

3. Leaders must be encouraged to have the good of the citizens at heart. They must therefore be willing to implement policies that would promote the wellbeing of the masses.
4. The Church therefore should be the conscience of the civil rulers. She must support and encourage her members to participate in politics in order to promote the gospel of peace, tranquility and progress rather than being sidelined, threatened and made to suffer non-Christian policies.
5. The youths are the hope of sustenance of every nation. The Church therefore owes it as a duty to support the government and to encourage the Government to create a friendly environment that would facilitate the development of their God-given talents.
6. The Church in her Social teachings has continued to stress on the need to respect human rights. Nowadays more than ever, avenues must be established to make this message resound in the Nation.
7. Agitations arise when people feel neglected and dejected. Forum must therefore be established to let the voices and opinions of citizens and groups in the Church and in the society be heard.
8. Care, hospitality, patriotism, etc. are attitudes of proper citizenry and Christian fellowship. For this reason, the onus lies on the Church to help the world inculcate these values for healthy living and for the sake of the kingdom.
9. Culture does not exist in isolation; inculturation has therefore been adopted for proper dialogue and interaction between Christianity and African culture. As such, values as 'sense of sacred', 'indispensability of family', 'love and respect for human life', 'belief in the existence of a spiritual bond',

'solidarity and community life' which are communicated through the culture must be promoted with the gospel.

10. African culture created a friendly atmosphere and fertile ground which aided a quick sprouting of the Christian faith in the continent. Hence, caution must be applied not to condemn everything emanating from Africa as barbaric, especially the cultural values. To this, we propose that objective inculturation be applied.
11. The Church in her missionary activities, tell of the many challenges posed by African Culture. Cultures define a people; in fact, the definition of *Culture* as a people's way of life implies that discussing a culture is tantamount to discussing 'a people'. Bearing this in mind, it must therefore be understood that African culture on the whole has a major role to play in the development of faith among the Christians; and that makes it indispensable.
12. Skepticism and fundamentalism impede proper interpretation and translation of Scriptural passages. However, the renewal in theology which was initiated by Vatican Council II had the doors opened to private and scholarly studies of the Sacred Scripture. This Sacred text belongs to the worshipping community; as such, the power of its interpretation lies with the ecclesial community (D. V. 10). It requires faith on the part of the reader for full apprehension of its message. Course must therefore be set to curb any tendency to *Sola Scriptura* by ensuring that every interpretation of the bible would be communal and ecclesial, through the Holy Spirit who inspires us and reveals hidden meanings of the Scripture to us even in our private study.
13. The Gospel of Jesus Christ is unchanging and needs to be communicated so to an ever changing African Society. The preacher who is himself a member of the society must be able

to deliver the Gospel message in its undiluted form. Aside the new approaches adopted for evangelization, every preacher must ward of all forms of sentimentalism in proclaiming the gospel. Most importantly, Christ must be made the centre of message and not the self.

14. Part of the challenges that oppose the Christian faith in African is the 'Belief in the Arts of Witchcraft'. Denial of its effects on the African person may be viewed as conscious absolute skepticism or blatant portrayal of ignorance because they are often manipulatively oriented to send fears down the spines of our people, including members of our Christian faith. Through proper catechesis, Maximum attention should be given to this reality, *witchcraft*; so as to unmask and dislodge the spiritual insecurity which it arouses; for "there is no course for fear for those who trust in the Lord" (Cf. Dan. 3, 18-19).

"Let Christ turn your natural optimism into Christian hope, your energy into moral virtue, your goodwill into genuine self sacrificing Love! This is the path you are called to take. This is the path to overcoming all that threatens hope, virtue and love in your lives and in your culture. In this way, your youth will be a gift to Jesus and to the world." (Homily of The Holy Father, Pope Francis at the closing mass for the sixth Asian Youth day on August 17, 2014). Today, it seems even most appropriate to be resounded in the hearts of men as the Church in proclaiming the Gospel, seeks out daily, a means of appropriating anything good, true and essential in all the cultures of the world.

Christ prayed 'that there may be one flock and one shepherd' (cf. Jn. 10:16). As we strive everyday in her mission to bring this prayer of Christ to fulfillment, may God's graces abide with us now and always; amen!

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