling command and sense on Jesus’s ministry. The incarnation and redemption of Jesus Christ truly lead by the Holy Spirit. And he bequeathed on his disciples and said, “Receive the Holy Spirit” (Jn 20.22 and Acts 2). The Church is the body of Christ, perpetuating the redemptive incarnation in the world. The presence of the Holy Spirit is the presence of Christ (Dhavamony, 1997, p. 105).

The New Testament is the foundation of and for inculturation in the Church. It can be said thus, not only because Jesus incarnated in one culture, but the Holy Spirit continues to work in cultures. The presence and action of the Holy Spirit before the Incarnation and the climactic moment of Pentecost point always to Jesus and to the salvation he brings (John Paul II, 1999, no. 16). Therefore, the Christians will have trust on the power of Holy Spirit guided the Church. The Holy Spirit is the primary agent of inculturation because the Holy Spirit still continues to guide the Church on communicating the Gospel to peoples of different cultures, mutually enriching and being enriched by them (Dhavamony, 1997, p. 106).

Inculturation in the Teachings of the Church.

a. The Documents of the Second Vatican Council

1) Gaudium et Spes

On the *Gaudium et Spes* mention that “Indeed, nothing genuinely human fails to raise an echo in their hearts ” (Vatican II, 2011, no. 1). This document pursues to expound to everybody how the situation of the people, especially who are poor and suffering conceives of the presence and activity of the Church in the world today. *Gaudium et Spes* does not directly speak of inculturation, but it prepares the way for it, when it discusses the relation of the Church to cultures. It states the destiny of man is relating to God’s salvation through the Church. “For the human person deserves to be preserved; human society deserves to be renewed” (Vatican II, 2011, no. 3).

No one is an island, to live is to live with one another, little by little, the community emerges with all its particularity. There are many ties between the message of salvation and human culture. For God, revealing himself to his people to the point out His full manifestation (Vatican II, 2011, no. 58). What is the nature of this relationship; how does the transcendent character of faith continue; and in what sense can culture be said to enjoy an “independence” of its own? This question was answer by Fitzpatrick who underlined that culture has a significant meaning for the growth of the faith. Human being as part of their own history and culture (Fitzpatrick, 1933, p. 170).

God’s assurance to Abraham began a long grounding for the Jews. God’s salvation began in a people, a race. But God did not intend it to stay there. God intended that the Jews would be an instrument of God’s salvation of the world. They were to be a light for the Gentiles. The view of their exclusiveness barred that from happening (Shorter, 1988, pp. 116–117). The Bible into Greek introduced the word of God into a world that had been closed to it and caused, under divine inspiration, an enrichment of the Scriptures.

2) Ad Gentes

Vatican Council II open freely for all Christians discerned obviously that every religion has a duty to humanize every culture to a human form. But to fulfill this duty, religions must purify themselves to eliminate the inhuman elements present in their tradition. By good will, the Church “wishes to speak to all men in order to shed light on the mystery of man and to cooperate in finding the solution to the outstanding problems of our time” (Vatican II, 1965, no. 10). In order the people of God has good attitude, they need formation of their conscience (Naibaho et al., 2024, p. 38). *Ad Gentes* also alerts and reminds the missionaries: “By this manner of acting, every appearance of syncretism and

false particularism will be excluded, and Christian life will be accommodated to the genius and the dispositions of each culture” (Vatican II, 1965, no. 22). The decree identifies the legitimacy of diversity in the Church and makes of inculturation a program calling for “a more profound adaptation” (Vatican II, 1965, no. 58).

The Word of God is likened to a seed, which needs to be watered with divine dew so that it sprouts in good soil. This metaphor is likened to Jesus who uses the customs and traditions of society, namely from wisdom and learning. This can contribute to understanding what determines the Christian life (Vatican II, 1965, no. 22). The decree recommended that the mystery of the incarnation is a model for the inculturation of the Church in diverse cultures. It is a preliminary point for the theology of inculturation that will be developed by post-Vatican Synods and by the Popes (Shorter, 1988, p. 199).

b. Papal Documents

1) *Ecclesiam Suam*

Ecclesiam Suam as an encyclical letter of Pope Paul VI indicated the purpose why the Church need carry out its mission in the contemporary world: “It is to all the Church has her roots deep in mankind that she is part of it, that she draws her members from it, that she receives from it precious treasures of culture” (Paul VI, 1964, no. 26). Particularly in chapter three, Pope Paul VI emphasized that dialogue is the method to do mission in the world today: “The Church should enter into dialogue with the world in which it exists and labors.

The Church has something to say; the Church has a message to deliver; the Church has a communication to offer” (Paul VI, 1964, no. 65). The encyclical uses the term “dialogue of salvation” to express the significant part that it plays in the evangelization of cultures and in other religions. On the present time, our dialogue should begin again toward whom it is directed, should take the initiative (Paul VI, 1964, no. 77). Hence, Pope Paul VI commenced the path of dialogue as a central for inculturation of the Gospel in our present time.

2) *Evangelii Nuntiandi*

This exhortation is an essential document for evangelization. It stretches a new direction to the evangelization doings of the Church. Pope Paul VI underlined that “evangelization of culture” going a step further about “promoting cultural progress” by the Church (Gomez, 1995, p. 22). The question he posted that, Why the Church requires to do the evangelization

of culture? Based on this question, Pope Paul VI comments, “Therefore every effort must be made to ensure a full evangelization of culture, or more correctly of cultures. They have to be regenerated by an encounter with the Gospel. But this encounter will not take place if the Gospel is not proclaimed (Pope Paul VI, 1993, no. 20).

Furthermore, he described that the culture is the soil for evangelizing, “for this reason evangelization requires a message which is explicit, adapted to varying situations, and constantly related to the right and obligations of each individual, to family life” (Pope Paul VI, 1993, no. 29). The process on evangelization loses much of its force and effectiveness if it does not take the important aspect of culture into consideration. It is because the people to whom Gospel is addressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask. All the mission activity does not have an impact on their concrete life” (Pope Paul VI, 1993, no. 63).

Besides the duty of evangelization of the Universal Church, the Pope also entrusted this mission to the local Church. “In the mind of the Lord the Church is universal by vocation and mission, but when she puts down her roots in a variety of cultural, social and human terrains, she takes on different external expressions and appearances in each part of the world” (Pope Paul VI, 1993, no. 62). Thus, many the local Conferences of Bishops have begun studying the pastoral program, which is more appropriate for their own Churches. This term recognized as an inculturation.

3) *Catechesi Tradendae*

The term “inculturation” was mentioned explicitly in “*Catechesi Tradendae*” with the meaning that “it is a neologism, the term acculturation or inculturation actually articulates one of the components of the pronounced mystery of the incarnation” (Pope John Paul II, 1979, no. 9). The encounter between Gospel and culture is pronounced as that of Jesus with His people, “the Gospel message cannot be isolated from the culture in which it was first inserted nor from the cultures in which it has already been expressed down the centuries” (Dhavamony, 1997, p. 117). Consequently, the process of inculturation is equal to incarnation.

On his journey to African lands in the year of 1982, Pope Paul II once again acknowledged the principle of incarnation that, “The Gospel of Christ, the Incarnate Word finds its home along the path of culture and from this path it continues to offer its message of salvation and eternal life” (Pope John Paul II, 1979, no. 67). Catechesis in our time also brings the sound of inculturation of the Gospel, because “true catechesis eventually enriches these cultures by helping them to go beyond the defective or even inhuman

features in them, and by communicating to their legitimate values the fullness of Christ”(Pope John Paul II, 1979, no. 53).

4) Redemptoris Missio

John Paul II's more than any other Pope, his teaching on inculturation mention on Redemptoris Missio develops a presentation of inculturation systematically. Pope John Paul II began with a definition inculturation that is “means the intimate transformation of authentic cultural values through their integration in Christianity and the insertion of Christianity in the various human cultures” (Pope John Paul II, 1990, no. 52).

He distinguished that the process of inculturation has three stages. Firstly, In order to meet the need people of God, the Church must introduce the Gospel in different cultures and at the same time introduces peoples, together with their cultures into her own community. Secondly, the Church must transmits the spirit of the Gospel with the value hold by the people of God. Thirdly, the Church taking the good elements of the Gospel which already exist in the daily life of the people transmitted by their culture. So that, the Church renewed the Gospel value from within (Pope John Paul II, 1990, no. 52). This are the Church methods in carrying the good news to the people of God. The Church has to examine more deeply her own identity and to bear witness to the fullness of Revelation which she has received for the good of all (Pope John Paul II, 1990, no. 56).

The encyclical suggests method of doing the process of inculturation. Firstly, all the missionaries who come from other churches and countries, require to immerse themselves in the culture of people of God. They should interchange beyond their own culture. Secondly, the ecclesial communities must rooted on the Gospel and gradually be able to express their Christian experience. The community should holds the traditions values in harmony with faith itself. Thirdly, this is the most important to be aware that, inculturation must involve the whole people of God” (Pope John Paul II, 1990, nos. 53-54). Fourthly, the community' faith should rooted in the Trinitarian. This also clearly mention by the Church that, “As Christ sent forth his apostles in the name of the Father and of the Son and of the Holy Spirit, so too, renewing that same mandate, I extend to all of you my apostolic blessing, in the name of the same Most Holy Trinity” (Pope John Paul II, 1990, no. 92). Therefore, inculturation is a new way of doing evangelization, and it is one of the three pastoral strategies for today's mission. In other words, the inculturation, dialogue and liberation are the way of the Church proclaim the good news of God. FABC stressed that,

“Inculturation is the concrete form of the covenant between God and men and women here and now” (Shorter, 1988, p. 72).

5) Ecclesia in Asia

The universal Church recognized that the Church in Asia is a cradle of all the great religions such as Hinduism, Buddhism, Islam and Christianity. The Church of Asia consider that Jesus Christ is an Asian, the Catholics today are less than three percent of the total population of Asia, after two thousand years of proclaiming the Good News. Is this because of a failure of Christ’s followers, or an inadequacy of the Gospel? No one can answer this question. We do know that,

The split between the Gospel and culture is without a doubt the drama of our time, just as it was of other times. Therefore every effort must be made to ensure a full evangelization of the culture itself. The cultures need to be regenerated by an encounter with the Gospel, but this will only happen if the Gospel is proclaimed, somehow” (Pope Paul VI, 1993, no. 21).

Pope John Paul II wrote this exhortation consciously focusing on the needs of evangelization in Asia. In chapter four, he conferred the essential to practice inculturation as a new instrument of evangelization. Furthermore, he proposed there were four aspects of inculturation such as: the manner, the challenges, the methods and the fields of inculturation. Firstly, the manner of inculturation is to create a respect to the positive values of the cultures of Asia. “In the process of encountering the world's different cultures, the Church not only transmits her truths and values and renews cultures from within, but she also takes from the various cultures the positive elements already found in them”(John Paul II, 1999, no. 21). Secondly, the challenges of inculturation were presented, “in fact, the effort to share the gift of faith in Jesus as the only Savior is fraught with philosophical, cultural and theological difficulties, especially in light of the beliefs of Asia's great religions, deeply intertwined with cultural values and specific world views”(John Paul II, 1999, no. 20). In other word, inculturation “has a special urgency today in the multi-ethnic, multi-religious and multi-cultural situation of Asia, where Christianity is still too often seen as foreign” (John Paul II, 1999, no. 21).

Thirdly, the exhortation obtainable several methods that can be used in the ongoing method of inculturation. A abundant dialogue, concerning the cultural and religious values, can be carried on with different people. Mutual exercises of prayer, fasting, and various forms of asceticism can be done. These practices are apprehended in high esteems by Asian

peoples (John Paul II, 1999, no. 23). Their exercise in common can create a feeling of harmony with one another, and the Omnipotence of their religions (FABC, 1997, p. 12).

Fourthly, the exhortation declared several fields, or areas, that can be used in the process of inculturation. All of this fields has influence one another, and can also fertilize and preserve the traditions and cultures in Asia. For example, the liturgy which is the source and summit of all Christian life. In this sense, the Scriptures are important as a means of passing on the message of salvation to the peoples of Asia. All values mentioned on the scriptures as a means of preserving and communicating religious experiences (Aghiorgoussis, 1999, p. 47).

The process of shared the gospel values carried by all members of the Church. The agents of key element in inculturation is the formation of evangelizers, which includes the bishops, the other clergy, the religious and the laity. Pope John Paul II emphasized that, "The role of the laity is of paramount importance...in collaboration with the bishops, clergy and religious, by infusing the "mind of Christ" into the mentality, customs, laws and structures of the secular world in which they live" (John Paul II, 1999, p. 22). Thus, the exhortation recommences and concretizes the problems that were imparted in the encyclical "*Redemptoris Missio*," especially for the Church in Asia. Therefore, the "Balanced and comprehensive approach to mission on the church in Asia must find and pursue today" (Senior & Stuhlmueeller, 1989, p. 92).

The Formation of the Laity to Become Agents of Inculturation

The Church always be aware that herself like a home for all. For example, for the Church, particularly the Church in Asia, the third millennium is the century of the laity, because the entire majority of Christians are lay people. Hence, the Church's mindful the important formation and collaboration with the laity.

Since the inculturation of the Gospel involves the entire People of God, the role of the laity is of paramount importance. It is they above all who are called to transform society, in collaboration with the bishops, clergy and religious, by infusing the "mind of Christ" into the mentality, customs, laws and structures of the secular world in which they live. A wider inculturation of the Gospel at every level of society in Asia will depend greatly on the appropriate formation which the local Churches succeed in giving to the laity (John Paul II, 1999, no. 22).

The Church acknowledge the significant contribution of the laity to the process of “sharing a common dignity as members from their regeneration in Christ, having the same filial grace and the same vocation to perfection, possessing in common one salvation, one hope and one undivided charity” (Vatican II, 2006, no. 32). The laity are equivalent dignity with the clergy before God and Church. The laity are not simply the purpose of evangelization. The laity is an evangelizer in her/his own vocation (Menampampil, 1997, p. 76). Through these aims, the Congregation for the Clergy has trained the priest in order to “the most important and basic pastoral challenge facing the priest in the parish is to bring the faithful to a consistent spiritual life based on the principles of Christian doctrine as lived and showed by the Saints. Pastoral planning must give priority to this essential aspect of all pastoral action” (Gula, 2004, p. 109).

Thus, the Church needs to trust the laity, and entrust the mission work of the Church to them. By working together with the laity, they will support the parish involvements. Just as Jesus prepared and sent out his followers to proclaim the Good News, the mission of the Church will flourish where the priest as shepherd and the laity are close collaborators. This collaboration will give a strong witness inside the Church as well with non-Christians. Doni Ola said that the laity, especially the youth need the formation of the Christian character (Ola et al., 2024, p. 525).

The Church leaders needs to encourage the laity to preserve and develop organizations such as Catholic action, and to create new ones, where needed. Before the Church handed down the special responsibility to the laity, the Church leader must train them in Catholic faith and formation of conscious (Naibaho et al., 2024, p. 37). The laity formed in a group, with the encouragement of their priests or religious women. They advise young ladies who are anticipating avoiding the abortion or other sins.

As a main agent of inculturation in the parish community, he needs to pay attention to the religious education, so that it reflects on culture. This requires an ongoing training of the catechists, regular meetings, and retreats. He needs to encourage them in their efforts in the liturgy. In all of this, the priest is both influencing and being influenced by the power of the Holy Spirit.

4. CONCLUSION

This research become This research provides knowledge that can enrich insight into the teachings of inculturation in the Catholic Church, especially based on the Holy Scriptures and Church documents. This research found the new way of being Church acceding to the culture of the people of God. The Church involves both the priest and the lay people working together. In doing pastoral ministry on the spirit inculturation. They rediscover identity as the follower of Christ who are a servant to mankind. In collaborating with the laity especially on process of inculturation, the Church will flourish through practices the prophetic role, and becomes the witness of Jesus among his brothers and sisters. The teachings of the Church on inculturation become spiritual in proclaiming good news to the faithful. This enthusiasm and collaboration form a strong foundation for all member of the Church. All different vocation on the Church will have equal participation to the new way of proclaiming the Gospel through inculturation.

REFERENCES

- Aghiorgoussis, M. (1999). *In the Image of God: Studies in Scripture, Theology, and Community*. Holy Cross Orthodox Press.
- Amaladoss, M. (1988). *Foreign Mission Today*. East Asian Pastoral Review, 25.
- Dhavamony, M. (1997). *Christian Theology of Inculturation*. Editrice Pontificia Universita Gregoriana.
- FABC. (1997). *Evangelization in Asia Today*. In G. R. and C. G. Arevalo (Ed.), *For All the Peoples of Asia, Volume I* (p. 19). Claretian Publications.
- Fitzpatrick, J. P. (1933). *One Church Many Cultures: The Challenge of Diversity*. Sheed & Ward.
- Gomez, J. A. (1995). *Inculturation and Religious Life*. Claretian Publications.
- Gula, R. M. (2004). *Morality and Spirituality*. In J. Keating (Ed.), *Spirituality and Moral Theology: Essays from a Pastoral Perspective*. Paulist Press.
- John Paul II. (1999). *Apostolic Exhortation: Ecclesia in Asia*. Daughters of Saint Paul.
- Kronenfeld, D. B. (2017). *Culture as a System: How We Know the Meaning and Significance of What We Do and Say* (D. B. Kronenfeld (Ed.)). Routledge.
- May, W. E. (2003). *Virtue and Our Moral Life, An Introduction to Moral Theology: Second Edition*. Huntington, June 20.
- Menamparampil, T. (1997). *Thoughts on Evangelization*. St Pauls.

- Naibaho, M., Ola, D. D., & Den, F. (2024). Internalisasi Etika: Menjadikan Hidup, Bukan Hanya Sekedar Hidup. *Jurnal Budi Pekerti Agama Kristen Dan Katolik*, 2(1), 33–43.
- Naibaho, M., Sarumaha, P. N., & Obe, A. P. (2023). Keadaan Suara Hati dalam Mengambil Suatu Keputusan. *Magistra Jurnal Pendidikan Kateketik-Pastoral*, I(1), 11–30. <https://doi.org/doi.org/10.62200/magistra.v1i1.42>
- Ola, D. D., Naibaho, M., & Yesse, B. S. (2024). Proses Penanaman Nilai-Nilai Moral Kristiani Melalui Kegiatan Ekstrakurikuler di Asrama Putri St. Anna Gunungsitoli dan Asrama Putri Bintang Laut Teluk Dalam. *DIDAKTIKA: Jurnal Kependidikan*, XIII(1), 523–532. <https://doi.org/https://doi.org/10.58230/27454312.389>
- Paul VI. (1964). *Paths of the Church, Encyclical Letter of Pope Paul VI Ecclesiam Suam*. Harmony Media Inc.
- Pope John Paul II. (1979). *Apostolic Exhortation Catechesi Tradendae on Catechesis in Our Time* (p. no.5). St. Peter's.
- Pope John Paul II. (1990). *Redemptoris Missio On the Permanent Validity of the Church's Missionary Mandate*. St. Peters'.
- Pope Paul VI. (1993). *Apostolic Exhortation: Evangelii Nuntiandi. Daughters of St.Paul*.
- Senior, D., & StuhlmueLLer, C. (Eds.). (1989). *The Biblical Foundations for Missions*. Orbis Books.
- Shorter, A. (1988). *Toward a Theology of Inculturation*. Orbis Books.
- Vatican II. (1965). *Ad Gentes Divinitus: Decree on the Church Missionary Activity* (). In Welc, p. no. 2). Harmony Media Inc.
- Vatican II. (2006). *Dogmatic Constitution on the Church in the Modern World Lumen Gentium*. In Austin Flannery. ed. *Vatican Council II: The Conciliar and Post Conciliar Documents New Revised Edition*. Paulines.
- Vatican II. (2011). *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*. In M. M. James H. Kroeger (Ed.), *Documents of Vatican Council II* (p. no. 12). Paulines.