



---

**MISSION METHODS BY AFRICAN MISSIONARIES: ORIGINALITY,  
EFFICIENCY AND SUSTAINABILITY**

**REVD. FR. DR. FRANCIS ADEOLA ADEYEMI**

*Catholic Institute of West Africa, Port-Harcourt*

---

**ABSTRACT**

*The history of African Missionaries has been neglected in missionary historiography. The authors of early works dealing with mission history were nearly all Western missionaries, these authors convinced of the superiority of their way of life and of their belief systems they were imbued with an exaggerated view of the civilising influence they were supposed to have on indigenous populations. This resulted less interest in recording the history of African Missionaries. The aim of this paper therefore, is to give an appraisal of the mission methods employed by African missionaries in order to make them more original, efficient and sustainable. Thus, African missionaries would henceforth have the opportunity not only to speak for themselves but also to write for themselves. This paper also peruses at the original, efficient and sustainable ways for mission methods by African missionaries. This study finds that all Christians are enjoined to be missionaries based on the command of the Lord and Master himself – Jesus Christ, who stated that: “Go therefore, make disciples of all nations; baptize them in the name of the Father and of the son and of the Holy spirit and teach them to observe all the commands I gave you.” The paper finally made some recommendations.*

**Keywords:** *Mission, Methods, African Missionaries, Originality, Efficiency and Sustainability.*

---

**INTRODUCTION**

In a long while, the history of African Missionaries has been neglected in missionary historiography. The reasons for this lack of interest are easy to

understand. The authors of early works dealing with mission history were nearly all Western missionaries. Convinced of the superiority of their way of life and of their belief systems they were imbued with an exaggerated view of the civilising influence they were supposed to have on indigenous populations.

Western missionaries believed, the mission would never have existed and if they were to leave, it would immediately disintegrate. Another reason, stemming from the first, explains the unbalanced outlook of missionary historiography. It was essentially based on the reports which Western missionaries sent to the heads of their religious congregations or to the missionary societies funding their work. The chronicles and accounts of journeys which missionaries sent to their religious orders provide another important source of information. Written by Europeans for Europeans, these documents were inevitably biased. Their main aim was to describe the work done by the missionaries and to justify the provision of supplementary funding. Reference to local pastoral helpers was infrequent and almost always anonymous.<sup>1</sup>

Those to whom the reports were addressed, the main object was appraisal of the deeds of the men and women who had been sent to the ends of the earth to spread the gospel. The aim of this presentation therefore, is to give an appraisal of the mission methods employed by African missionaries in order to make them more original, efficient and sustainable.

Thus, African missionaries would henceforth have the opportunity not only to speak for themselves but also to write for themselves. African theology, which demonstrates greater respect for traditional culture, is at present being taught in the majority of theology faculties throughout the continent. Important developments equally affect religious historiography.<sup>2</sup>

Hence, in this presentation, the mission methods by African missionaries shall be examined against the backdrop of originality, efficiency and sustainability. This is because the Church in African must be alive and awake to its mission of integral salvation to be proclaimed and brought

---

<sup>1</sup> Kwame Bediako, *Christianity in Africa. The Renewal of a Non-Western Religion* (Edinburgh: Univerisity Press, 1995), 6

<sup>2</sup> Ibid., 7

about in the name of Jesus Christ which concerns all that touches the lives of people, their freedom, their dignity and potential for human life. This becomes more profound, urgent and expedient in a highly distressed and traumatized African continent.

### **The African Situation Today**

People need to have their spiritual, emotional and physical needs met. We are living in a crazy world today. 2Timothy 3:1 put this in perspective, “but know this, that in the last days perilous times will come.” I dare to say that perilous times are here already. More and more children are growing up in broken homes, unemployment is on the rise and Christians are sinking deeper into debt like never before. Many churchgoers are struggling to make ends meet in their everyday lives, and they feel the pinch of reality just like everyone else. Believers are not exempt from trials of the world. We are living in perilous and drastic times. Drastic times call for drastic measures.

Targeted small groups should be implemented in churches to be available to meet the needs in each believer’s life. Irrespective of Church size, each church can provide effective small group ministries and outreach services, even smaller Churches can have and should have specialized small groups. This momentum can then spread out beyond the walls of the church and be incorporated into the community where the Church serves. To the best of its ability, the Church’s mission can provide services, counseling and advice to those in need.

The role of African Missionaries in the life of the 21st-century believer is critical because it fills a void only the church can. If a car needs fixing, it is brought to the mechanic shop. If someone is sick, the health center or hospital is the best place to seek medical attention. Church is where people should go if they are in need of a “spiritual fix.” The Church is really a hospital for sinners and not an exclusive club for saints.

So why would someone want to attend Church? Regardless of what is said about churches, people expect that their life problems can be addressed in some fashion or form. With all the weight and pressures of their world

weighing down on their minds, people expect the church to provide Bible-based answers that no other institution can provide.

One of the greatest lesson of meeting the people's need was demonstrated when the Messiah fed the 4,000 (Mark 8:1-9). Jesus showed by His deeds the Church's purpose and function. He gave us the blueprint for successfully meeting the needs of the hearers. Before Jesus gave His sermon, He fed the "Churchcomers." They came to hear the Messiah, and after feeding them with physical food, He then gave them spiritual food for the soul. Both their physical and spiritual needs were met. This is the classical Jesus.<sup>3</sup>

Making a difference in people's everyday lives will benefit the African Missionaries as well as the community. When the Church in African is rooted deeply in its community, as its membership is operating as public servants, the Church will impact the lives of the people and the believers will fulfill the Messiah's mission on earth. Hence, the need for original, efficient and sustainable African missionary methods.

Reading from the book of Isaiah, Jesus read his and our mission statement, "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). The basic function of the African missionaries is to be involved in every facet of the life of the believer. Holding true to this mission, Christ looked at the needs of the people, provided it, and then begun to preach out the good deeds. The church today must live up to its true billing — meeting the needs of the people. Both the alcoholic and the poor should be able to receive assistance.<sup>4</sup>

Often times the thought about the future of the Church in Africa, is worrisome. We are living in a critical time never before experienced in the history of humankind, and the Church in Africa must respond to human's deepest needs. One question keeps coming to mind: "Who will be the next

---

<sup>3</sup> Jon Sobrino, *The True Church and the Poor* (New York: Orbis Books, 2012), 49

<sup>4</sup> Tokunbo Adeyemo, *The Church and Its Mandate for Social Change* (New York: Bruce Nicholis Publishers, 2016), 167.

generation of African missionaries in our Church throughout the future?" We need to bring the Church in Africa to a new level. Our current missionaries will be deceased or too old to lead a new century of believers. We are in desperate need of new and sound African missionaries to continue the Master's work.

In the final analysis, the Church in Africa must do away with all and any excuses and continue to prepare young men and women to be missionaries throughout the millennium. It is never too late for the right foundation to be laid for sound missionary methods that is original to Africa, efficient and sustainable. Paul sets the right tone in his letter to Titus 2:3-7 on this issue. All Church leaders should recruit more young men and women to serve in diverse capacities in the African mission methods. The responsibility of guiding the next wave of African missionaries weighs heavily on those in leadership positions now. In return, the challenge to prepare Christians for missionary work takes proper training and a willingness to accept a role in Church in order to face the many challenges ahead in the community. We must start to look deep within ourselves and arise to serve the needs of all people in the name of Christ. The time is closer until the coming of Jesus Christ and the African missionaries have much work to do. Now is the right time to become the Church Christ expects it to be.<sup>5</sup>

### **From Western to African Missionaries Methods**

The Church in Africa should develop its own particular forms of expression, as it tends towards an adaptive missiology and a pluralistic understanding of Christianity advocated by the present day African theology. In the nineteenth century, civilization meant different things to different people. Lavigerie almost never spoke of civilization and instead insisted in his instructions on the acceptance of cultural diversity and non-European ways as crucial to a missionary's central purpose.<sup>6</sup>

However, the praxis of the missionary enterprise in general turned out to be different and the ideal and vision of the missionary founders were not effectively implemented. Scientifically very important was Christian

---

<sup>5</sup> Terry Veling, *Practical Theology: On Earth as It is in Heaven* (New York: Orbit Books, 2010) 46

<sup>6</sup> William Carrey, *A History or Christianity in Africa* (Oxford Clarendon Press, 1996), 23

missionaries' pioneer work in African Languages. Unwritten local languages had to be learned and written before the difficult but vital task of religious instruction, and the preparation of religious texts could be undertaken.<sup>7</sup>

The first generation of Catholic missionaries in different parts of the African continent met the expectations of their founder. Some White Fathers became great scholars and outstanding linguists and their linguistic work laid a solid foundation for all missionaries who came after.<sup>8</sup> The teaching of literacy was also a concern of the White Fathers mission. By producing alphabet sheets, word lists and grammars, later full-scale dictionaries, textbooks and manuals, translations of portions of the gospels and later of the whole New Testament.<sup>9</sup>

African missionaries helped to create the pre-conditions for the building up of the literary tradition and the written literary language. African missionaries of all denominations spent many years exploring local African languages and translating portions of the Bible, Prayers and Hymns into African languages. It is impossible to overestimate the importance of the Bible in African society.

Missionaries supplied the vernacular African languages with a written form and provided the beginnings of a translated literature. The missionary translators naturally began with biblical literature, the Gospel of Mark being often the first choice. The publication of the Bible in full or in part, and Bunyan's *Pilgrim's Progress* from This World to that which is to come in British Africa, were usually the first major publications in most African languages and in many cases the Bible remained for a long time the only publication that people could read in their mother tongue.<sup>10</sup>

Vast literacy campaigns were based on the translated portions of the Bible. Ability to read a gospel used to be a requirement for baptism nearly all African languages had first to be reduced to writing before translation and

---

<sup>7</sup> Ibid., 24

<sup>8</sup> Ibid., 26

<sup>9</sup> Edward Bernan, *African Reactions to Missionary Education* (London: Teachers College Press, 1975),41

<sup>10</sup> Ibid., 43

publication of the Scriptures could be made. This aspect of the missionary work, the reduction of a number of African languages into a written form, the translation of the Bible, hymn- books and prayer-books into Swahili and other East, West and South African languages and the instruction in reading and writing which went with the work of conversion, has in the long run proved to be just as important as the conversion itself.<sup>11</sup>

This concern for African languages developed by both African Catholic and Protestant missionaries laid the foundations for literature in African languages reduced into written form. Christianization went with reading and writing, with the rise of African literatures. In this aspect the missionary work proved to be a truly creative force within the history of the African peoples and societies, transforming their lives materially and mentally perhaps more radically than any other impact before or after and perhaps more deeply than Africans themselves had imagined and realized at that time. The consequences of missionary activities were manifold. Missionary education has generated a great deal of debate. Early missions schools grew out of the desire to spread the gospel. Conversion and education or training went hand in hand.

In winning of converts, a heavy religious emphasis was common to all mission schools. They established schools because education was deemed indispensable to their aim, but always placed religion at the forefront of the school curriculum. Most missions provided only basic education to ensure the inculcation of proper Christian principles and enable Africans attending the mission schools to become good Christians. Denominational rivalry was closely connected with school expansion, each denomination founded its own school system. Africans were thus provided with several educational options.

Missionary domination of the education system was characteristic of all colonized areas, except in Francophone Africa. Cultural contacts with the West were no doubt led by the missions and were defined above all by their intention to transform African societies. Missionaries, who were themselves products of the Western Christian civilization, carried with

---

<sup>11</sup> Ibid., 44

them their cultural values and had little doubt about the superiority of their culture. They took from it its conventional features, building churches and schools in the European style and imposing the habits and ethos of the Western Christian civilization on their converts.<sup>12</sup>

In Christian mission stations, which served sometimes as a refuge for freed slaves, with their own schools, churches, hospitals, stores, and plantations, missionaries exercised a strong superintendence over the moral lives of their converts, banning polygamy, dancing, singing, ancestor-worship and many other customs. Settlements established in different regions of Africa by White Fathers and other Roman Catholic or Protestant missions were actively developed as self-supporting economic communities, where the virtues of hard work might be learnt alongside protection from the temptations, such as polygamy and many customs associated with traditional life and religion.

The forms of religious service missionaries used, though translated into African languages, were reproductions of the liturgy of their home Church, replete with hymns. A Christian, became “one who abandoned the customs”. Missionaries carried with themselves their cultural values which determined the form of education provided. Both White Fathers and Protestant missionaries hoped that in providing education they would also be able to form Christian character. The schools they established were often boarding schools because missionaries believed that in an atmosphere of the boarding school far removed from the traditional cultural influences of their homes, new converts would more easily give up all or most of their traditions.<sup>13</sup>

The school system promoted Western values and desires. Missionary schoolmasters provided a total culture pattern, including church attendance, Christian morality, table manners, etc. All this led to the segregation and alienation of converts from their families and their societies. The education provided by the missionaries had the effect of detribalizing their African converts, some missionaries believed that their

---

<sup>12</sup> Christopher Steed, *A History of the Church in Africa* (Cambridge: University Press 2000), 16

<sup>13</sup> *Ibid.*, 29



converts could become genuine Christians only if they became Europeanized and they were producing black Europeans.

Africans who attended the early mission schools became a new elite no longer able to identify completely with the traditional society. Sometimes the first converts came from among the lowest strata of traditional society or from among liberated slaves, however, their conversion secured them a new status often defined in terms of clothes school attendance and associations. At other times the ruler himself and the upper strata of the society embraced the Christian message. The missions here supported their work of conversion by establishing schools for the sons and daughters of chiefs.

For Africa the missionary movement represented the first and most important facet of Western contact Christianity provided access to a civilization and culture pattern which was bound to conquer African societies. The adoption of Christianity also meant acculturation into the world of Western civilization, ideas and technology, with Christianity went also Westernization Despite the instructions of the nineteenth-century missionary thinkers and theorists, Christian missionary enterprise was of prime importance in the Westernization of Africa.<sup>14</sup>

The impingement of Western cultural norms, lifestyles and beliefs rudely shattered African societies However Africans were not passive recipients. The process of Westernization and cultural exchange was shaped by their choices and needs. By deflecting or selectively absorbing Western influences, Africans themselves were instrumental in the formation of a new cultural synthesis. A new African élite educated in the mission schools and churches eventually started to challenge the missionary dominance of the mission churches and continued European dominance.

### **Necessity of African Missionary Methods**

The Church in Africa in this third millennium, faces a new challenge; less interest in the areas where it has traditionally been strong and

---

<sup>14</sup> Justine Ukpog, Teresa Okure, John Anyanwu, Godwin Okeke and Anacletus Odoemene (Eds.) *Evangelisation in Africa in the Third Millenium: Challenges and prospects* (proceedings of the first Theology Week of the Catholic Institute of West Africa, Port Harcourt) Port Harcourt: CIWA press, 1992

unprecedented growth in places that used to be thought far-flung and exotic. In response, the Church must figure out how to repackage its ancient message for the eyes of the African continent, open its understanding to new ways of being Catholic and being Church, and seriously dialogue with those of other religions who are now the friends and neighbours of a growing number of the world's Catholics.

The human race has been growing exponentially, and the Catholic population is growing faster than most; the population of the globe rose by 1.17 percent in the last half of the twenty-first century, but the number of Catholics shot up by 139 percent. In fact, there are more than a billion Catholics now—about 18 percent of the global population. Africa saw the biggest population explosions, and the number of Catholics in those areas has been growing rapidly. The Catholic population in Africa grew by whopping 6,708 percent. Not that, one is likely to see a Catholic Church on every streets of Africa. <sup>15</sup>

For a long time, Catholics in Africa had little voice in the Church, but this too is changing. African Catholics face different challenges than do Western Catholics, and over the course of the twenty-first century we are likely to see the Church taking notice. Africa is afflicted with the highest HIV rate in the world, as well as by terrible poverty and appalling wars. The Church knows that witnessing to the gospel in Africa means helping people live lives of dignity in the midst of tragedies, as well as helping find ways to end those tragedies.

Looking at Africa shows us a lot about the future of the Church. From being a big deal in a few areas of the world, it is fast becoming one part of the religious landscape in much of the world. The Church must adapt to living and working with people of many other beliefs and to the different understandings that Catholics in non- Western areas bring to their faith. Many practices that Western Catholics take for granted are really just how the West goes about being Church. This can cause a problem when Catholics all over the globe are forced to do things the same way. Today the

---

<sup>15</sup> Timothy Barga , *The Catechetical Mission of the Church in Nigeria: A Collaborative Ministry* (Jos: Fab Anieh,2006), 70

Church is talking about “inculturation” — taking universal ideas and beliefs and allowing people to develop rituals, practices, and symbols meaningful for their particular cultures. It can be a sticky process; sometimes it is hard to know the line between simply -expressing the same belief but in a different way and expressing an entirely different belief.

## **Recommendations**

### **Towards Originality, Sustainable and Effective African Missionary Methods**

The challenging words of Pope Paul VI, in Kampala, Uganda, in 1969: “Africans be missionaries unto yourselves” continues to re-echo even forty years after it was first spoken. With these considerations in mind, what follows is a brief overview of what is involved in bringing about originality, sustainability and effective missionary methods.

#### **(1) Required Qualities for African Missionary Methods**

There are skills to learn which make us more effective as African missionaries. Missionary leadership involves a learning process - known usually as ‘formation’ - a process of being shaped as a godly and wise missionary, ultimately under God but in our period of training under the guidance of experienced people. The starting point for Christian missionary is to develop a biblical theology of the subject. That requires exploring the various models for missionary activities in the Bible as well as different theories put forward to explain what we find there. Probably someone has advocated as primary every missionary model in the Bible, be it prophet, priest, king, suffering servant, apostle, pastor, elder, or simply Jesus himself. A theology of missionary draws together the biblical evidence comprehensively in order to present a coherent framework of principles for the African missionaries today.

Another important aspect regarding African missionaries is to examine it as a natural phenomenon, something which is born out of the priority to become African Christians instead of Christian Africans. This is a valid for Christians because it concerns what is ‘noble and true’ about human nature. It is also a vital point because missionaries in the Church need both natural and spiritual gifts. This

concerns natural qualities such as clear thinking, decisiveness, or persistence; but even these can be developed through learning proper methods such as good decision-making, negotiation skills, or project planning.

The third area of establishing African missionaries' originality, sustainability and effectiveness in method concerns personal and spiritual development, or 'formation'. There are moral and spiritual qualities that missionaries need to develop in order to be good stewards of God's work. This is best done in community, where our lives are observed over a period of time sufficient for our peers to 'get under the skin' of who we are and how we relate to others. People can do this to some extent by theoretical study but nothing is as good as personal interaction as we develop our spiritual disciplines and habits. Ideally, missionaries will train on campus in a theological college, but our new method should provide learning communities in which this formation can take place.

**(2) Expediency of Pastoral Care to African Missionary Methods.**

Missionary activity arises from developing appropriate relationships with the 'pastored'. However, the African missionaries relationship is not simply that of a friend and well-wisher (though it includes them) but of a spiritual care. That means missionaries have to decide what the qualities are of such a relationship. In the Catholic tradition the emphasis is self-evidently on regarding the pastoral role as primarily parental, as indicated by the priestly title 'Father'. There is biblical warrant for such a parental emphasis.

In addition to the generic role of missionaries, there are special areas of pastoral care which require thought. African missionaries need some understanding of strategies for each age and social group in church life, from infancy to the elderly and dying. In addition, we must look at issues such as leading people to faith, discipline new converts, baptism classes and wedding preparation. Finally, there are special pastoral needs which arise from out-of-the-ordinary pastoral situations, such as caring for those who are physically challenged, or who have mental healthy issues, or who struggle with

their sexual orientation. African Missionaries' methods should be concerned with exploring what is exceptional as well as normal in the lives of Church members.

African Missionaries need proper and an indepth study of Church's disciplinary procedures. A broad issue that affects more and more Churches today is who should be allowed to marry in the Church, and whether the Church should recognise every marriage the state does? With the legal recognition of same-sex marriage what will Churches do if it is asked to accept such a marriage, for example? Then we also have to consider a painful and hopefully rare necessity in Church life, to exercise Church discipline. We need biblical, coherent, legal and workable procedures for dealing with members who fall into public sin or decisively adopt a teaching in obvious contradiction of the Church's faith, or who become so divisive that their influence must be checked. A proper biblical and spiritual understanding is needed so that Church discipline does not itself become divisive through poor application and management, and which aims at restoration rather than 'punishment' or even at crudely ridding the Church of a problem.

In all these, the demands on African missionaries for originality, efficiency and sustainability and well-ordered ministry are addressed, such as issues of time management, administration, and maintaining emotional and spiritual stability. One pressure is that the missionaries' time is limited yet are too often expected to be available to all comers at all times! A larger area requires the task to be shared between a team but even in a smaller areas it may be thought wise to have a team of 'elders' or their equivalent to share the work. For the sake of dynamism and versatility, African missionaries should not assume or adopt one model of missionary method, so that a variety of styles and structures would be at their disposal. Suffice to say, "Variety is the spice of life."

### **(3) Relevance of Liturgy to African Missionary Methods**

African missionary need to understand what set of beliefs is held by the Church on which its life and worship are organised: determining,

for example, how decisions are made, what place a national body has in local Church life, what ordination means for a minister. Whether indeed a Church should have a team of elders or deacons, or both. Then there are issues such as the meaning given to baptism, the Lord's Supper, and their relationship to any formal system of Church membership.

In addition, there are practical issues which arise from our conception of liturgy, which means the organisation, content and style of worship. Do we observe the reformed 'regulatory principle', that only what is condoned in Scripture and Tradition should be done in worship, or do we follow the broader view that worship may contain, anything considered profitable as long as it is not condemned in Scripture and Tradition? How do we observe communion and baptism? There are also more immediately practical issues such as how fittingly to conduct a wedding or funeral or other public service outside the normal activities of Church worship. This is expedient so as to make the African missionaries' methods be in tandem with the universal Church's teachings.

The appraisal of African missionaries' methods is, therefore, both theological and practical and both about principles and people. Indeed, we need to be clear about our convictions. For example, a Church is being plain foolish to ask someone to be its missionary without knowing what that person believes, or does so knowing that he has widely divergent views from its own. So is it for someone to take up missionary role under those circumstances, unless a clear decision, consistent with its trust deeds, has been reached by the Church to make changes.

With regard to preaching, it is important to study from Scriptural principles and examples, the nature and purpose of preaching and teaching. Different types of preaching are considered, such as expository and thematic sermons, and the pastoral dimension of a preaching ministry. There are different forms of communication to be considered, such as small groups or one-to-one discipline, as well as congregation-based preaching. In addition, consideration should

be given to the importance of evangelistic preaching and how it should be best done. Associated with this area of importance, are issues of preparation and presentation, the preacher's use of study time, personal intellectual development, the use of visual aids, of illustration, and of deportment and dress when preaching.

Succinctly put, an appraisal of African missionaries' methods in order to make it more original, effective and sustainable becomes expedient because of its biblical focus, theological importance, and practical relevance to the growth of the Church in Africa. So that, African missionaries can be more purposeful, pragmatic and with greater commitment to new methods that are new in ardour and means of expression.

**(4) Christian Family and African Missionary Methods**

African missionaries are called to proclaim God's love and faithfulness, through announcing the Good News to those who have never heard of Christ, engaging in ongoing catechesis, and "re-proposing" the Gospel to those who, although baptized have drifted away from the Church. In fact by deepening our relationship with Christ and experiencing his love, we renew our faith as disciples in a community of believers, grow in confidence in the truth of the Gospel, and then share our faith in Jesus Christ joyfully with others. African missionaries should invite all Catholics to see the world as an opportunity to bring people to Christ and to grow closer to Christ themselves. Beginning with the family, where faith is first encountered, passed down, lived, and sustained.

**Conclusion**

In conclusion, the Sacred Scripture and virtually, all Church documents which emphasize the Church's mission and missionary activities in the world, establish that all Christians are enjoined to be missionaries based on the command of the Lord and Master himself – Jesus Christ, who stated that: "Go therefore, make disciples of all nations; baptize them in the name of the Father and of the son and of the Holy spirit and teach them to observe all the commands I gave you."

Equally, in *Sacrosantum Concilium* (Constitution on the Sacred Liturgy), *Dei Verbum* (Dogmatic Constitution on the Divine Revelation), *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World), *Ad gentes* (Decree on the Mission Activity of the Church), *Evangelii Nuntiandi*, etc., all agree with the magisterial teaching of Pope Saint John Paul II, who clearly stated in his encyclical letter, *Redemptoris Missio* (7<sup>th</sup> December, 1990) that; The missionary activity of the Church revitalizes faith and Christian identity and offers fresh enthusiasm and new hope..."<sup>16</sup>

Summarily therefore, this is what the clarion call to African missionaries implies, by making their missionary methods original, effective and sustainable through a well-ordered missionary activity that will make mission work thrive and bear fruits that last, and Christianity truly come alive in the continent. Then shall we have produced African Christians and not Christian Africans.

---

<sup>16</sup> Jacques Dupuis (Ed.) *The Christian Faith in the Doctrinal Documents of the Catholic Church* (Bangalore: Theological Publications, 2008), 507