



MOVEMENT FOR AFRICAN NATIONAL INITIATIVE



VISION AND STRATEGIC FRAMEWORK FOR AFRICA'S MISSION MOBILISATION



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NATIONAL INITIATIVE



***Vision and Strategic
Framework for
Africa's Mission
Mobilisation***



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**MESSAGE FROM
THE MANI CONTINENTAL COORDINATOR:
FROM JERUSALEM (2001) TO ABIDJAN (2026)**

**EXPLORING THE PROGRESS OF THE MANI VISION TWENTY-FIVE
YEARS AFTER THE 2001 JERUSALEM AFRICA MILLENNIAL
CONSULTATION**

Thanks be to our God, who has kept His words and promises to perform them since the inception of MANI in Jerusalem in March 2001. We were led to institute the five-yearly Continental **Strategic Consultations as avenues through which MANI carries out its Facilitating and Catalyzing Functions.** The objective of every consultation is to **celebrate** what God is doing in, with, and through the African Church as it furthers His redemption plan among the peoples of the continent and the world. We also review past objectives, listen to God for fresh insights and direction, and focus our energy on these directives during the intervening period before the next consultation. We always seek God's guidance as to where to hold the consultation and what to focus on.

This consultation, which was to follow the Addis Ababa MANI Consultation 2016, was initially scheduled to be held in March 2021 but was rescheduled due to the lingering impact of the COVID-19 pandemic, marking 10 years since we last met physically in Addis Ababa. This is also the first time the MANI Continental consultation is being held in the Francophone region of Africa, as previous ones have been held in East Africa (Nairobi, 2006), Anglophone West Africa (Abuja, 2011), and the Horn of Africa (Addis Ababa, 2016), respectively.

The inspiration for the choice of Abidjan, Côte d'Ivoire, particularly the Francophone region, arose from the understanding of the unique and strategic position of Francophone Africa in relation to the Francophone world, which is considered part of the most needy in terms of world evangelization, as well as its proximity to and affinity with the Sahel and Middle East regions, with other dominant religions. It is also believed that the church in Francophone Africa is strategically positioned to play a significant role in extending the Blessings of Abraham to the people and contexts of the surrounding regions.

I believe the MANI Consultation 2026 will re-ignite and fan into full flame the passion and zeal for the Church in the South of the Sahel Region, Francophone Africa, and the rest of the world to heed the call that has echoed since MANI 2006, amplified during MANI 2011, and MANI 2016, to "Go North!"

Every delegate to the MANI 2026 Consultation (Abidjan 2026) is welcome to this unique gathering. May each of us hear distinctly from the Lord as He unburdens His heart and opens our eyes to the ripe fields and great opportunities there are in the strategic regions of God's world at these very momentous times!

Reuben Ezemadu
MANI Continental Coordinator

Acknowledgements



As we step into the 25th year of MANI's inception and anticipate the epoch-making events of the 4th/5th Continental consultations, there are many landmarks to observe, strategic outcomes to celebrate, and many heads, hands, and hearts to appreciate. Above all, I give all the GLORY to the Lord who has helped, guided, strengthened, and upheld us these twenty-five years, entrusting to us the unique opportunity to nurture a movement like MANI. A team of very committed brothers and sisters in the Lord has charted the path of this unique movement.

I acknowledge and pay tribute to the pioneer Continental Coordinator of MANI, the veteran Missionary from the uttermost part of the earth, with his wife and family, who have served God in our continent for half a century, and continue serving God's purpose among us! He is the Apostle of National Initiatives, which he pioneered and championed right from the AD 2000 & Beyond era, giving birth to the MANI at the transition of the AD 2000 & Beyond Movement. He has traversed the length and breadth of our continent, inspiring, motivating, catalyzing, facilitating, and networking believers to embrace and be totally committed to fulfilling the Great Commission in our countries, on our continent, and throughout the world. Even though he is by birth a white New Zealander, by calling and dedication, he is more an African than most Africans, to the core! He dedicated his life to serving the Lord among us, modeling for us the Christlike life of servant leadership. Under his leadership, the first five years of MANI's inception (from Jerusalem (2001) to Nairobi (2006) were nurtured. Trusting in the leading and following in obedience to the instructions of the Lord became the foundational basis of MANI's operations, which undergirds MANI's operations. It was in March 2006 that he informed us that the Lord had instructed him to hand over the coordination of MANI to an African. That was how I became the MANI Continental Coordinator in the past 20 years. We had thought about and even attempted a transition in the coordination of MANI as early as 2011.

Still, it was repeatedly postponed until this period, when the transition is scheduled to occur at the MANI 2026 Consultation.

I also appreciate and acknowledge the roles of the Regional and Ministry Network coordinators, Partners, and international liaison personnel, as well as the national coordinators and contact persons, in keeping the vision of MANI alive and thriving over the years.

I am mostly thankful that the Lord raised for us a befitting personality into whose hands and in whose heart the future of the MANI vision is already incubating. This is an answer to our prayers and desires that the younger generation take upon themselves the mantle of responsibility. My successor, whom the Lord has identified and confirmed since 2021, decided to undergo the grooming and understudying process, during which the Lord's stamp of affirmation has been manifesting in his life and engagements, very glaringly.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. [1 TIMOTHY 1:17 – NIV]

PART I



UNDERSTANDING MANI AS A MOVEMENT

UNDERSTANDING MANI – THE MOVEMENT

MOVEMENT FOR AFRICAN NATIONAL INITIATIVES (MANI): AN OVERVIEW

The **Movement for African National Initiatives (MANI)** is a network of networks (Movement) focused on catalyzing African National Initiatives and mobilizing the resources of the Body of Christ in Africa to fulfill the Great Commission.

HISTORY

The **Movement for African National Initiatives (MANI)** emerges from a 40-year history of African national movements and is given full expression during the **AD 2000 AND BEYOND MOVEMENT** era.



The history of National Initiatives in Africa dates to the 1960's when many African nations gained independence. These indigenous initiatives started from the launching of saturation evangelism movements in Zaire and the central plateau of Nigeria in the mid 1960's. Over the past fifty years, at least 37 African countries have launched National Initiatives to mobilize churches and ministries for national and global evangelization.

The **Movement for African National Initiatives (MANI)** was birthed when 320 delegates from 36 African nations met in **Jerusalem** for the **African Millennial Consultation in March 2001**. Building upon the legacy of the **AD 2000 & Beyond Movement**, these African leaders affirmed God's powerful work across the continent and committed to accelerating the advance of the Gospel through networking and collaboration. This gathering shared the divine conviction that: Africa's hour had come to take primary responsibility for the final gospel thrust in Africa and beyond; and the African Church was uniquely positioned to play

a significant role in world evangelization in the 21st century. The delegates determined to establish a continuing African movement, recognizing that the AD 2000 and Beyond Movement, which encouraged many African nations to develop National Initiatives to mobilize national churches to respond to the Great Commission mandate, was in the process of disbanding. Therefore, the Participants unanimously adopted the '**Jerusalem Declaration**,' affirming their commitment to pick up the torch for national and global evangelization, as laid down by the AD 2000 and Beyond Movement.

PURPOSE

MANI's purpose is to affirm, motivate, mobilize, and network Christian leaders (Churches) by inspiring them with the vision of reaching the unreached and least evangelized in Africa, and the wider world, through advocacy and support for National Initiatives, the communication of up-to-date research, reports, and models; consultations and prayer efforts focusing on the unfinished task.

MANI encourages the mobilization of national churches and ministries in partnership with the broader body of Christ to:

1. Identify and reach out to the least evangelized people groups, geographical areas, and classes of society in their country through integrated, transformational church planting initiatives employing PCP, SCP, and CPM strategies.
2. Play a significant role in reaching the least evangelized peoples and nations worldwide (world mission).
3. Develop a cooperative national strategy designed to saturate their country with accessible groups of believers (saturation church planting) and facilitate a process of transformation (radical discipleship)

THREE STREAMS OF CONVICTION FROM WHICH MANI FLOWS

MANI flows out of the conviction that:

- 1) The Church in Africa has a crucial role to play in the fulfillment of the Great Commission in the 21st century.
- 2) The Church in Africa has the ministry gifts, manpower, and material resources to complete this task in Africa and to make a significant contribution towards global evangelization.
- 3) Through the focused deployment of the resources of the African Church, we can partner with the global church to achieve the target of “a church for every people and the gospel for every person” in the countries of Africa and the world.

As an indigenous movement, it is helping churches and ministries work together and linking strategic networks to mobilize the African Church. **MANI** works in partnership with several evangelical platforms in Africa and serves to bridge the African Church with global networks and with African Christians in the Diaspora. Members of the **MANI** Leadership Team relate closely with the WEA Missions Commission, the Lausanne Committee for World Evangelization, the Great Commission Roundtable, the Third World Missions Association, and with global initiatives such as Joshua Project and Operation World.

The Two Main Planks for the Realization of the MANI Vision

1. **Facilitating** the Country Assessment Process from whatever stage it is in each country and making the result available for the mobilization of the Church towards engaging the identified UGPs/LRPs or undertaking whatever intervention is necessary to ensure that everyone hears the gospel in their contexts and that every people group has a transforming church present in their midst.
2. **Catalyzing the emergence of functional National Initiatives in each country where none exist**, and strengthening and

encouraging existing national initiatives from the stage where they are now to the following stages.

Regional Coordinators, National Contact Persons/Advocates, and the Ministry Network Coordinators are to work hand in hand to see that these two main planks of the MANI vision are pursued in every country and region with renewed zeal and commitment.

Avenues through which MANI carries out its facilitating and catalyzing functions

1. Through the five-yearly continental consultations as well as other issue-focused, interest-based consultations organized at regional, national, or ministry network levels.
2. Through the activities and programs of the following Ministry Networks:
 - **Networks which are STRATEGIC for the MOBILIZATION Aspect of the realization of the overall MANI vision**, such as Younger Leaders, Children, Women, Denominational Leaders, Church Planting Movement, and Strategic Prayer Networks. The networks in this category are just evolving and therefore need to be integrated into and nurtured by the MANI Leadership Team
 - **The Functional Networks, which are STRATEGIC for the IMPLEMENTATION Aspect of the MANI vision**, include Transformational Discipleship, Media, Member Care, Orality, M2M, Chinese in Africa, Resource Mobilization & Ministry Sustainability in Africa, etc. The networks in this category already operate to a great extent with established leadership and structures.

It is emphasized that every Ministry Network that is (or seeks to be) affiliated with MANI must have as its purpose of affiliation the realization of the MANI objectives as stated above (and consistent with the Expected Outcomes of the various consultations), which must be incorporated in their statement of purpose and articulated in their plans of action.

Strategic Consultations as avenues through which MANI carries out its Facilitating and Catalyzing Functions

Strategic Consultation is one of MANI's primary engagements. Renewed vision, a strategic plan, and focused zeal for fulfilling the Great Commission are usually the result when Church leaders gather at an opportune time, sharing accurate information without sentiment. Every five years, MANI holds its Continental Consultation, while other regional, ministry network, national, or interest-based consultations are held as needed. The objective of every consultation is to **celebrate** what God is doing in, with, and through the African Church in furthering His redemption plan among the peoples of the continent and the world, **review past objectives, listen to God for fresh insights, leading and direction, and to focus our energy on such directives during the intervening period before the next consultation comes up.**

HISTORY OF THE MANI STRATEGIC CONSULTATIONS GCOWE '97



In July 1997, 1,200 African leaders from 46 nations convened for a consultation on African National Initiatives at the GCOWE '97 in South Africa. This consultation accelerated the birthing and development of structured African National Initiatives. This catalytic event led to the proliferation of new national movements, such as Finish the Task Kenya.

JERUSALEM 2001

In March 2001, 320 delegates from 36 African nations met in Jerusalem for the African Millennial Consultation to celebrate and share the blessings of God in the evangelization of Africa over the years, and to consult together on the unfinished task in Africa and the world. This consultation gave birth to MANI, a strong continental awakening of Africa's Kairos Moment.



MANI CAIM 2003 – IBADAN, NIGERIA

In 2003, MANI convened a consultation on **AFRICAN INDIGENOUS MISSIONS** at which the various issues, models, structures, and strategies of African indigenous efforts were articulated, shared, and documented in a compendium with a similar title.

MANI 2006 – NAIROBI, KENYA



Two years later, in 2006, the world watched as 520 leaders from 49 African nations gathered at MANI 2006 in Nairobi to pray, share best practices, and assess the unfinished task in Africa. They celebrated the dynamic growth of the African Church and

addressed critical challenges. Commitments were made to advance

national initiatives and to cooperate regionally to advance the Great Commission.

Nearly every African nation was represented by a delegation of high-level leaders representing the major sections of the Body of Christ. The consultation created the platform to celebrate the vibrant growth of the African Church and to voice profound hope in the Lord's intentions for the continent. The following years witnessed a continental harvest on the critical issues raised at the consultation: necessities of transformational discipleship, transformational leadership, united prayer, and empowerment of women for ministry, initiatives to tackle the social and economic challenges the Church and people of Africa are facing through holistic community transformation ministry interventions, taking more seriously the challenge of Islam, etc. In 2006, out of Nairobi 2006, the challenge was to clarify the task and refocus attention on reaching the remaining unreached peoples of Africa; hence, the launch of the **Country Assessment Process (CAP)**.

MANI 2011 – ABUJA, NIGERIA

In September 2011, a total of 614 participants from 60 countries gathered in Abuja, Nigeria, for the consultation of the Movement for African National Initiatives. This Consultation gave birth to Strategic Networks — Denominational Leaders, Emerging Leaders, African Women in Ministry, Strategic Prayer Network, etc. — and to many untold testimonies of post-consultation engagements at local, regional, and network levels. Through the CAP carried out in the past five years, it was discovered that an estimated 970 least-reached people groups in Africa do not yet have a viable indigenous Christian fellowship in their midst. The majority of these are in a belt stretching from Senegal in the West to Somalia in the East of the continent. Here, where Christianity of the South engages Islam of the North, the missionary task of the church is usually the hardest, and the most significant sacrifices are required. The African church is uniquely positioned to spread the sweet fragrance of Christ (2 Cor. 2:15) in these areas and to ensure the expansion of the Body of Christ to North Africa, where it once was so strong, and from there to the Middle East, Europe,

and beyond. We have heard God's command to the African church to "Go North", and we commit ourselves to obey. We appreciate the hard work already done to gather data about unreached people and the most effective response of the church. More work is needed in this task, and we are willing to assist in this critical task of scouting the land (Num. 13) and exploring what needs to be done (Nehemiah 2). The Denominational Leaders Network also decided to convene a Summit at which the African Church leaders will be encouraged to own and drive the last push of the African Church towards reaching the identified remaining least reached/unreached people groups in Africa.

MANI AHC SUMMIT 2016 – ACCRA, GHANA

The African Heads of Churches Summit was convened in Gomaa-Fetteh, Accra, Ghana, with the theme, **"African Churches' Response to the Critical Issues Facing Christian Witness in Africa and the World Today."** (1 Chronicles 12:32). There were about 105 participants from over 20 Church denominations in Africa. The Goal of the Summit was to



facilitate a platform/forum for strategic awareness. Action-provoking QUESTIONS were raised, discussed, and agreed upon by a catalytic group of African Church leaders on critical issues that present threats and opportunities for

the African Church in fulfilling the Priestly, Prophetic, and Apostolic (missionary) mandate of the Body of Christ in the continent and from the continent of Africa to the rest of the world in the 21st Century and beyond, if Christ tarries.

MANI 2016 – ADDIS ABABA, ETHIOPIA

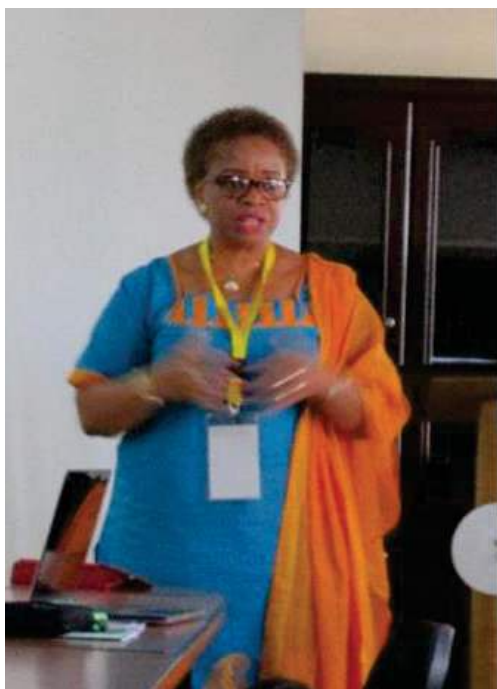


MANI 2016 Continental Consultation was the 3rd of the post-Africa Millennial Consultation (AMC 2001). It was aimed at ensuring that every effort in carrying out what we understand as the mission mandate of the African Church in the present context and realities of events in our continent and in the world is being done according to the dictate and leading of the Holy Spirit, God's Director of Missions, hence the theme chosen for this period.

Five hundred and sixty (560) delegates from more than fifty (50) countries gathered in Addis Ababa, Ethiopia, from 7 to 11 March 2016 for the third consultation of the Movement for African National Initiatives (MANI). The consultation took place at the African Union Centre, where heads of state and their representatives meet to address issues affecting the African continent.



Significantly, Ethiopia also represents Africa's early and unbroken connection with the Gospel of Jesus Christ (e.g., Acts 8:27-39). As stated in the consultation theme, **"Hearing and obeying God in times like these,"** we placed ourselves alongside the seven churches of Revelation 2 and 3 to hear what the Spirit of God is saying to his church in Africa regarding our mission in this world.



The Addis Ababa Consultation was significant in several ways. Firstly, it was hosted by the oldest Church on the continent. Secondly, it was held on the premises of the African Union, the political seat of Africa. Thirdly, we had participants from all four continental geographical regions (North, South, East, and West Africa), the Indian Ocean Islands, and Africans in the Diaspora. Fourthly, there were fraternal delegates from Chinese, Asian, North & South American, and European Churches who brought greetings, shared the great doings of the Lord in their parts of the world, and extended a hand of fellowship and partnership to the African Church in these days of God's power among the nations!



"We were reminded of the great need for the Gospel of Jesus Christ in North Africa, the Middle East, and Europe, once the heart of

Christendom. At the 2011 MANI consultation, we clearly heard God's call to "Go North". We rejoice over advances already made and hear again God's mandate and invitation to increase our efforts and focus. As Ethiopia

reminds us of Africa's earliest response to the Gospel of Jesus Christ and the faithful preservation of our faith throughout the centuries, we want to erect a spiritual memorial to declare that the Church in Africa will not rest until the whole world is filled with the knowledge of the glory of the LORD, as the waters cover the sea (Habakkuk 2:14).

From Addis to everywhere ... until Jesus comes.”

CATALYZING AND STRENGTHENING AFRICAN NATIONAL INITIATIVES

An **African National Initiative (ANI)** is a strategic, national process designed to mobilize the whole Body of Christ to complete the Great Commission within its borders and to send Africans in mission to the least-evangelized parts of the world.

The goal is to see healthy churches transforming every community throughout a nation and beyond. United by shared vision and solid information, national initiatives take a unique form in every country and assume a local name, such as:

- Ghana Evangelism Committee (GEC)
- Nigeria Finish-The-Task Network (FINTASK)
- World Evangelization Network of South Africa (WENSA)
- Finish the Task (Kenya–FTT)
- Zimbabwe National Evangelism Task (ZIMNET)
- Swaziland Evangelism Task
- Disciple Namibia Movement
- Transformation Africa / Global Day of Prayer

Nearly half of the countries in Southern Africa are engaged in some expression of a National Initiative.

The first National Initiative in the region was launched in **Zimbabwe** in the early 1990s. Called “**Target 2000,**” this strategic partnership involved 60 denominations in an effort to plant 10,000 congregations in unchurched areas by the end of the decade.

Intrigued by developments across their borders, **Swaziland** sent a group of leaders from 13 denominations to attend the Target 2000 national

congress in 1992. Profoundly challenged, they returned home and helped the three major church associations to launch a partnership called the **"Swaziland Evangelism Task."**

The **AD2000 & Beyond Movement**, and in particular **GCOWE '97**, was used by God to ignite additional national movements across the region. The **Namibia delegation** was inspired to launch the **Transformation Namibia** movement, making significant strides in networking church, business, and government leaders.

Building upon the foundation of the **Love Southern Africa** initiative, the **Evangelical Alliance of South Africa** helped to initiate the **World Evangelization Network of South Africa (WENSA)**, which serves as a network of ministry streams within the country.

The **Malawi National Initiative for Missions and Evangelism** took initial steps following GCOWE '97, and the **Copperbelt Survey** began as a pilot project in **Zambia** in the years to follow. **Lesotho** has explored initiating a National Initiative, and strong interest has been expressed in **Botswana**.

The **Portuguese-speaking countries of Africa** converged at **MANI '06** and voiced their commitment to encourage one another in the formation of national movements.

Each initiative is at a different stage of development. Several are vibrant and growing. Some are in the exploratory stage. Others may need revitalization. Yet all are expressive of the desire among many African leaders to mobilize the whole Body of Christ to fulfill the Great Commission within their nation and beyond.

NETWORKING FUNCTIONS OF MANI AND THE GUIDING PRINCIPLES

a. Networking Functions

- i. We have made our database available to some groups.
- ii. We have facilitated networking among certain groups.

- iii. We have networked with some of these groups on specific projects.
- iv. We have provided resources for people/materials for some of these groups and have received vice versa.
- v. We have served as a clearinghouse for certain groups, providing endorsement of their ministry.
- vi. We have represented Africa at the global level and have assisted in the African registration process for major international events.
- vii. We have helped the Church to focus its resources on where they make the most difference.
- viii. We have identified gaps and have sought to bridge resources to meet these priority needs.

b. In Which Ways Has This Networking Accomplished the Purposes of MANI? (Benefits)

- I. We have helped to connect outside networks/organizations with credible, functional African leaders. This has strengthened the MANI process in Africa.
- ii. We have been able to guide outside organizations to prioritize needs within Africa.

c. Guiding Principles

- i. Partnerships at the country level do not necessarily translate into a partnership with MANI.
- ii. MANI prioritizes the local African Church, helping her to take the responsibility for what needs to be done in Africa.
- iii. Anything from the outside must encourage this.
- iv. MANI emphasizes the mobilization of the whole Body of Christ.
- v. Outside input must enhance ANIs and serve to mobilize the whole Body of Christ.
- vi. MANI is (and will) not become event oriented. We are a movement of people.

- vii. We don't want to engage in any project that will perpetuate dependency and outside control.
- viii. We are open to outside resources, but they will be implemented at our discretion. The African Church has matured and must relate with outside organizations as equals. The message of MANI 2006 is that the African Church has come to maturity.
- ix. We are committed to encouraging what will strengthen local initiatives and empower the African Church. Any group or network we work with must share this understanding.
- x. MANI should play the role of **advocacy** within the African Church and a **prophetic role** to those coming in to help from the outside; the latter need to be coached in how to partner effectively to advance the goals of the African Church.
- xi. We don't want to control anything, but when organizations/networks seek our help, we must make decisions regarding the degree to which we help them.
- xii. Any network that is willing to come to MANI asking for guidance is demonstrating sincerity. We should interface with them, frankly, spelling out the criteria that guide MANI.
- xiii. It's all about genuinely empowering national initiatives and encouraging unity in the Body of Christ.

DEFINING AND DETERMINING THE AFRICAN MISSION AGENDA IN THE 21ST CENTURY

By Dr Reuben Ezemadu

Several questions that have echoed from various arenas of Christian concerns and have agitated the minds of those Africans who care all point to the fact that the Lord, the global Church, and the world as a whole are expecting a lot from both the African Church and the continent of Africa in this generally acknowledged era of Africa's Kairos moment.

Over the past few centuries, the image and identity of Africa, the African people, and the Church in Africa have been, to a great extent, defined, determined, and shaped by forces outside the continent. This has been primarily responsible for the "crisis of identity" that seems to have warped the average African's perspective on himself, his destiny, and his mission. This has also affected how we see our world and the rest of the world.

Let Me Recall Some of These Questions

1. What does Africa have to offer to the world of the 21st (and possibly future) century?
2. What does the Church in Africa have to meaningfully contribute to the global effort towards the fulfilment of the Great Commission?
3. What is the African mission agenda?
4. Who determines and articulates such an agenda?
5. What is the African input to the various global agendas that are often foisted on the African Church and for which we usually carry the burden of executing them?
6. Who defines the needs of the African Church and of the African people and determines the strategies and best solutions to such?
7. Who defines the nature and mission of the African Church?

In other words, what are the ramifications of the African Church "coming of age"?

A Look At

- What Africa has contributed to the past – politically, economically, spiritually, scientifically
- What Africa is contributing at present – politically, economically, spiritually, scientifically

Will help us understand and even project

- What Africa can continue to offer in the future – politically, economically, spiritually, scientifically

The Challenge

1. Originality
2. Creativity
3. Self-confidence based on our identity in Christ
4. Awareness of potential and divine endowments
5. Paradigm shift and mental reorientation
6. Taking responsibility for our fate and mandate
7. Taking the initiative instead of waiting for others to lead or tell us

Therefore, the Need For

1. **African “Men of Issachar”** — a think tank in every African country to articulate their own needs and proffer biblical solutions from their own contexts and perspectives (e.g., the Ethiopian National Strategy).
2. **African Christian Roundtables** — around issues, professions, etc.
3. **Community** — there is strength in unity (acting in concert as local, national, and international Christian communities of shared destiny).
4. Ensuring the **African voice of reason** is heard at global and international forums.
5. Identifying with, supporting, and encouraging our brethren in the **Diaspora**.

MANI – THE MOVEMENT FOR AFRICAN NATIONAL INITIATIVES

In the last decade of the 20th century, the **AD2000 & Beyond Movement** encouraged the church in many nations worldwide to develop National Initiatives to mobilize national churches to respond to the Great Commission mandate. Through these National Initiatives, the Body of Christ in many African nations was challenged to reach the unreached, and country delegations prepared with joyful anticipation to attend Celebrate Messiah 2000 in Jerusalem at the end of 2000 to celebrate and share the blessings of God.

When Celebrate Messiah 2000 was cancelled at the eleventh hour, African delegations determined that they must still “go up to Jerusalem” to celebrate and consult together on the unfinished task in Africa and the world.

In **March 2001, 320 delegates from 36 African nations** met in Jerusalem for the **African Millennial Consultation**. During the consultations, a growing conviction emerged that Africa's hour had come. Everyone felt that the Church in Africa was to take primary responsibility for the final gospel thrust in Africa and that the African Church was uniquely positioned to play a significant role in world evangelization in the 21st century.

Recognizing that the AD2000 & Beyond Movement, as an organization, was in the process of disbanding, and that there yet remained much to be done, the participants determined to establish a continuing African movement. Participants unanimously adopted the **Jerusalem Declaration**, affirming their commitment to pick up the torch for national and global evangelization as laid down by the AD2000 & Beyond Movement.

Thus, the **Movement for African National Initiatives (MANI)** was born out of the demise of the AD2000 & Beyond Movement.

The **Jerusalem Declaration** is explicit that the African Church “is of age” and ready to accept the challenge of completing the task in Africa, and that Africa becomes an active partner in global evangelization.

The **Movement for African National Initiatives** aims to be a network of networks for Africa and the world, facilitating the fulfillment of the Great Commission in Africa and beyond. Flowing from history, MANI is an expression of the dynamic growth of the African Church and a launch pad for Africa's rapidly expanding role in global mission.

THE EVOLUTION OF MANI'S STRUCTURE AND NETWORKS

Over time, MANI's structure matured into a **Continental, Regional, and Network framework** that mirrors its catalytic and decentralized nature.

- The **Continental Leadership Team** provides overall coordination and strategic guidance.
- **Regional Coordinators** oversee specific geographic areas, fostering collaboration and contextual engagement.
- **National Initiatives** serve as the grassroots expressions of MANI's vision in each country.
- **Ministry Networks** (Prayer, Women, Emerging Leaders, Member Care, Orality, Transformational Discipleship, Resource Mobilisation, and others) provide thematic specialisation and collaboration across borders.

This structure reflects MANI's philosophy as a movement rather than an institution — dynamic, fluid, and participatory.

A Movement Still in Motion

From its birth in Jerusalem to its continental impact across Africa and the diaspora, MANI has remained true to its identity as a **catalytic, facilitating, and networking movement**.

Its evolution reflects a maturing African Church that no longer waits for direction from outside, but confidently takes the lead in defining and executing the mission agenda for Africa and beyond.

MANI's story continues toward the **2026 Consultation**, carrying forward the same heartbeat that inspired its birth —

“Praying and labouring so that Africa will be filled with the knowledge of the glory of the Lord as the waters cover the sea.”

UNDERSTANDING THE UNIQUENESS OF MANI — A MOVEMENT, ITS VISION, ITS FUNCTIONS

A Movement is “..... a loosely organized effort by a large group of people to achieve a particular goal...” — Wikipedia

“.... is a group of people who share the same beliefs, ideas, or aims.” — Collins Dictionary

“..... an organized effort to promote or attain an end.” — Merriam Webster

A movement is **centrifugal**: 'moving or directed outward from the center' — Wikipedia, not **centripetal**: 'proceeding or acting in a direction toward a center' [drawing or pulling inward from the outward]

MANI is primarily a catalytic movement, facilitating, networking, and collaborating with existing church and missional structures towards the completion of the Great Commission.

FURTHER MEANING OF 'A MOVEMENT'

- The word “movement” means “to catalyze change”. A 'movement' as a 'catalyst': “a substance that causes or accelerates a chemical reaction without itself undergoing change.....
- A catalyst is a person or thing that precipitates a change” [Pocket Oxford Dictionary]
- The word “movement” means “to create action” — sustaining a movement is about sustaining action. When the right course of action ceases or motion in the right direction stops, a movement becomes a monument.

A MOVEMENT SHOULD ALWAYS...

- Be in motion, like a running stream, not a stagnant lake
- Be a model, not a mummy
- Avoid becoming 'a memorial' — basking in past glory. 'a monastery' — being in isolation.

- 'a mall/market' — transactional relationship
- 'a mortuary' — an assemblage of dead, lifeless bodies

LEADERSHIP CONCEPT IN A MOVEMENT

- **Leading a movement** is an active role — it involves leading actual activities, most often with no official title.
- In MANI, there is no nominal membership or leadership. Being involved in the MANI vision is more than a position or a title. It is active involvement in the execution of MANI objectives!
- **It is what someone is doing (individually or collectively) to realize the purpose of MANI's vision that defines and authenticates that person's leadership role.**
- In a movement, leadership emerges from within. Anyone can be involved, simply by committing to take action on behalf of the cause.
- In a movement, the ability to see a need that meeting it will enhance the purpose of the movement elicits the commitment and initiative on the part of the individual without waiting for one to tell him what to do.

LEADING 'IN' A MOVEMENT versus LEADING A MOVEMENT

A person of vision who sees and is burdened by a need to be met or a problem to be solved and takes steps/initiative by doing something about such a vision/burden/conviction, attracts others of like-mindedness to join in the initiative, setting off a movement in that direction with people leading by what they are doing concerning various aspects of the initiatives within the movement.

Example —

Barnabas — his response to the condition of the needy in the church in Jerusalem earned him the nickname — 'son of consolation' (Acts 4:36–37), modeled for the church that part of the Christian responsibility, saw in newly converted Saul what the church leaders didn't see (Acts 9:26–30), earned him the privilege of leading in the new movement 'church model' (an apostle without such a title) (Acts 11:19–24), who believed in team work (9:25–26), empowering new ministers and equipping the younger leaders (9:36–40).

LEADERSHIP CONCEPT IN A MOVEMENT

Once “inside” a movement, **becoming a leader is self-determined** by each individual taking action and contributing towards the realization of the common objective.

In MANI, what you are doing, which is contributing to the realization of the purpose and vision of MANI, automatically presents and qualifies you as a leader. It is not by succession, transition, or 'transfer of the baton' like it happens in an organization. Because of the fluid nature of a movement, what people are actively engaged in fulfilling different aspects of the movement's objectives generates multiple leadership roles, hence you cannot talk about 'a leader', 'CEO', sole administrator, executive president in a movement. Rather, there is a leadership team of '**many leaders**' actively carrying out different functions in accomplishing the movement's vision!

WHAT SUCCESS MEANS IN A MOVEMENT

In a movement, the mission defines the ultimate goal the group intends to achieve (i.e., change).

MANI's ultimate goal is captured in our logo statement —

'Praying and labouring so that Africa.....will be filled with the knowledge of the glory of the Lord as the waters cover the sea' [Habakkuk 2:14]

UNDERSTANDING AND EMBRACING THE UNIQUE OPPORTUNITY WE HAVE

Africa has a “**Kairos moment**” that has dawned on us and all mankind, precipitating and creating conditions which bring about the ripening of the harvest and throwing up challenges which need to be confronted and assailed to gather the ripe harvest.

UNDERSTANDING 'AFRICAN' AS USED IN THE NAME OF MANI

African — pertaining to people that are indigenous to, residents of, and descendants of the people of the territory geographically known as the continent of Africa, within the continent, or are diaspora people of African descendants scattered around the world. It also pertains to what is being done in or originating from the continent of Africa.

UNDERSTANDING 'NATIONAL' AS USED IN THE NAME OF MANI

National — connotes indigeneity; native; originating or occurring 'naturally' in a particular place.

UNDERSTANDING 'INITIATIVES' AS USED IN THE NAME OF MANI

Initiative is:

- The ability to assess or initiate things **independently**.
- A new plan or process to achieve something or solve a problem.
- The ability to use your judgment to make decisions and do things without needing to be told what to do [Cambridge Dictionary +].
- The ability to judge what needs to be done and to act, especially without suggestion from other people.
- A new plan or action to improve something or solve a problem.
- If you do something on your own initiative, you plan it and decide to do it yourself without being told what to do. [Cambridge Dictionary +]

UNDERSTANDING WHAT MANI DOES

The uniqueness of the MANI vision is focused primarily on “the completion of the Great Commission mandate in the continent of Africa and in the rest of the world”.

The MANI mission — “To catalyze, (affirm, mobilize, inspire, engage) the Body of Christ in Africa for greater involvement in completing the Great Commission mandate by reaching the unreached first in their own country and in the rest of the world”

UNDERSTANDING AND CARRYING OUT THE PRIMARY FUNCTION OF THE MANI VISION

MANI's main objective is to catalyze, facilitate, and network the Body of Christ in Africa for greater involvement in completing the Great Commission mandate by reaching the unreached in a very transformational manner, first in their own country and in the rest of the world.

HOW MANI CARRIES OUT THE THREE CARDINAL FUNCTIONS

1. **Helping African church leaders and God's people** to understand the 'Kairos' moment that has come upon the church in Africa and the mandate from God for the church to play a significant role in the end-time harvest.

(Catalyzing; vision-casting; creating awareness, asking the critical questions, raising the pertinent issues, stimulating potent interests)

2. **Building bridges of understanding** between older missions and emerging missions in Africa, on one hand, and between the former harvest forces that are becoming harvest fields and the former harvest fields that are becoming strong harvest forces.

(Facilitating: steering ongoing efforts towards more strategic and kingdom-benefiting outcomes)

3. **Helping missions and ministries from outside and within Africa** to explore new and strategic ways of doing ministry in Africa that will enhance our effectiveness, maximize our collective potentials, minimize duplication of efforts, unhealthy rivalry, and overconcentration of resources and efforts in certain areas at the expense of or neglect of other, more needy areas.

(Networking: providing platforms, avenues, and opportunities for connection, consultation, becoming aware of and appreciating what the Lord is doing in, through, and with others to learn from one another or complement each other's efforts)

WHAT IS A 'NATIONAL INITIATIVE'?

It is an evangelistic partnership within the Body of Christ in a given country or nation, drawing major denominations, local churches, and Christian ministries in such a country or nation together in a multi-pronged national strategy of renewal, church growth, discipleship, and missions (church planting).

Such a partnership harnesses the potential of the church in a given country and focuses on transforming lives and structures within the community.

THE OBJECTIVE OF A NATIONAL INITIATIVE

It encourages the determination of potential and opportunities. It challenges the church as to her context of witness and promotes self-determined approaches and strategies that will enable the church to be an effective and authentic witness to Christ in that country or nation as such cooperative, indigenous efforts model unity of the Body of Christ and demonstrate ownership of the task of evangelization of the country.

THE BENEFITS OF A NATIONAL INITIATIVE

A national initiative also helps to:

1. Determine the framework within which the church in a given country decides what kind of assistance or help it will receive from the broader Body of Christ to meet her genuine needs within her own context, or what potentials she has to offer to other sections of the body where her assistance might be needed. In other words,
2. A national initiative helps the church to determine what she brings to or takes from the "global missions basket".

THE EXPECTED OUTCOME OF A NATIONAL INITIATIVE

A national initiative can focus on a specific issue, need, challenge, or threat facing the church or the nation within which it exists, or a particular task of evangelization within the church.

In other words, a cooperative response (i.e., a national initiative) can be organized around specific evangelization tasks or issues, needs, and challenges identified in a given context, leveraging the church's potential to be mobilized and targeted to meet these needs.

When such tasks, issues, needs, challenges, and threats are identified, efforts are made in such a way that meeting such needs in a concerted way establishes a strong witness of the grace and mercies of God in the affected community, bringing into existence a body of transformed people worshiping God through our Lord, Jesus Christ, and impacting their communities through their continued witness of the transforming power of the gospel. This is a perfect example of corporate initiative.

THE SCOPE OF A NATIONAL INITIATIVE

The ultimate scope of a national initiative is the whole country.

As such, it is a **"whole country strategy"** of 'the whole church taking the whole gospel to the whole man in the whole country'.

It follows the same concentric cycle of the Acts 1:8 commission: Jerusalem; all Judea, Samaria, and the uttermost parts of the earth.

In other words, such cooperative evangelistic, missional, transformational discipleship, and 'kingdom-impact' strategy can be organized by the church of Christ in a given city, region, state, province, and nation where there is need for pioneer/saturation church-planting and in-depth transformational discipleship efforts, extending beyond the local, cultural, and national boundaries to the uttermost parts of the earth which define the local and global dimensions of the Great Commission mandate for the church in a given context.

COMMON FEATURES OF INITIATIVES

- **Common vision** – God's mission and mandate for His church – Exodus 35:4–5; I Chronicles 12:23; 38; Nehemiah 2:12 (originates from the heart of God and put in the hearts of men)
- **Same outcome as the mission of Christ** – revival, transformation, restoration, deliverance – Isaiah 61:1–4; Nehemiah 5:1–19; 8:1–18
- **Multi-talented and gifted teams** playing different roles, performing different specialized tasks, making different contributions yet geared towards, and focused on, the common goal

and mission – Nehemiah 3:1–32; Exodus 35:30–35; I Chronicles 12:24–38.

- **Gender & generational inclusiveness** – Exodus 35:20–22; Nehemiah 3:12
- **Different groups doing different things at different times and in different places, but coordinated with, and related to, the shared vision, mission, and goal of the restoration movement**
- **Daniel interceding for the restoration** based on his understanding of the time for restoration from the Scriptures (Daniel 9:4); Zerubbabel (with Joshua the high priest and prophets Haggai & Zechariah supporting him) in the rebuilding of the temple; Nehemiah and his team rebuilding the walls of Jerusalem; Ezra and his team restoring the teaching of the Word of God among the Jews.
- **Different groups doing different things at different times and in other places, but coordinated with and related to the shared vision, mission, and goal**
- **Joshua fighting the Amalekites at Rephidim** with Moses, Aaron, and Hur supporting him from the mountain top (Exodus 17:8–16)
- **Paul planting and Apollos's watering** in partnership with God who brings the increase (I Corinthians 3:6–9)
- **Some going, others sending**, so that the gospel might be preached for the hearers to believe and be saved (Romans 10:14–15)
- **God strategically positions and locates those He uses** in accomplishing His mission over the ages – Mordecai and Esther (the gate & the palace); Deborah, Barak, Heber & Jael, his wife; Joseph in Egypt, Nehemiah in the palace of Shushan.
- **ENCOUNTERING CHALLENGES, OPPOSITION, SETBACKS, AND DIFFICULTIES BUT ULTIMATELY TRIUMPHING BECAUSE OF “THE GOOD HAND OF GOD”** Exodus 17:11–13; Nehemiah 6:15–16; Zechariah 4:6–8; Esther 7:9; 8:15–17; 9:3–4

PART II



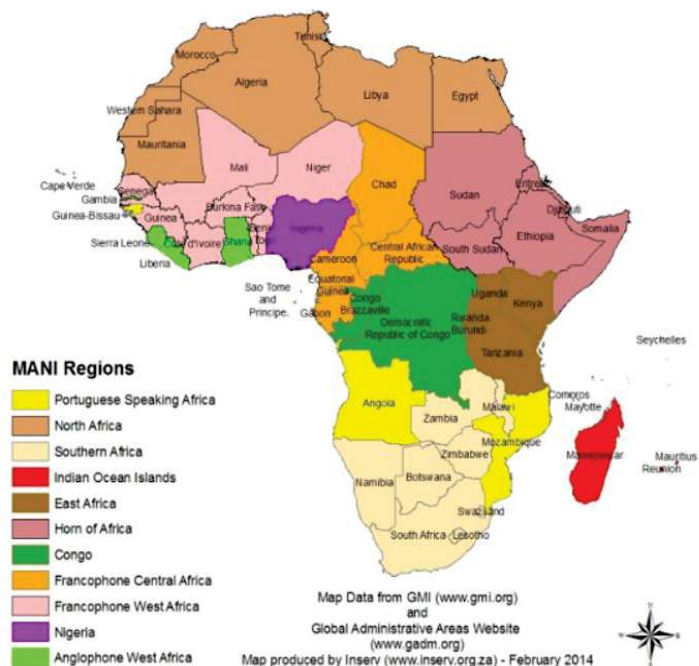
MANI LEADERSHIP AND OPERATIONAL FRAMEWORK

LEADERSHIP AND ORGANIZATIONAL FRAMEWORK OF MANI

WHO COORDINATES MANI?

MANI is coordinated by a team consisting of a **Continental Coordinator** and **Regional Coordinators**. The team seeks to facilitate the MANI vision at a continental level. It works with National Coordinators, Regional and National Church and Missions leaders, Network Coordinators, and Task Force leaders whose responsibilities are related to the following areas:

1. Helping African church leaders and God's people to understand the 'Kairos' moment that has come upon the church in Africa and the mandate from God for the church to play a significant role in the end-time harvest.
2. Building bridges of understanding between older missions and emerging missions in Africa, on one hand, and between the former harvest forces that are becoming harvest fields and the former harvest fields that are becoming strong harvest forces.
3. Helping missions and ministries from outside and within Africa to explore new and strategic ways of doing ministry in Africa.



WHAT ARE THE ROLES OF CONTINENTAL AND REGIONAL COORDINATORS?

The role of the Continental and Regional Coordinators is to function together as a team:

1. Catalyzing and keeping the MANI vision — keeping a primary focus on the unfinished task in Africa and the development of an African missions' movement with global impact.
2. Planning for and facilitating the MANI process.
3. Developing policies and the observance of codes of practice.
4. Providing accountability and requiring it at appropriate levels.
5. Providing encouragement and appropriate levels of assistance to National Coordinators.
6. Encouraging and facilitating regional consultations at appropriate times.
7. Editing and approving special reports to be released on the MANI E-group.
8. Providing liaison with global and continental networks.

WHAT ARE THE SELECTION CRITERIA FOR REGIONAL AND NATIONAL COORDINATORS?

1. **Credibility:** An active member of a local church, recognized by national leaders and respected by the different segments of the church as being in good standing in his or her immediate Christian community. In the case of a National Coordinator, a letter of recommendation from the leadership of his or her ministry or denomination will be required.
2. **Experience:** A responsible Christian leader who is recognized in a particular interest area or resource network. Regional Coordinators must have a proven track record in facilitating a functioning National Initiative and National Coordinators in facilitating inter-church activities.
3. **Bridge builder:** Prepared to build bridges between God's people within his or her country, region, and internationally.
4. **Spiritual maturity:** Above reproach in his or her testimony;

approved by church leadership in the country and with his or her own accountability support structure.

5. **Vision:** Burden for the church in his or her region/country and for the evangelization of the region/country. A person who desires to see a church for every person and the gospel for every person in his or her region, country, and the world.
6. **Team player:** Works well with others. Can comfortably interact with others who might disagree with him or her while maintaining mutual respect.
7. **Leadership qualities with organizational support:** Has the financial support base and organizational structure to facilitate National Initiatives within his or her region or country.
8. **A person of faith:** Prepared to trust God for finances and other resources necessary to carry out his or her job description and related activities in his or her region/country.
9. **Ability to communicate:** Must be able to communicate in the regional/national language of his or her region/country. Must also have the capability for email communication and be willing to acknowledge receipt of all MANI-related messages and provide at least an initial response within 72 hours to messages requesting feedback.
10. **Action:** Must be proactive. Must see that the appropriate action steps are being taken to bring about the realization of the goals and purposes of MANI in his or her region/country.



WHAT ARE THE JOB DESCRIPTIONS FOR REGIONAL COORDINATORS?

1. Casting and stimulating the vision of MANI in the countries within his or her region.
2. Facilitating ongoing National Initiatives and seeing that initiatives are launched in countries where none exist.
3. Encouraging National Coordinators in the execution of their responsibilities.
4. Coordinating regional activities, programs, and projects.
5. Being accountable to MANI Continental Coordinating Team (i.e., Continental and all Regional Coordinators), National Coordinators in his or her region, and his or her own accountability structure.
6. Mentoring National Coordinators and Regional Resource Network Coordinators in his or her region.
7. Communicating information related to MANI's objectives to continental, regional, and national levels of the movement.
8. Providing liaison between National Initiatives within his or her region and the continent.
9. Generating resources to carry out the regional programs and keeping adequate accounting records of all financial transactions related to MANI projects.
10. Identifying and recommending credible leaders for National Initiatives and Resource Networks.
11. Providing encouraging reports and models related to the MANI vision for circulation on MANI E-groups and for publication.

WHAT IS THE JOB DESCRIPTION FOR NATIONAL COORDINATORS / CONTACT PERSONS?

1. Casting and stimulating the vision of MANI in his or her country.
2. Facilitating ongoing National and State/Provincial Initiatives and seeing that initiatives are launched where none exist.
3. Encouraging Network and State/Provincial Coordinators in the execution of their responsibilities.
4. Coordinating national activities, programs, and projects.
5. Being accountable to the MANI Regional Coordinator for his or her region and his or her own accountability structure.

6. Mentoring Network and State/Provincial Coordinators in his or her country.
7. Communicating information related to MANI's objectives to continental and regional levels of the movement.
8. Providing liaison with National Initiatives within his or her region and the continent.
9. Generating resources to carry out national programs and keeping adequate accounting records of all financial transactions related to MANI projects.
10. Identifying and recommending credible leaders for National Networks and State/Provincial Initiatives.
11. Providing encouraging reports and models related to the MANI vision for circulation on MANI E-groups and for publication.

HOW IS THE MOVEMENT BEING FINANCED?

MANI is primarily a catalytic movement that networks and operates through existing organizational structures. As such, it is not a funding agency. It is not anticipated that MANI will establish its own office and employ paid staff. Instead, it is expected that those who serve as coordinators at continental, regional, national, and ministry network levels will do so from and with the support of their existing ministry base.

1. Consultations at continental, regional, national, and ministry network levels should be planned as self-funding projects, usually through registration/participation fees, travel and full board costs at the expense of the participants, free-will donations, and gifts in cash and services from individuals, churches, organizations, and other groups locally and from outside who subscribe to the vision of MANI and/or the particular purpose for which such consultation is planned.
2. Specific projects that will enhance the realization of the goals and objectives of MANI are usually submitted for special grants and support from funding agencies and interest groups that are positively inclined towards such projects. This has been the case with the Country Assessment Project (Research), Church Planting Movement, Go North!/S2NAP, etc.

3. A plan and budget are to be prepared and solicited for by the Continental, Regional, National, and Ministry Network Coordinators as operational costs for publications, newsletters, email groups, office expenses, seed money for consultations, and travel of Continental, Regional, National, or Ministry Network Coordinators, as the case may be.
4. All support gifts designated for MANI are to be receipted and, if possible, held in a dollar banking account to be operated by the Continental Coordinator in conjunction with the MANI Continental Treasurer at the continental level, and as convenient and appropriate at the Regional, National, and Ministry Networks levels.
5. Income and expense accounts are to be prepared by the MANI Continental Treasurer and presented to the Continental Leadership Team during the annual leadership team meetings. The same practice should be applicable at the Regional, National, and Ministry Network levels.

HOW DOES THE MOVEMENT RELATE TO EXISTING STRUCTURES IN AFRICA?

MANI does not consider itself to have a monopoly on the task of evangelization in Africa. Nor does it have the manpower, ministry giftings, and material resources for the completion of the task. These resources can be found in the various denominations, churches, ministries, and mission agencies that comprise the Body of Christ.

MANI is a movement committed to affirming and serving existing structures and ministries as a catalyst and network of networks for mobilizing the Body of Christ in cooperative efforts to reach the least evangelized nationally, regionally, and globally.

MANI's commitment is to servanthood and cooperation with continental, regional, and national structures, networks, and ministries called to the Great Commission mandate.

TO WHICH GLOBAL STRUCTURES DOES MANI RELATE?

The members of the MANI Continental Team have established relationships with (and are involved in some of the following):

The **WEA Missions Commission, the Third World Missions Association, the Lausanne Committee for World Evangelization, the Joshua Project**, and the **Association of Evangelicals in Africa**.

MANI also maintains fraternal relationships with other continental bodies, such as COMIBAM and the Asia Mission Association (AMA), while maintaining some form of working relationship with strategic ministry focus-networks (such as **Ethne, Vision 5–9, IPC, NAP, Global Member-Care**, etc.) through specific representations.

It is anticipated that MANI will adopt the following documents related to the above bodies:

- **The Lausanne Covenant** as MANI's doctrinal statement.
- **Joshua Project** definitions and security standards.

A WORKING MANUAL FOR THE LEADERSHIP TEAM, REGIONAL, AND MINISTRY NETWORK FUNCTIONS OF MANI

For the Leadership Team in General

1. To understand, clarify, uphold, and consistently communicate the vision, purpose, and role of MANI as a unique **catalyzing, facilitating, and networking movement**.
2. To emphasize and pursue the importance of strengthening national initiatives, especially where they are weak and/or non-existent.
3. To maintain the importance of reaffirming, understanding, and implementing the vision of MANI, which is to:
 - a. **Catalyze:** Encourage the action of others.
 - b. **Facilitate:** Support what is already happening, not create something new on our own.
 - c. **Network:** Bring people together and work in partnership.

For (Continental & Diaspora) Regions

1. To hold smaller, networked gatherings at micro and macro levels in between the continental gathering in preparation for it, and for consistent engagement. This could also be achieved through issue-based gatherings, which facilitate cross-regional interaction.
2. To foster more strategic partnerships between African Diaspora ministries and those in continental Africa, encouraging more involvement by the Diaspora ministries in the MANI vision within and outside the continent.
3. To facilitate the **Mission MiniFest** events for mission awareness in the countries within the continental regions.

For National Initiatives

1. To catalyze the national church to take full responsibility for the unreached by envisioning its members, equipping them, and sending them out to the mission field.
2. To make an effort towards working in unity with the church and being willing to identify with it in its suffering as those who are part of the church.

3. To reach out to believers who are already on the ground in key mission locations where travel has been curtailed and to encourage them to take advantage of their current location to reach the unreached.

For the Prayer Network

1. To call the church to prayer even more than ever, and especially for the unreached.
2. To continue with every ongoing prayer initiative focusing on the critical ministry efforts.
3. To facilitate regular prayer forums among the MANI leadership.

For the Country Assessment Project (CAP)

1. To help in determining and clarifying who constitutes the most significant categories and compositions of the unreached in the different contexts, as well as the most strategic approaches to reaching them.
2. To identify, track, and highlight the various trends, paradigm shifts, and socio-economic dynamics that are reshaping and redefining the mission topography and impacting the approaches to and outcomes from mission endeavours in and from Africa onwards.

For the Denominational Leaders Network

1. Holding another gathering of African Heads of Churches (online) to enable them to reaffirm their commitment to strategic issues that include, among other it means to be the church.

For the Emerging Leaders Network

1. To urgently reach out to the youth and to mobilize and engage them for the mission.
2. To intentionally take advantage of the resource people within the MANI networks to strengthen mentoring initiatives to help build capacity and ministry effectiveness among the emerging leaders.

For the Children's Network

To establish strategies and plans to engage and involve children in mission and ministry to build the next generation of missionaries.

For the African Women in Mission Network

1. To work hard towards fostering a radical change in the mindset that has perpetuated docility among women and the gross neglect of the great potentials and resourcefulness of African women.
2. To facilitate training on the use of technology where it is needed to enable ongoing collaboration and networking among the already active mission initiatives being undertaken by women.

For the Member Care Network

1. To intentionally promote member care ministries among mission groups, ministry outfits, and local churches at national and regional levels within MANI as a movement and across the continent as a whole.
2. To develop portable training packages and relevant resource materials to empower more member care providers across ministries and various contexts.
3. To maintain excellence in member care using online communications.

For the Resource Sustainability Work Group

1. To explore, identify, develop, and facilitate alternative models of resource and funding measures for ministry sustenance in Africa, which will enable us to appreciate, develop, and appropriate available resources for ministry in our various contexts.

For the Orality Network

1. To campaign rigorously for recognition and utilisation of appropriate

oral and visual tools for communicating the gospel and discipling believers who can't read or write.

2. To provide training and resources for those who want to commit themselves to ministry among the mainly oral people.

For the Transformational Discipleship Network

1. To aggressively champion every step towards addressing the massive need for effective discipleship in Africa, including the need for whole-life discipleship within the church that is transformational.
2. To explore ways and means of doing effective discipleship digitally.
3. To pursue and encourage the equipping of every believer for effective ministry.

For S2NAP

1. To continue to foster the drive towards closer fellowship and partnership between the church in both the North and South of the Sahel.
2. To promote and energize the MANI '**Go North!**' initiative.

For Chinese in Africa / Diaspora Missions

1. To continue to highlight the challenges and opportunities presented by the increasing presence and activities of the Chinese government, companies, and people to the church and the African missions' community in this era.
2. To identify and encourage every effort being made to reach the Chinese in Africa.
3. To participate in and/or facilitate platforms for collaboration and provide best-practice standards among ministries involved in reaching the Chinese in Africa.

For the Media & Communications Outfit

1. To revamp and make the MANI website a good feedback mechanism

that tracks what is being done to enhance effectiveness and provide encouragement as we see God at work.

2. To ensure that the spaces/pages and folders created on the website for each region, ministry network, and profiles of leadership team members are updated, vibrant, and fed with current details, reports, data, information dissemination, and promotion of the activities and events of MANI, the regions, and the ministry networks.
3. To facilitate and/or encourage multiple webinars and virtual meetings for the purpose of creating and maintaining vision and passion for mission outreach and unity of commitment towards the Great Commission.
4. To assist the church in developing and utilizing viable media technologies where needed and to serve the church in places that cannot afford nor have access to such technologies.

PART III



THE MANI 2011 DECLARATION – ABUJA CONSULTATION

PREAMBLE◆

A total of **614 participants from 60 countries** gathered in Abuja, Nigeria, from **September 5 to 9, 2011**, for the consultation of the Movement for African National Initiatives. The Nigerian church welcomed and hosted participants in this second MANI consultation, following on from the African Millennial Consultation in Jerusalem (2001) and the first MANI consultation in Nairobi (2006). Through worship, devotions, drama, testimonies, presentations, group meetings, and informal conversations, we explored the blessings, challenges, and opportunities faced by the African church in its mission.

BLESSINGS

At the beginning of time, God created the African continent with all its beauty, diversity, and wealth. He filled it with plants and animals, and with human beings shaped after his image. From Genesis to Revelation, Africans participated in the unfolding of the biblical story. Often the continent provided safety and nourishment for others, even briefly for our Saviour Jesus Christ. A man from Africa helped carry the Master's cross, Africans were present at Pentecost, shared in the rapid spread of Christianity, and played a major role in the shaping of Orthodox Christianity in the centuries that followed.

Since the Middle Ages, other continents bought from Africa the strongest men and women they could find in the market, and used them as slaves to help grow their agriculture and their civilizations. They exported to Africa alcoholic drink and arms and ammunition. All these things caused immeasurable pain which still haunts the continent; but it did thrust Africans into many other parts of the world.

In recent centuries, Africa has again opened her heart to the Gospel of Jesus Christ and allowed its message to penetrate our homes and communities. We give glory to God for enabling African Christianity to burst into bloom and to start bearing fruit of its own. God is opening our eyes to discover the value and unique characteristics of this fruit, as well as its place in the unfolding of His mission to all the people of the world.

We acknowledge and appreciate the contribution of Christians from outside the continent in the past and present to the establishment and growth of the African church. This is part of the many blessings God has given us.

The African church exists in communities facing serious challenges, often more than communities in other parts of the world. These challenges present the church with new opportunities for sharing God's Good News.

We believe God has sufficiently prepared and endowed the African church for taking the Gospel to every part of our continent and of the world.

CHALLENGES AND OPPORTUNITIES

1. Spreading the Gospel
2. Church and mission
3. Expanding God's Kingdom
4. Women
5. Migration
6. Poverty and resources
7. Media
8. The rising generation

1. Spreading the Gospel

An estimated **970 least-reached people groups** in Africa do not yet have a viable indigenous Christian fellowship in their midst. The majority of these are in a belt stretching from Senegal in the west to Somalia in the east of the continent. Here, where Christianity of the south engages Islam of the north, the missionary task of the church is usually the hardest, and the greatest sacrifices are required. The African church is uniquely positioned to spread the sweet fragrance of Christ (2 Cor. 2:15) in these areas and to ensure the expansion of the Body of Christ to North Africa, where it once was so strong, and from there to the Middle East, Europe and beyond. We have heard God's command to the African church to "Go North" and we commit ourselves to obey.

We appreciate the hard work already done to gather data about unreached people and the most effective response of the church. More work is needed in this task and we are willing to assist in this important task of scouting the land (Num. 13) and exploring what needs to be done (Neh. 2).

We heard the Macedonian call from the church in Europe, invitations from Colombia and opportunities in many other parts of the world where God opens doors for the expansion of his kingdom.

2. Church and Mission

God sent his Son to save this earth and through Him and his Spirit sends his followers to bless and transform the world. The church exists for mission and we will honour and expand her capacity to do so. We acknowledge the important role of mission agencies and training institutions helping the church faithfully and efficiently accomplish its mission.

Jesus Christ said that the unity of his Body will be the basis of our witness to the world (John 17:21–23). We confess that we have often failed our Master in this respect and we commit ourselves to avoid competition and duplication where it is not absolutely unavoidable, increasing our efforts towards greater cooperation in the planning and execution of our mission.

God ordains, calls, and equips leaders for his church. The responsibility of providing leadership to the mission of the church cannot and should not be delegated. We will use all means at our disposal to ensure that the leaders of the African church not only buy into the mission vision, but lead by example. In all of this we will follow Jesus Christ who set the example of humble, serving, and empowering leadership (Matt. 20:25–28), and of delegating to his chosen helpers and teaching them by doing the work with them.

There are compelling reasons for the church in every nation to work towards an integrated national initiative for God's mission. We have seen this strategy work in many parts of the continent and will exert ourselves to have it established and working effectively in Africa's nations. We acknowledge the important role that MANI has played in this regard and encourage its leadership to continue and increase its efforts.

3. Expansion of God's Kingdom

The missionary task of the church should be bathed in prayer. We learn this from the example of Jesus (Mark 1:35; Luke 5:16; John 17), from his commands to the disciples (Matt. 6:5–13; 9:37–38), and from the practice of the early church (Acts 4:23–31; 13:1–3; Eph. 1:3–23). In recent years God has woken the global church up to the challenge and privilege of united prayer. It has pleased Him to let the African church play a leading role in this, and we reaffirm our commitment to this calling. God specially assigns his

Spirit to guide us in our prayers and transform them into expressions of his own design and power (Rom. 8:27–28; Eph. 6:16–20).

Where the Word of God enters hearts, homes and communities, the Spirit establishes new fellowships of Christ-followers. Thus church planting is the sovereign work of the Holy Spirit who directs and deploys as He knows best. From the history of the church we learn that the Spirit often uses persecution, natural disasters, political upheaval, as well as specially equipped pioneers, to steer his church towards areas with a deep need for the transforming work of the Gospel. We are witnessing many of these things in our own towns, particularly in the Muslim world, and therefore we open ourselves to hear and obey what the Spirit says to his Church.

A central element in the Great Commission, which sadly is often undervalued, is Jesus' clear command to disciple the nations (Matt. 28:19): to nurture them and not to be content with winning converts. The purpose and standard of this task are beautifully stated in Eph. 4:13, namely that we should attain to the stature of the fullness of Jesus Christ. We commit ourselves to let the character of Christ grow in us individually and corporately, and from that basis to develop and implement a process of discipling new believers and the fellowships in which they meet. Through effective discipling God will bring about the fulfillment of his word through Habakkuk 2:14, that "the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea."

4. Women

Women are the custodians of life, and the heart of family and community; yet they are so often despised and maltreated. Sadly, the African church has not always done better than average, despite the fact that women play such an indispensable role in all that African churches do. We will follow the example of our Lord Jesus who reached out to women and included them in His ministry. In Christ there is neither male nor female, for we are all one in Christ Jesus.

We express our deep appreciation to our sisters of all ages for what they have done and are doing to expand the kingdom of God in Africa and the world. We thank them for raising new generations of Christ followers. We thank them for building and playing their irreplaceable role in the church of God. We thank them for helping the church reach out to women and men who do not yet know the Saviour who loved and died for them.

5. Migration

We are witnessing unprecedented levels of people moving on, from, and into the African continent. A large proportion of these find their way into cities in Africa and in many other parts of the world where they gradually, but often dramatically, change the social landscape. We were excited, for example, to hear about the presence of close to a million Chinese in Africa and of the vibrant churches in all parts of the world where Africans form a significant proportion of the membership and leadership.

Within these migrant communities we find great needs as well as great opportunities for the Gospel. We will encourage the African church to help the poor, destitute, orphaned, homeless, and the stranger, and through our hospitality draw them to Christ who is the source of compassion and life.

6. Poverty and Resources

Africa has sufficient resources for all her people, or rather, because she has such abundance, there has, since ancient times, been so much conflict for control of those resources. There is a huge disparity between rich and poor on the continent, and between the continent and the rest of the world. In recent decades these gaps have even increased.

We acknowledge the fact that as churches, as nations, and as a continent, we are blessed, and this gives us the privilege and responsibility of biblical stewardship. We will honour God in our response to the poor and the destitute. We will develop a lifestyle of generosity, develop creative and efficient models of care, and generally handle God's resources in a way that honors Him and draws others to Him. Because God gave his best to save the world, we will strive to live in such a way that we can increase our material investment in the expansion of God's kingdom.

7. The Media

We recognize that the majority of our people among the least reached people groups still belong to the oral culture – they don't read or write. Traditional media, such as forms of storytelling and visual arts, have definitely become effective means of communicating the gospel and discipling believers from such cultures. Similarly, modern media, as active agents of change, are impacting the lives of many people, especially the African youth who are the majority in our continent. Modern media such as print, radio, television, internet, and other social forms of media, can be used to prepare those who have not yet heard or responded to the Gospel,

because these media often bypass barriers and prejudices to the Gospel. They can also be used very effectively in the task of discipleship and other forms of training.

Because of the sophistication and cost of modern media, it is important that church, mission, and media leaders work together to develop a strategy for their most effective use. We will work together to increase the use of the media to fill our continent and earth with the knowledge of our Lord Jesus Christ.

8. The Rising Generation — Younger People

The African continent has the youngest population, with about **47% of its people being under the age of 18**. If we add those in their twenties, young people are the great majority of our society. Recent events in North Africa show the power the rising generation has on the politics and the future of our world.

Children and youth were central in the rapid expansion of the African church in the 19th and 20th centuries. However, we run the risk of losing them because they are often neglected in the ministry of the church and increasingly exposed to secular influences, values, and practices which conflict with the Christian message and lifestyle.

Jesus declared and demonstrated the important place of children in his kingdom (e.g. Matt. 18). The experience of the church confirms that children and youth are very receptive to the Gospel and once they have accepted it they usually boldly integrate it into their lives and share it with whoever they come in contact with.

Lord, we want to ask the rising generation — our young people — to forgive us for not affirming their important role and for not sufficiently nurturing their leadership. Help us do better as we go on from here.

Shalom, Salam, Peace, Paix, Paz

THE MANI 2016 DECLARATION ***– ADDIS ABABA CONSULTATION***

PREAMBLE

Five hundred and sixty delegates from more than fifty countries gathered in Addis Ababa, Ethiopia, from 7 to 11 March 2016 for the third consultation of the Movement for African National Initiatives (MANI). The consultation took place in the African Union Centre, where heads of African states and their representatives meet to deal with issues affecting the African continent. Significantly, Ethiopia also represents Africa's early and unbroken connection with the Gospel of Jesus Christ (e.g. Acts 8:27–39). As stated in the consultation theme, "Hearing and obeying God in times like these," we placed ourselves alongside the seven churches of Revelation 2 and 3 to hear what the Spirit of God is saying to his church in Africa regarding our mission in this world.

Church and Mission

We heard that God dearly loves us and is preparing us as the bride of his Son, our Lord Jesus Christ. He has called and equipped us to minister his love and proclaim his salvation to our communities, our continent and the nations of the world. As head of the church, Jesus wants us to be a movement rather than a monument, a mall or a military force. As his followers we will face opposition and persecution, but he promises to sustain us if we remain faithful to him and committed to his calling. We were delighted to hear about amazing progress in fulfilling our mission in this world, as we use the gifts God has entrusted to us.

As representatives of the Church in Africa we were called to repentance as we heard that we have grown cold in our love for, and commitment to our Lord Jesus Christ. We have allowed our faith and our morals to become compromised; we are more concerned about position, honour and comfort than being prepared to suffer for Him. We were reminded of the "cries from the ground" (Gen. 4:10) as a result of us not valuing fellow human beings, of allowing the disintegration of families, our neglect and abuse of children, our failure to preserve justice and our disregard for nature. As leaders in

church and mission we have often placed our own needs before that of the ones entrusted to our care (Ezek. 34). We have neglected the relationship with our Lord Jesus Christ, the head of the church.

We commit ourselves to God's standards for his church and embrace the biblical challenge to make disciples of all nations. Toward this end, we commit ourselves to multiply healthy, Christ-honouring churches in every place and among every kind of people on the continent and beyond.

Islam

The rise of militant Islamism has brought death, destruction and displacement to many African communities, particularly affecting Christians in West and East Africa. The Church in Africa has a critical role to play in nurturing the widows, orphans, displaced persons and others who have been subjected to intense suffering and loss. We are also obliged to reconsider our response to Islam and in particular the deliberate targeting of Christians with a clear commitment to political and religious domination — in Africa as in other parts of the world. We are called to reach out in love to those who do not yet know Jesus as Lord and Saviour, including those responsible for such atrocities. We commit ourselves to remain faithful to Jesus Christ as our Lord, even when this may require the ultimate price.

Globalization

Globalization is deeply affecting African society. Remarkable improvements in our access to information, communication, and new technologies open up amazing opportunities to convey the Gospel to every African community and to all the nations of the world. We accept the challenge to explore, harness, and develop new technologies, products, and networks. Our consultation was enriched by the presence of global partners and mission leaders from around the world. We remain committed to the unity of the church of Jesus Christ and of our mission in this world.

Globalization also brings serious challenges to the Church in Africa and our mission. It serves as an effective carrier of products, services, and values that are incompatible with the Bible and the Lordship of Jesus Christ. It often contributes to the marginalization of much of what is valuable to the Church in Africa and our mission.

We remain committed to bringing the Gospel in the idiom, heart language,

and cultural context of every community. We will enhance indigenous expressions of faith and strengthen African initiatives in our mission endeavours. This applies to our work on the continent as well as to our special role in spreading the Gospel in the rest of the world.

Migration

In recent decades, the African continent, like many other parts of the world, has witnessed large-scale migration. This has brought hundreds of thousands of people from diverse faith traditions — especially Islam and Buddhism — right to the doors of churches in Africa. We realize we have been slow to respond to these fantastic opportunities and commit ourselves to exploring and developing effective ways to reach out to them.

There has also been a migration of millions of Africans into other parts of the world. A significant proportion of these share our commitment to the Lordship of Jesus Christ. However, they may not yet fully appreciate or utilize the opportunity this offers for sharing the Gospel of Jesus Christ where they find themselves. We commit ourselves to actively seeking the transformation of the African diaspora into an effective mission force.

Special Emphases

Going North

There is a great need for the Gospel of Jesus Christ in North Africa, the Middle East, and Europe, once the heart of Christendom. At the 2011 MANI consultation, we clearly heard God's call to "Go North." We rejoice over advances already made and hear again God's mandate and invitation to increase our efforts and focus.

Discipleship

We acknowledge that in our churches and our mission, we have not fully obeyed the clear commission of our Lord Jesus Christ to make disciples of all nations (Matt. 28:19–20). We rejoice over disciple-making movements on our continent, particularly in areas where our faith is persecuted. We

commit ourselves to a life of discipleship, disciple-making and pursuing the increase of disciple-making movements.

Emerging Young Leaders

A vibrant group of young leaders enriched our MANI consultation, challenging us to mentor the youths in our churches and communities and to provide them with opportunities for service and development in our ministries and mission.

Women

Women delegates reminded us of God's special calling and gifts to his daughters. We acknowledge the fantastic work that women have done in helping establish and expand the kingdom of God in Africa and beyond. We realize that the Church's effective mission in Africa requires the full participation of women at all levels and, therefore, commit ourselves to creating more ministry and leadership opportunities for women.

Children

We were challenged to value and respect children as whole human beings, who are here today and now, not waiting to happen tomorrow. We commit ourselves to recognizing their gifts, talents, capacity, and potential, and deliberately include them in our plans to redeem God's creation back to Him. This is also their calling and an act of reasonable service.

Prayer and Intercession

Leading up to and during the consultation, there was concentrated prayer and intercession. Our meeting was characterized by an emphasis on a prayerful openness to hear from God. He has called us to greater devotion to him, assuring us that he will use the church in Africa as his instrument to reach Africa and the rest of the world, knowing that the advance of his kingdom does not come by power or might, but by his Spirit (Zech. 4:6). There was special significance in filling the facilities of the African Union Centre with the prayers and petitions of the Church in Africa going out from there in our commitment to world mission.

Orality

The great majority of those unreached by the Gospel of Jesus Christ will only hear and be able to respond if it comes to them through oral means such as story, music, art, drama, proverbs and rituals. Even literate people often prefer oral media. We open ourselves to grow in our understanding of, and practical use of oral communication, especially in our mission work.

The Persecuted Church

It is clear that the persecution of Christians — in Africa as in the rest of the world — is increasing. We acknowledge that we need to do much more to prepare the church to face persecution, to adequately support those most deeply affected, especially those who recently came to faith in Jesus Christ.

Biblical Entrepreneurship

The dire need for food, employment, and ethical leadership challenges the Church in Africa to engage in biblical entrepreneurship. This will provide godly models and a basis for sustainable living in our communities, churches, and our mission. We commit ourselves to becoming better stewards of what God has entrusted to us and better witnesses in the marketplace.

Media

We are aware of the power of media in our communities, its dangers, and its potential value for the church and our mission. We need guidance and help from Christians specializing in media and technology. We will identify some of our members, particularly younger ones, for special training and ministry in these fields.

National Initiatives

Our name, MANI, emphasizes the importance of national initiatives in mobilizing the church in Africa to reach the least evangelized — in Africa and beyond — with the Gospel of Jesus Christ. We commit ourselves to obtaining accurate information about the unfinished task, to the effective

communication of this information, as well as to strengthening our national efforts to see healthy, multiplying churches in every community.

Conclusion

We have come to Addis Ababa to open ourselves to hear what God is saying to us regarding his mission in and from the African continent. God has reassured us of his love for us as his church and has inspired us to recommit ourselves to his mission in this world. As Ethiopia reminds us of Africa's earliest response to the Gospel of Jesus Christ and the faithful preservation of our faith throughout the centuries, we want to erect a spiritual memorial to declare that the Church in Africa will not rest until the whole world is filled with the knowledge of the glory of the LORD, as the waters cover the sea (Habakkuk 2:14).



**From Addis to everywhere...
until Jesus comes. Maranatha!**

PART IV



LOOKING AHEAD

REFLECTIONS TOWARD THE 2026 CONSULTATION

INTRODUCTION

As we gather for the 2026 MANI Consultation, we recognize this moment as a defining chapter in the ongoing story of the African Church. Over the past two decades, MANI's journey—from **Jerusalem (2001)** to **Nairobi (2006)**, **Abuja (2011)**, and **Addis Ababa (2016)**—has been marked by continental awakening, unity of purpose, and a growing awareness of Africa's strategic role in God's global mission.

Today, as leaders, practitioners, and mission thinkers from across the continent and the diaspora, we pause to reflect on the road travelled, to discern the realities that define our present, and to chart the course for the future. The lessons learned from MANI's twenty-five-year journey, the emerging opportunities and challenges before us, and the renewed call to mobilize Africa's resources for God's mission all converge in this gathering.

Lessons from Two Decades of MANI

The Movement for African National Initiatives (MANI) has evolved from a vision shared in Jerusalem in 2001 into a continental platform for mobilizing the entire Church in Africa to reach the world with the whole Gospel. Over the course of two decades, continental consultations, national initiatives, and strategic partnerships have provided invaluable lessons that continue to shape our mission focus and operational framework.

- 1. A movement, not a monument:** MANI thrives as a dynamic movement—catalytic, decentralized, and people-driven—rather than an institution or event. Its vitality is sustained by continuous action and collaboration.
- 2. Accurate information drives mission:** Reliable data, such as through the Country Assessment Process (CAP), has focused national and regional efforts on the truly unreached.
- 3. National ownership ensures sustainability:** Initiatives rooted in local churches and led by national leaders yield more lasting and contextual results than externally driven programs.

- 4. Networks amplify impact:** The establishment of ministry networks—Prayer, Women in Missions, Emerging Leaders, Orality, Member Care, and others—has multiplied influence, resources, and expertise.
- 5. Intergenerational inclusion is non-negotiable:** Intentional investment in youth, children, and emerging leaders ensures continuity and innovation in Africa's mission movement.
- 6. Prayer remains foundational:** Every wave of mobilization and breakthrough across MANI's journey has been birthed and sustained by prayer.
- 7. Contextualization deepens access:** Approaches that embrace African languages, cultures, and oral traditions strengthen gospel engagement and relevance.
- 8. Partnerships must empower, not dominate:** External collaborations are valuable when they empower national and regional ownership rather than create dependency.
- 9. Flexibility sustains progress:** MANI's resilience through social, political, and security challenges has demonstrated the value of adaptive, responsive leadership.

These lessons are from the bedrock upon which the next phase of Africa's mission mobilization will build.

Emerging Opportunities and Challenges

The African Church continues to expand, but the context of its mission is rapidly changing. The following emerging realities shape both opportunities and challenges for Africa's continued role in God's redemptive plan.

Emerging Opportunities

- **Youth and innovation:** With Africa's population dominated by young people, the Church stands before an unparalleled opportunity to harness energy, creativity, and digital fluency for evangelism and discipleship.
- **Diaspora mission force:** The African diaspora across Europe, the Americas, and Asia represents a powerful extension of the

continent's witness. Mobilizing this community for mission strengthens Africa's global voice.

- **Technology and communication:** The accessibility of mobile, digital, and social technologies provides new channels for training, discipleship, storytelling, and global collaboration.
- **Contextualized and oral expressions:** Renewed appreciation for storytelling, music, visual arts, and indigenous communication strengthens outreach among oral learners and unreached groups.
- **Regional cooperation:** Increasing collaboration among Francophone, Anglophone, Lusophone, and Arabic-speaking regions signals a maturing continental unity in mission.

Continuing Challenges

- **Security and limited access:** Conflict, insurgency, and instability in the Sahel and other regions restrict missionary engagement and threaten established works.
- **Uneven resource distribution:** Disparities in economic and technical capacity between regions and countries hinder sustained collaboration.
- **Migration and brain drain:** The outflow of skilled and spiritual leaders creates vacuums in local mission and leadership.
- **Dependency and external influence:** Over-reliance on external funding or imported strategies risks undermining local vision and ownership.
- **Cultural and ideological contest:** Secularism, extremism, and moral relativism present new missiological and ethical challenges for the African Church.

These dynamics remind us that Africa's Kairos moment continues—not as a static event, but as a living call to discernment, resilience, and faithfulness.

Theme for the 2026 Consultation

Present and Future Realities, Challenges, and Prospects of the African Church

This theme captures the dual call to reflection and renewal. It invites leaders, networks, and movements to assess where the Church in Africa stands today and how it must respond to the shifting realities shaping its witness. The focus is both introspective and forward-looking—acknowledging the progress made, confronting persistent challenges, and envisioning sustainable, Spirit-led pathways for mission in and from Africa.

Consultation Focus

Francophone Africa — Collaboration for Ministry to People Groups in the North and Sahel Regions Facing Recent Dynamics That Have Created Increased Isolation

This consultation acknowledges the strategic importance of Francophone Africa in fulfilling the Great Commission across the continent. Recent geopolitical and security developments have heightened isolation in the Sahel and North African regions, limiting access to communities in need of the Gospel.

The 2026 Consultation, therefore, provides a platform for collaboration across linguistic and cultural lines, strengthening unity among Francophone, Anglophone, Lusophone, and Arabic-speaking mission movements. It seeks to foster shared strategies and mutual support to reach the least evangelized and most challenging regions of Africa.

Objectives and Topics

The 2026 Consultation brings together leaders from across Africa and the diaspora to engage with key issues shaping the future of mission on the continent. Its objectives include:

- 1. Developing innovative responses to contemporary realities** such as poverty, corruption, war, insurgency, poor governance, and restrictions on cross-border ministry.
- 2. Encouraging collaboration across regions and networks** to build a unified and effective mission movement at home and abroad.

3. **Identifying and bridging resource gaps** by developing sustainable, Africa-based models for funding and supporting mission initiatives.
4. **Mobilizing and mentoring a new generation of leaders** in response to Africa's youth explosion, ensuring intergenerational continuity in mission, vision, and leadership.
5. **Reinforcing MANI's role as a catalytic platform** that brings together national initiatives, ministry networks, and denominational movements to advance the Great Commission.

Event Highlights

The 2026 MANI Consultation features a rich and participatory programme designed to inspire reflection, learning, and renewed commitment.

- **Worship, Fellowship, and Prayer Gatherings:** Deep times of intercession and thanksgiving, uniting participants in worship and shared devotion.
- **Regional and Contextual Presentations:** Leaders from Francophone Africa and other regions sharing first-hand experiences, contextual challenges, and opportunities for mission engagement.
- **Inspirational Plenaries:** Continental and global mission leaders addressing key realities facing the African Church and offering prophetic direction for the future.
- **Interactive Breakout Sessions:** Group discussions facilitated by MANI's ministry networks, including:
 - African Women in Missions
 - Transformational Discipleship
 - Orality Network
 - Member Care Network
 - Strategic Prayer Network
 - Denominational Leaders Network
 - Emerging Leaders Network
 - Resource Sustainability Network
- **Next-Generation Leadership Segment:** Presentation and commissioning of emerging MANI leaders representing the future of Africa's mission mobilization.

The Call to Renewed Mobilization

The 2026 Consultation issues a **call to renewed mobilization**—a return to the heart of God's mission and a recommitment to the unfinished task before the African Church.

This mobilization is both spiritual and strategic:

- **Spiritual**, because it flows from prayer, repentance, and surrender to the Lord of the harvest.
- **Strategic**, because it calls for renewed coordination, ownership, and innovation across Africa's mission landscape.

MANI calls upon the Church in Africa to:

1. Rekindle prayer and dependence on the Holy Spirit.
2. Strengthen national initiatives and catalyze new ones in unreached areas.
3. Empower and release the next generation of mission leaders.
4. Deepen partnerships across linguistic and regional lines.
5. Innovate in resource sustainability and holistic mission models.
6. Embrace contextual strategies that affirm the African voice in world evangelization.

This is the season to reaffirm that the **African Church is of age**—called, equipped, and commissioned to lead in global mission. As MANI continues to serve as a **network of networks**, we renew our pledge to labour together until Africa and the nations are filled with the knowledge of the glory of the Lord, as the waters cover the sea (Habakkuk 2:14).

From Abidjan to Everywhere... Until Jesus Comes.

MANI BEYOND 2026: THE MANDATE FOR AFRICAN MISSION ACCELERATION

By Peter Oyugi

The MANI 2026 Continental Gathering must serve as more than a moment of reflection; it must be a launchpad for unprecedented, sustained action. The time for deliberation has matured into a definitive call for missional acceleration—a collective push to realize tangible outcomes that move the church in Africa from mobilization potential to global mission delivery. We must commit now to processes that guarantee the following outcomes are not just discussed but executed and multiplied in the years immediately following 2026.

1. Deeper Missional Impact Outcomes: Shifting the Epicenter

The African Church must strategically and unequivocally focus its vast spiritual and human capital on the world's most critical frontiers.

Strategic Mobilization: From Prayer to Prioritization

Our collective attention must be radically re-prioritized towards the world's Unreached People Groups (UPGs). The post-2026 mandate requires a unified, ongoing effort in which the Church's prayer, resources, and personnel are not merely offered but strategically mobilized to specific, high-priority UPGs. The ultimate measure of success will be the consistent proclamation of the gospel in areas where it has been historically unheard or now forgotten, thereby fulfilling the initial command of the Great Commission.

Sustainable Church Establishment: The Indigenous Tipping Point

Mission impact must be defined by permanence, not just presence. Our target is the establishment of healthy, resilient, and fully indigenous local churches among target people groups. These churches must quickly demonstrate the biblical marks of maturity: self-governance, self-support, self-propagation, and self-theologizing. This is the tipping point at which foreign aid gives way to indigenous ownership and multiplication, ensuring the gospel's deep rooting in the culture.

Resource Optimization: Efficient Deployment for Maximum Reach

The African Church possesses immense resources—both spiritual and

material. The task beyond 2026 is Resource Optimization: maximizing and efficiently deploying every asset. This will be evidenced by successful national and regional mission mobilization days that effectively connect organized, well-trained African missionary workers with the world's most critical and needy mission fields. We must build accountable, transparent, and effective resource pathways.

Discipleship Transformation: Activating the Maturing Core

The depth of our discipleship will determine the depth of our mission. We must fully leverage the MANI Transformational Discipleship Network to equip and transform believers. The goal is to move every member from passive church attendance to becoming deep, effective, and fruitful disciples who serve as mature, resilient, and effective labourers in the global harvest. This transformation guarantees the quality of the mission force we send.

2. Increased and Diversified Participation Outcomes: Mobilizing the Whole Body

The Great Commission is not an assignment for a few specialists, but a central mandate for every believer and every local church.

Fully Engaged Local Churches: The Seedbed of Mission

The local church must permanently transition to become the primary source and seedbed for mission. The Great Commission must become central to its identity and operational strategy, moving past a seasonal programme to a non-negotiable part of congregational life. This outcome is achieved when the church successfully disciples every believer to understand and engage in their specific missional role, whether locally or globally.

Multiplication of Labourers: Go-ers and Senders

We require a substantial, verifiable increase in the number of people participating in missions. This is a dual focus:

- **Long-Term Missionaries (Go-ers):** A dramatic increase in the number of committed, well-prepared, and supported Go-ers sent to unreached and least-reached peoples.
- **Effective Senders and Supporters:** Exponential growth in the number of believers dedicated to fervently praying, sacrificially giving, and providing intentional, ongoing support. Every Go-er needs a network of Senders.

Activation of the Whole Body: Community Engagement

The task is not complete until every disciple is successfully activated and engaged in their specific and essential role within the mission's community. We must eliminate the spectator mentality. Every person, whether a prayer warrior, giver, mobiliser, short-term participant, or long-term go-er—must find their place and function within the unified global effort.

Global Multi-directional Movement: From Field to Force

MANI 2026 must solidify the movement toward increased mission activity originating from the Global South. The vision is to establish a truly multi-directional, worldwide missions movement that reflects a multi-ethnic, collaborative global effort. Africa, having been a mission field, is now poised to become a dominant missions force, partnering equally with the Global North and South to fulfil God's assignment for the Church.

3. The African Diaspora: God's Sovereign Purpose in Displacement

The African Diaspora Christians represent a strategic mission force born from a global movement. The church in Africa must fully recognize and integrate its unique role to accelerate global missions.

Reinterpreting Scattering as Strategy

The story of the African Diaspora—from the historical injustice of the slave trade to modern economic and political migration—must be reinterpreted through the lens of God's sovereignty. The scattering, though rooted in human suffering and complex forces, must be seen as a providential preparation for a new wave of global Christian expansion. God uses the circumstances of displacement to place His zealous followers strategically across the globe, inviting them to participate in the *Missio Dei* (God's mission) right where they land.

Embracing the Missionary Mandate

This requires the diaspora church to see itself not as a marginalized immigrant community seeking only survival, but as a missionary movement—God's chosen instrument for global Christian re-engagement and revitalization. The focus must shift from simply seeking survival and sending remittances to actively embracing a transformative mission for their host nations (re-evangelizing the West) and for the continent (through strategic partnerships). Full collaboration with the diaspora and blessing them as an essential part of God's mission is non-negotiable for achieving the post-2026 outcomes.



Appendix A

MANI CONTINENTAL, REGIONAL, LIAISON, ADVISORY, ADMINISTRATIVE & SUPPORT LEADERSHIP TEAM CONTACT ADDRESSES

CONTINENTAL COORDINATOR'S ADMINISTRATIVE AND SUPPORT TEAM

1. Reuben Ezemadu – Continental Coordinator (Outgoing)
Email: reuben.ezemadu@gmail.com
2. Mario Li Hing – Member, Advisory Team
Email: mariolihing@gmail.com
3. Younoussa Djao
Email: ydjao@pobox.com
4. Austen Ukachi – SPN Coordinator
Email: acukachi@hotmail.com
5. Lusophone Representative -
6. Rev. Mrs. Patience Oyor – Continental Treasurer
Email: pfoyor@gmail.com
7. Peter Oyugi – MANI Continental Administrative Coordinator / Prospective Continental Coordinator
Email: poyugi5@yahoo.co.uk

INTERNATIONAL LIAISON

8. Dean Carlson – MANI International Liaison, Advocate and Ambassador
Email: deancarlson@oci.org
9. Ross Campbell – International Liaison / Member, Advisory Team
Email: ross.campbell.mani@gmail.com
10. Joao Barbosa Oliveira Jr – MANI Adviser & Liaison for Ibero-Latin America
Email: barbosa.africa@gmail.com

ADVOCACY AND ADVISORY TEAM MEMBERS

11. Peter Tarantal – Member, Advisory Team
Email: peter.tarantal@om.org

12. Jon Lewis – Member, Advisory Team (Portuguese-speaking Africa)
Email: jonlewis23@gmail.com

THE DIASPORA REGIONS

13. Daniel Mpondo – Regional Coordinator, MANI Diaspora Australasia Region
Email: maevasev@gmail.com

14. Peter Oyugi – Regional Coordinator, MANI Diaspora Europe
Email: poyugi5@yahoo.co.uk

15. Dominique Dick – Regional Coordinator, MANI Diaspora Caribbean/Central America
Email: domisya@gmail.com

16. Dr. Lloyd Chinn – Prospective Regional Coordinator, MANI Diaspora North America
Email: l.chinn@worldventures.com

THE HORN AND EAST AFRICA REGIONS

17. Dr. Samuel Kebreab – Regional Coordinator, The Horn of Africa Region
Email: samuelkebreab@yahoo.com

18. Pastor David Kiniti – Interim Coordinator, East Africa Region
Email: pastorkiniti@parklandsbaptistchurch.org

SOUTHERN AFRICA, PORTUGUESE-SPEAKING AND INDIAN OCEAN ISLANDS REGIONS

19. Peter Vumisa – Regional Coordinator, Southern Africa Region
Email: vumisapeter@gmail.com

20. Antonio Angula – Regional Coordinator, MANI Portuguese-speaking Africa Region
Email: toniangula@yahoo.com

21. Dinah Ratsimbajaona – Regional Coordinator, Indian Ocean Islands Region
Email: r.dinah@hotmail.com

ANGLOPHONE WEST AFRICA I & II REGIONS

22. EmmaJoe Nwachukwu – Regional Coordinator, Anglophone West Africa Region II
Email: crmissions@yahoo.com

FRANCOPHONE CENTRAL AND WEST AFRICA REGIONS

23. Pastor Raphael Saki – Regional Coordinator, Francophone West Africa Region
Email: raphaelsaki@zafcpc.org
24. David Mbas – Regional Coordinator, Francophone Central Africa Region
Email: eddymbas@yahoo.fr

MANI STRATEGIC MINISTRY NETWORKS

1. MANI Strategic Prayer Network
Coordinator: Austen Ukachi
Email: acukachi@hotmail.com
2. MANI Africa Women in Missions Network
Chairperson: Esme Bowers
Email: esme@calvarysanctuary.org.za
3. MANI Children in Missions Network:
Executive Coordinator: Nosayaba I. Tukura,
Email: nosa_vik@yahoo.com
4. MANI Emerging Leaders Network
Coordinator: Prosper Isichei
Email: prosfrank@yahoo.co.uk
5. Country Assessment Process (CAP)
Coordinator: Willie Botha
Email: willieelize@gmail.com
6. MANI Denominational Leaders Network
Chairman: Rev. Dr. Yaw Frimpong Manso
Email: yawfrimpongmanso@yahoo.com

Executive Coordinator: Gideon Para-Mallam
Email: gideonpar.mall@gmail.com

7. MANI Africa Member Care Network
Consultant / Adviser: Marina Prins
Email: membercaremc@gmail.com
Co-Coordinator: Monica Miako
Email: mkmiako@yahoo.com
8. MANI Transformational Discipleship Network
Prof. Adeolu Adedapo – Email: adedapo2a@gmail.com
Dr. David Umune – Email: umunedave@gmail.com
Pastor Pinto Kali – Email: pinto@nairobiibaptist.co.ke
9. Resource Mobilization and Ministry Sustainability Working Group
Chairperson: Jonathan Onigbinde
Email: jonathanonigbinde@gmail.com
Executive Coordinator: Abdul Bundu Conteh
Email: AbdulBundu.Conteh@om.org
10. MANI Chinese in Africa Mission and Go North! Initiatives
Chairman: Dr. Mario Li Hing
Email: mariolihing@gmail.com
Executive Coordinator: Ms. Ghada Fakhoury
Email: newnebo@gmail.com
11. MANI Orality Network
Jerry Okose
Email: jerryokose@gmail.com
12. CPM / DMM Network
Younoussa Djao
Email: ydjao@pobox.com

CORPORATE CONTACT DETAILS

Email: info@maniafrica.com
Website: www.maniafrica.com
Email (Continental Coordination): maniconticord@gmail.com

SCHEDULE FOR THE MANI 2026 CONTINENTAL CONSULTATION FROM MARCH 9-13, 2026 IN ABIDJAN, CÔTE D'IVOIRE

TIME (HRS)	MON. 9 TH MARCH	TUE. 10 TH MARCH	WED. 11 TH MARCH	THU. 12 TH MARCH	FRI. 13 TH MARCH
06.00 – 06.30	ARRIVAL & REGISTRATION	Personal Devotions & Preparation	Personal Devotions & Preparation	Personal Devotions & Preparation	Personal Devotions & Preparation
06.30 – 08.00		BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST
08.30 – 08.50		Worship (O Worship The King)	Worship (In Christ Alone/The Faith Of Our Fathers)	Worship (Francophone Worship Styles)	Worship (All Glory Be To The Lamb)
08.50 – 10.00		DEVOTION – THE HARDWORKING BUT LOVELESS CHURCH, AND THE PERSECUTED CHURCH (REV 2:1-7; 2:8-11)	DEVOTION – THE COMPROMISING AND CORRUPT CHURCH AMIDST SATANIC OPPOSITION (REV 2:12-17, 18-29)	DEVOTION – THE SPIRITUALLY DEAD AND THE LUKEWARM CHURCH (REV 3:1-6 & 14-22)	DEVOTION – THE FAITHFUL CHURCH THAT KEPT GOD'S WORD (REV 3:7-13)
10.00 – 10.30		TEA/COFFEE BREAK	TEA/COFFEE BREAK	TEA/COFFEE BREAK	TEA/COFFEE BREAK
10.30 – 10.45	ARRIVAL & REGISTRATION	Praise & Worship	Praise & Worship	Praise & Worship	Praise & Worship
10.45 – 12.00		Video & Plenary Talk: WHAT GOD IS DOING IN HIS WORLD (GLOBALLY)	Video & Plenary Talk: WHAT GOD IS DOING IN AFRICA & WITH AFRICANS IN THE DIASPORA	Video & Plenary Talk: WHAT GOD IS DOING IN THE FRANCOPHONE & SAHEL REGION	GOD'S MISSION FOR THE AFRICAN CHURCH IN THE PRESENT REALITIES (six priority areas)
12.00 – 13.00		TABLE/BREAKOUT SESSION: individual, ministry/ local church contributions in fulfilling roles of the African church in global mission	TABLE/BREAKOUT SESSION: Discussion on how to sustain the missionary fervour from Africa	TABLE/BREAKOUT SESSION: Role of Ministry Networks in strengthening the Church in Francophone Africa in fulfilling her mission	TABLE/BREAKOUT SESSION: What contribution can you make?
13.00 – 14.30		LUNCH BREAK	LUNCH BREAK	LUNCH BREAK	LUNCH BREAK
14.30 – 16.00		MANI As A Catalysing Movement The Critical Role Of The African Church In God's Global Mission	MANI as a Facilitating Movement Recognition and appreciation of the doyen of the African national initiatives.	MANI as a Networking Movement Response to the challenges in the Francophone & Sahel Regions Role of Great Commission Global Networks in strengthening the Church in Francophone & Sahel Regions Go-North/S2NAP	MANI vision from now onwards Leadership transition MANI in the next five years The Abidjan Declaration Formal closing ceremony
16.00 – 16.30	Opening Session (5PM to 6.30PM): Worship, Welcome Speeches, FROM JERUSALEM TO ABIDJAN; Keynote Address: THE AFRICAN CHURCH AND THE MISSION OF GOD IN TIMES LIKE THESE	TEA/COFFEE BREAK	TEA/COFFEE BREAK	TEA/COFFEE BREAK	TEA/COFFEE BREAK
16.30 – 16.45		Praise & Worship	Praise & Worship	Praise & Worship	
16.45 – 18.15		Celebrating mission thrusts into and from Africa (songs and drama) Launching and Presentation of books by An African Missions Author	African youth and children in God's agenda – altar call and dedication service for the youth/children	Francophone Africa youth step forward	
		Networking	Networking	Networking	Networking
18.15		Dinner for International Delegates			

Our Vision

The completion of the
Great Commission mandate
in the continent of Africa
and in the rest of the world.

Our Mission

To catalyze, (affirm,
mobilize, inspire, engage)
the Body of Christ in Africa for
greater involvement in completing
the Great Commission mandate
by reaching the unreached
first in their own country
and in the rest of
the world.



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