

AFRIGO

Encouraging the African Church in world mission

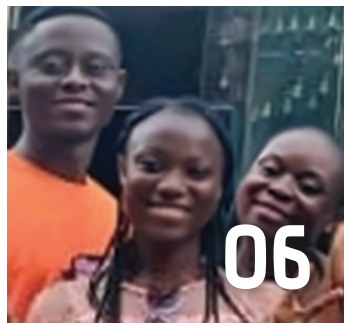
Volume 10, Issue 3
www.afrigo.org

WHAT NEXT LORD?

BAPTIZED TO MOBILIZE

THE AFRICAN CHURCH
AND GOD'S MISSION
A TIME FOR ACTION

CONTENTS



03 A GIANT CHURCH WITH A GLOBAL TASK

Nigerian Niyi Osomo highlights the strength of today's African Church and its responsibility to advance God's global mission.

04 BAPTIZED TO MOBILIZE

Reuben Kachala shares his journey to becoming a mission mobilizer in Malawi and describes some realities in mobilizing the African Church for missions.

05 A PIVOTAL MOMENT FOR THE AFRICAN CHURCH

Malagasy Mamy Rasolofondrainibe explores Africa's mission potential as the continent with the largest Christian population and addresses some limitations.

06 CHURCHES IN MISSIONS: THE WORK OF OBEDIENCE

Two pastors from Ghana and Burkina Faso reveal how their congregations became missional and the impact of their obedience to the Great Commission.

09 TOWARD A STRONG SENDING AFRICAN CHURCH

Drawing on the experiences of the Early Church, Motswana Sidney Berman shares paradigms and practices to facilitate the African Church's participation in God's mission.

11 WHAT NEXT, LORD?

After completing a massive building project, one Nigerian church's openness to God's move births a phenomenal ministry of funding African missionaries.



A GIANT CHURCH WITH A GLOBAL TASK

BY NIYI OSOMO

The African Church today stands as a giant in global Christianity; numerically strong, spiritually vibrant, and strategically placed. Yet, in light of God's global mission, a sobering question remains: is Africa channelling this strength towards the salvation of the nations, especially the unreached?

While I served as a mission pastor in a thriving Pentecostal church, I wasn't aware of global missions, unreached people groups or the 10/40 Window. We were driven by evangelism, discipleship and church expansion, not the intentional sending to the nations. This story mirrors many African charismatic churches today. We are evangelistic but not missional, deeply passionate about growth; yet, largely unaware of the unfinished global task.

Jesus's command in Matthew 28:18–20, often called the Great Commission, was not just to make converts, but to "make disciples of all nations [ethne]." Sadly, many churches in Africa have not yet embraced this mandate with the urgency and structure it deserves. The Church has the potential – the resources of men, money, manpower, and marketplace expertise – but there must be intentionality in mobilizing and deploying them.

The Great Collaboration

At Mission Enablers Africa, we have witnessed firsthand the power of mission mobilization within churches. By engaging church leaders, organizing grassroots mobilization programmes, and facilitating first-level training, we've seen interest and passion for missions grow exponentially. Without mobilization, the Church will remain an inactive giant asleep to her global responsibility.

A crucial need exists for trust and deep partnerships between churches and mission organizations. There must be clearly defined structures, joint strategic planning and shared ownership of God's mission. Churches must open their pulpits and platforms to missionaries, featuring mission talks and field stories at conferences and gatherings. Likewise, mission agencies must not think they can fulfil the mandate apart from the local church simply because they receive

donor funds from the West. The missing link between the Great Commission and the Great Completion is the Great Collaboration.

Dr. Yaw Perbi rightly captures this: "Africa's massive Christian population today must move from being a mission field to a missionary force – from Africa to the rest of the world."

Africa arise!

We cannot keep praying "Lord, send labourers," while ignoring the vast youth population in the African Church. If disciplined and sent, they could be the labour force that finishes the task in our generation (Matt. 9:37–38). Paul reminds us in Romans 10:14–15, "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? ... And how can anyone preach unless they are sent?"

This is our collective task as churches, agencies, leaders, and believers across Africa. It's time for the African Church to arise not just as recipients of the gospel, but as senders, mobilizers, and disciple-makers to the ends of the earth.

In this issue of AfriGO, Reuben Kachala shares his experiences as a mission mobilizer and Mamy Rasolofondrainibe examines the African Church's immense potential as a sending continent. Read the stories of two church leaders in Ghana and Burkina Faso who are leading their congregations in advancing the Great Commission. Enjoy this issue of AfriGO and share with others.

**We are
evangelistic but
not missional.**

Niyi Osomo is a passionate follower of Jesus. Over 25 years ago, he pastored and led a Christian fellowship on his university campus before starting a career in banking. Answering God's call, he returned to serve at Elevation Church in Lagos as the Mission Pastor. Today, Niyi is the founder of Mission Enablers International (MEI). Through MEI's network of 37 organizations and 2,000+ missionaries across Africa and Asia, he mobilizes prayer, funding, training, and churches for the unreached. He lives in Lagos with his wife, Mobayonle, and their three children.

CALLED: REUBEN KACHALA

BAPTIZED TO MOBILIZE

AS TOLD TO SOLOMON OWUSU-ANSAH

From the moment I dedicated my life to Christ in 1988, I felt compelled to preach Christ. Salvation was sweet, and I wondered, “Why isn’t everyone receiving him?” I must tell everybody! I started handing out tracts, engaging in one-on-one evangelism, and sharing the gospel wherever I could. This passion overshadowed every other dream I had and led me to enrol in Bible school. The salvation I received gripped me so strongly that it became my *raison d’être*. Up until now, no other job is as good for me as this “Jesus job”.

Baptized into missions

My journey into missions mobilization started in 1995 when I first learned about global missions in Bible school. Just like I previously proclaimed Jesus, now I eagerly shared about missions. I led a choir and began composing and singing songs about missions.

After graduation, I joined the Bible school faculty. No matter the subject I taught, I always “missionized” it, inspiring students toward the Great Commission. Later, I was elected Missions Director for the Malawi Assemblies of God (2004–2008), which placed me in a mobilization role.

A mobilizer’s task

I mobilize prayer for unreached and frontier people groups, disciple believers in missions, and share resources for training. I also write gospel tracts focused on the Great Commission and I develop and organize training programmes such as Understanding World Evangelization (UWE), which I launched in 2019. It is similar to Perspectives but simplified and contextualized for Malawi. Regularly, I speak at conferences to challenge believers about God’s heart for the nations.

Hurdles and results

Mobilization is relatively unknown among many African Christians. During our missionary service in South Asia, support was strong, but when my family returned home to focus on mobilization, many partners stopped giving. People believe missions only counts when someone is serving



Reuben presents a certificate to a participant

abroad, not when they return to mobilize others. Today, we rely on income from farming and a few faithful partners.

Many people are interested in the UWE course but are unwilling or unable to pay fees to cover essential costs, especially when many Western-run seminars are free.

Despite these challenges, results have been encouraging. In December 2023, we sent a mobilizer to Lesotho, where he does great work. Two members of my team have been sent to the unreached Chinese and Hindu communities in Malawi.

Mission realities

Churches more easily support a local pastor than a cross-cultural missionary. Secondly, indigenous African mission agencies often lack administrative and logistical structures to support missionaries fully, forcing them to rely on Western agencies that require membership fees which can be burdensome for Africans.

When my family was called to South Asia, no Malawian agency could send us, so we registered with a foreign agency in South Africa. Even then, my denomination could not afford to send us because supporting one family abroad seemed excessive compared to supporting ten local evangelists. By God’s grace, a South African Assemblies of God branch adopted us and covered half our budget.

Faith and provision

One of my greatest testimonies came when we were at risk of being sent home from the mission field because we could not pay our fees. While meeting with leaders who were about to make that decision, I received a phone call – a member of our home church wanted to pay 10,000 rand for us. They eventually sent 16,000 rand. That call ended the meeting and strengthened my faith in God’s provision.

A charge

My call to the African Church is to move beyond growing denominations and embrace God’s heart for unreached peoples. We must support mobilization because preparing and sending missionaries is itself missions.

PLEASE PRAY

- For more churches to support the work of mobilizers and missionaries.
- The African Church to obey God’s call to the nations.

A PIVOTAL MOMENT FOR AFRICA

BY MAMY RASOLOFONDRAINIBE

In 2015, Melias, a Malagasy construction engineer, heard a pastor share how the gospel first reached Madagascar in 1818. Shocked that many Malagasy still hadn't heard the Good News, he left his job to join a six-month mission training in Antananarivo. Now, Melias plants churches and disciples new believers among the unreached Tanala and Sakalava peoples, training other Malagasy missionaries to do the same. His story reflects the growing movement of African believers who answer God's call to missions.

As the continent with the fastest-growing Christian population – over 500 million believers and counting – Africa is poised to lead in spreading the gospel to the ends of the earth.

Biblical basis

In Genesis 12:1-3, God called Abraham to be a blessing to all nations, a call echoed in the Great Commission with Jesus' command to make disciples of all nations (Matt. 28:19-20; Mk. 16:15). This calling extends to the African Church today. Just as the apostles obeyed Christ's command, African believers are called to be prophets and ambassadors of the gospel, carrying the message of salvation to unreached peoples.

Africa's immense potential

From Nigeria's bustling megachurches to Kenya's rural prayer gatherings, Africa is home to a vibrant and dynamic faith. Recent data show that sub-Saharan Africa hosts over 25 per cent of the world's Christians, a number projected to grow significantly by 2050. Pentecostalism and charismatic movements have fuelled this expansion, creating churches that are alive with passion and potential. Yet, the awareness of Africa's responsibility in global missions remains marginal. Many churches focus inward, prioritizing local needs over the call to send missionaries.

With a youthful population of over 1.4 billion, a growing middle class, and a deep spiritual hunger, the African Church has the human and spiritual resources to impact the world. Countries like Nigeria, Kenya, South Africa, and Uganda are already sending missionaries to Asia, the Middle East, and beyond. For example, Nigerian missionaries have planted churches in India, while Ugandan believers are reaching unreached groups in South Sudan. African diaspora in Western nations are also sharing the gospel in diverse contexts.

Many churches
focus inward.

Obstacles to mission work

Limited financial resources and theological training often hinder effective mission work. Many African churches rely on Western mission agencies, which can create dependency and disconnect from local priorities. The term "parachurch" sometimes fosters a divide, where churches view mission agencies as separate entities rather than as partners in the Great Commission. Internal obligations, such as church maintenance or community welfare, often take precedence over external mission efforts, reinforcing an inward focus.



Focus areas

To bridge this gap, the African Church must embrace a missional mindset. First, churches should prioritize theological training that equips believers for cross-cultural missions. Programmes like Scatter Coaching, which empower believers to carry the gospel into diverse communities, are a step in the right direction. Churches must foster partnerships with local mission agencies that mobilize African resources and talent, reducing dependency on Western structures. Creative financing, such as tithing for missions or business-as-mission models, can provide sustainable support for missionaries.

The African Church currently stands at a pivotal moment. Its connection to God is its greatest asset, enabling believers to step out in faith as Melias did. The continent's challenges – economic, social and structural – are real, but they are not insurmountable. When African believers answer God's call, he equips them for his purpose.

Time for action

African Church, it is time to rise! You are blessed to be a blessing. Train and send missionaries. Partner with local churches and agencies. Pray for unreached peoples. And invest in sustainable mission strategies. The world awaits the gospel, and you are capable to lead in obeying the Great Commission and making disciples of all nations.

Rev. Dr. Mamy Rasolofondrainibe is the Executive Director of SIM Madagascar and the founder and CEO of Real Mission Movement in Madagascar. After pastoring a Calvinist Protestant Church in Madagascar for 15 years, he served as a full-time missionary for 13 years. He teaches Missiology and Intercultural Studies at theological colleges, equipping the African Church for global missions.



Rev. Tsinigo (brown shirt) with church members on a mission trip

TWO CHURCHES IN MISSION

THE WORK OF OBEDIENCE

BY KATE AZUMAH

Ghana: When Rev. William Tsinigo was a second-year student at his Bible School, he decided to plant a church where he could put into practice what he was learning. But God had bigger plans. His church, the International Central Gospel Church (ICGC), Shalom Temple branch, now has 800 members, has planted about 50 churches, and spends 55 per cent of its annual budget on missions. It all started with a missions course he attended in 2008.

The Kairos course

"I had a call to missions, but I didn't know how to go about it until I was invited to take the Kairos course. It so impacted me that right afterwards, I went on a fast to seek God's direction on what to do with my new exposure to missions. On the third day, I saw a vision of many people caught in a fishing net. They couldn't see, speak, or get out. They were eating their faeces and drinking their urine, and I heard the Lord say, 'Release them.'"

About three weeks later, a church member visited Rev. Tsinigo. His work had transferred him to Lawra in the Upper West region of Ghana and he requested prayers. "While I prayed, I had the urge to ask him to enquire about the

possibility of planting a church there." The church member reported back and Rev. Tsinigo followed up himself with a visit to the town to do spiritual mapping.

A vision for missions

"When I returned, I informed my leaders and deacons that we were going on a mission trip. We mobilized resources, took 21 church members and spent a week evangelizing. Many people gave their lives to Christ, including Muslims, and we started a church. The church is now one of the biggest in Lawra."

Three months after this first trip, Rev. Tsinigo mobilized his church for a second mission trip to Jirapa, a town they had passed on their way to Lawra.

"While in a prayer meeting on this trip, I had a second vision. I was in Accra on a Sunday and decided to visit a branch of my church denomination. We entered the church and in the first row, everyone was sleeping. The second row had people selling items. When we got to the last row, it turned into a recreational centre."

"After the vision, I cried out to the Lord for its meaning. He told me it was about the kinds of people who go to church – the sleeping ones who do nothing for God's Kingdom, those who go to seek prosperity, and those who go to be entertained. The Lord asked me if

I wanted my church to be like that. The two visions propelled us to adopt the Upper West region for missions."

Training for missions

Around this time, Rev. Tsinigo was the coordinator for the Living Word School of Ministry (now Daniel Institute) established by his denomination. He used his role to raise pastors for missions. He also started a missions college at his church to train his members.

"When I discover church members who have a call, we sponsor them to attend the Daniel Institute and send them to plant churches. I arranged for 36 pastors to participate in the Kairos course, and some have planted churches."

Success in missions

"While participating in the Perspectives course, the lesson on heart commitment stirred me. I took inspiration from the apostles in the Book of Acts who were planting churches everywhere. November is our missions month. We teach on missions and encourage people to support missions."

By the year 2020, Shalom Temple had planted 29 churches in northern Ghana and 21 churches around their church community in Accra. They try to use the local languages in the churches up north and raise indigenous people to

lead them. It hasn't been all rosy though. They planted a church in one of the northern towns but no one responded.

"Mobilizing people is difficult but the leadership of my church are very supportive. They consented for us to

allot a huge percentage of our income for missions. Some church members and ICGC pastors from other districts also contribute generously."

"We hope to send missionaries among the unreached and to other countries. It's

not something our denomination does and so we've been praying about it."

"I see the African Church as sleeping. Many Christians hardly evangelize. We need to do something to revive the African Church for missions."

Burkina Faso: The Assemblies of God (AG) Church in Burkina Faso was started in 1921 by missionaries from the USA. The church's indigenous missionary work began officially in 1982, but prior to that, individuals in the church went voluntarily as missionaries.

Volunteer missionaries

Dr. Jacques Delewende Compaore, the external missions director, shares, "As early as 1949, Ps. Bila Passego went to Togo. In 1959, Kenga Zongo went to Senegal and Ps. Gomtanga Yanogo went to Benin. These missionaries went without support from the church apart from prayer. There was no agency to visit or encourage them but they made great impact. Ps. Passego started AG in Togo and the AG in Ghana was started from Burkina Faso."

Church responsibility

In 1982, four AG pastors collaborated to develop a missions vision for the church. They felt that the national church wasn't doing enough. They were evangelizing within, but seeing how missionaries came to them, they felt obliged to share the gospel with people outside Burkina Faso. They couldn't let people continue to go as missionaries without support from the church.

"The four pastors toured the country to cast the vision for missions at regional pastoral gatherings. Other pastors began to understand missions and returned home to share this with their congregations. Myself for example, I began organizing mission conventions every November. We rally our members to contribute their resources and skills for missions. We've been doing this for 25 years because new converts need to be involved in missions too."

Awareness and action

Dr. Jacques doubles as the national coordinator for Simply Mobilizing, so he uses the Kairos course and The Unfinished Story to mobilize for missions. He goes around the country meeting other church leaders to create missions awareness and involvement. "At one Kairos course, a participant asked, 'Where were you before? We made so many mistakes in missions!'"

Every year, the Burkina Faso AG trains more than 500 pastors at their seminaries. Missionaries are recruited from these pastors who are serving in their local churches. The church gives them missions training for another year

or two. During the training, they are sent on short-term trips from time to time. They bring reports and then the school gives them further training.

After mission school, they return to their churches to share their mission vision and seek support. When they have raised enough to cover their budget for three years, they go where God is sending them. The budget covers their rent, health, upkeep, children's schooling, evangelism projects, and a motorbike or vehicle.

For lay members called to missions, the church equips and sends them to places where a fully-trained missionary is present. They support the missionary's work with their gifts and skills.

In all the 6000 local AG churches, every first Sunday in July is dedicated to missions. All the tithes and offerings received go to missions.

Sending and going

"So far, we have sent 67 missionaries to Mauritania, Mali, Chad, Niger, North Africa, Europe, USA, etc. We plan to make that 100 in three years. We never run out of candidates. We still have others who volunteer to go with support from friends and family. We only pray and send them. We build schools in some countries to reach children with the gospel. Sometimes, our missionaries leave because life on the field can be hard. We had 10 missionaries in Chad, but only two remain."

Commitment and charge

"It's the African Church's turn to do missions. We can send more missionaries if all the Church is mobilized. Only 1.5 per cent of the African Church's budget goes to missions. Jerusalem wasn't totally evangelized before God sent missionaries from there to other places. We look to God for the courage to start something, and then he does the rest."



A Burkina Faso AG missionary family in Senegal

TOWARDS A STRONG SENDING AFRICAN CHURCH

BY SIDNEY KOKETSO BERMAN

With the African continent now home to the largest number of Christians worldwide, the African Church is uniquely positioned to lead in God's global mission. Yet, this responsibility remains marginal rather than mainstream. Drawing parallels with the Early Church, this article explores paradigms and practices that can transform the African Church into a vibrant sending force for missions.

Leverage connections

In the Early Church, persecution and migration helped spread the gospel as believers carried their faith to new regions (Acts 8:1-4). Similarly, African Christians in diaspora communities can be intentional mission carriers, sharing the gospel in their host nations while supporting mission efforts back home. Churches must recognize this opportunity and equip diaspora believers to live missionally. This involves preaching and teaching the Great Commission (Matt. 28:19-20) as a mandate for every believer, not just a few. Practical steps include creating mission-focused diaspora networks, training believers to share their faith in culturally relevant ways, and fostering accountability to their sending churches. By doing so, the African Church can harness its global footprint to advance God's mission.

Channel spiritual fervor

The African Church is marked by a Pentecostal and revivalistic spirit, characterized by fervent worship, prophetic ministries, and a hunger for spiritual renewal. Unlike the religious climate of first-century Judaism where only an elite minority engaged deeply with faith, African Christians exhibit a restlessness that drives prayer, outreach, and action. This quality – seen in the rise of African televangelists and the proliferation of new churches – mirrors the Early Church's zeal after Pentecost.

Churches must harness this spiritual fervor into mission-friendly practices. Pastors should preach the Great Commission as foundational to congregational life, encouraging believers to see their restlessness as a call to action. This could mean organizing mission-focused prayer gatherings, training members in evangelism, or supporting short-term mission trips within and beyond Africa. By aligning this revivalistic mindset with missional goals, the Church can mobilize its members to reach unreached communities.

Engage culture critically

The African Church exists within diverse cultural contexts, from traditional religious practices such as ancestral veneration to the growing influence of Western ideologies such as secularism and sexual immorality. Just as the Early Church navigated Greco-Roman culture with a gospel-centred critique (Acts 17:22-31), African churches must equip believers to engage their cultures critically yet lovingly. This involves teaching biblical alternatives to practices that conflict with Scripture

while addressing seductive cultural trends such as abortion and disregard for marriage.

A strong sending Church instils a mindset that compels believers to respond to cultural challenges with prayer, outreach, and action. For example, churches can develop discipleship programmes that emphasize biblical worldview training, encouraging members to share the gospel in ways that resonate with their communities. By fostering this critical yet compassionate engagement, the Church prepares believers to be effective witnesses in culturally complex settings.

Build a sending culture

One critical step in adopting proactive missional practices is for African congregations to designate and support missionaries just as they do with pastors or administrators. Many African churches lack a culture of financially and prayerfully supporting missionaries, although this is essential for fulfilling the Great Commission. Establishing a mission fund, however modest, can sustain at least one missionary's work, whether locally or abroad.



Commissioning of young missionaries from the Livingstone School of Missions, Ghana

Additionally, churches should integrate mission activities into their programmes. This could include hosting mission conferences, offering training for aspiring missionaries, or partnering with local churches to mobilize resources. By modelling these practices, churches

cultivate missions as central to their identity, inspiring members to participate actively in God's global mission.

The Great Commission is not a suggestion but a mandate for every believer and congregation. Through prayer, obedience, and intentional

action, the African Church can lead the way, transforming lives and communities for Christ's glory.

Sidney Koketso Berman is an associate missionary with SIM and holds a PhD in Old Testament studies.

MISSION CAMPAIGN NETWORK



Mission Campaign Network (MCN) is a faith-based and non-denominational Christian organization that exists to mobilize and equip God's people to participate in God's redemptive mission to all nations. This involves serving the Body of Christ by growing missional communities among local churches, college students and Christians in the marketplace. MCN accomplishes this by running various courses (online and in-person) including:

1. Kairos: A nine-session course on God's purpose covering the biblical, historical, cultural and strategic aspects of mission. It is designed to educate and challenge Christians toward a meaningful participation in God's heart for all nations.

2. Perspectives: This comprehensive 15-lesson course has profoundly impacted thousands of participants. Rooted in the Scriptures, it is a global movement that is awakening the Body of Christ to pursue the fulfilment of God's purpose within every people group.

3. Youth Kairos: A guided learning experience to help young people discover how they can be part of the World Christian Movement. It comes with readings, devotions, videos, small group discussions and exciting interactive activities.

4. Empowered To Influence (ETI): Designed for Christians in the workplace, this course uses videos of businessman Ken Chua who

teaches on seven paradigm shifts that are needed for every believer to become effective salt and light for God.

The yearly schedule for online courses are: Kairos (February), Empowered To Influence (June), Kairos for stay-at-home mothers (June). Additionally, MCN runs intensive missional-discipleship programmes including Voice of Truth (runs for seven weeks and happens twice a year in May and in September) and ANGAZA (a one-year mission school for students and college graduates starting every September). For more information, contact +254 796 233771 or visit <https://mcnint.org/>

MISSION ENABLERS FACILITATE MISSION FUNDING

After visiting missionaries in northern Nigeria, Niyo Osomo and his team realized that a lot of missionaries had to leave the field simply from a lack of finances. In 2018, he founded Mission Enablers (ME) to raise funds across denominational lines, working with the Nigeria Evangelical Missions Association (NEMA) to identify those in need.

Mission Enablers was one of the earliest organizations to use high-

quality social media to spread the word about God's mission, utilizing talented young people to create dynamic graphics and online events. ME's efforts have benefitted missionaries, funding projects like education for missionary kids, and sending short-term teams as far afield as Nepal and Pakistan. They work in training as well.

ME focuses on Northern Nigeria and the rest of Africa, but their very public platforms are a reminder that

an engaging, accurate online presence is vital in this day and age to gather resources for funding missions, as well as promote prayer and the recruitment of new missionaries. Their guiding principles are Go, Pray, Fund and Publicize, and the modern approach of this grassroots African organization can be a helpful lesson for all of us striving to advance the Great Commission.

Read more about Mission Enablers at <https://meafrica.org/>

GO! NEWS OF AFRICA'S MOBILIZING CHURCH

SEND AFRICA MISSIONS SUMMIT

The SEND Africa Network held their fourth international summit in Bulawayo, Zimbabwe in May 2025. The 60 participants in attendance comprised missions and church leaders, pastors and missionaries from ten countries. The SEND Africa Network was established to bless the nations of the world through a total mobilization of Africans and all people of African descent. The theme for this year's summit was "Transforming Mission Mobilization in Africa: People and Places", with sessions tackling topics on the Persecuted Church,



mobilizing students for mission, mobilizing Gen Z, and Africa's role in God's mission. The next summit

is slated for 2026 in Nigeria and you can follow the network's activities at <https://sendafricanetwork.org/>.



FREE MOBILIZATION RESOURCES

Created by Joe Olayinka, MobilizeKit website is a collection of visual resources you can use to mobilize your church or group. He has designed graphics which are tailored towards effective church mobilization, and are free to use in helping churches understand the need for our

involvement in the Great Commission. Visit <https://bit.ly/4n9U05v> to download the cards in English, French, Portuguese or Spanish. You can download finished cards, or open a programme which will allow you to edit them into your own language.

Love Africa Conference 2025: Kingdom Participation

Over 700 participants from 45 countries gathered in Kabwe, Zimbabwe to attend this year's Love Africa Conference organized by Operation Mobilization.

The conference brought together seasoned missionaries, church leaders, children, and youth to consider the theme, "Kingdom Participation." Sessions

included worship and intercession for nations as participants embraced their identity as Kingdom priests. Practical workshops challenged attendees to rethink missions, leadership, and funding from an African perspective and equipped believers for mission in the real world. Strategic partnerships were formed to reach the least-reached, and children and youth were discipled to carry forward the torch of missions. People left the conference not just with insights recorded in their notebooks, but also with fire in their hearts. They left knowing that they were seen, called, and sent. Next year's conference comes off in August 2026. For more information and updates, visit www.omloveafrica.org.



WHAT NEXT, LORD?

BY STEPHEN NITTE LA'ABES

After completing a major church building project known as Omega One, the leaders of Asokoro Foursquare Gospel Church in Nigeria, gathered to prayerfully discern God's next move. Their hearts were stirred by the story of Obadiah (1 Kings 18), a man who risked everything to hide and feed 100 prophets during a dark time. This biblical example sparked the birth of Omega Project Two – a vision to provide a modest “bread and water” monthly support for missionaries serving in some of the world's most challenging and overlooked places. The church has since become a powerful example of how local believers are financing missions in ways that inspire the entire continent.

Local believers are financing missions.

Possibilities with God

What started as support for a handful of missionaries quickly grew. At its height, the project was caring for nearly 300 missionaries across four continents – each receiving about \$100 a month. The engine behind this generosity was the local church members who, despite their own challenges, gave joyfully as partners with God in his global mission.

Giving and stewardship

What makes OMAN extraordinary is its foundation. There are no foreign donors or giant grants – only the faithful giving of everyday believers. Every Sunday, missions giving is woven into the identity of the church. “You can't separate us from missions,” says senior pastor, Rev. Julius James Msheliza. “It's who we are.”

The church created a clear policy that prioritizes frontline workers. A formal application process is in place to ensure transparency, and the Missions Board carefully stewards every gift. This integrity has sparked deeper generosity. “People give more when they know their

money is truly helping missionaries,” Rev. Julius shares.

Alongside faithful stewardship, teaching on the biblical call to missions has cultivated a culture where giving is seen as planting seeds for eternity. Missions is no longer a programme; it's the heartbeat of the church.

Support that speaks

For missionaries like Stephen, OMAN's support has been life-changing. “I remember the day the Foursquare Asokoro Church reached out and said, ‘We want to support you.’ They became the first Nigerian church to pray for me and support financially.

In a world where many missionaries rely heavily on foreign aid, this was more than money – it was affirmation, empowerment, and a tangible sign that God's people in Africa cared.”

OMAN is a testament to the rising African Church taking ownership of God's global mission. The continent is no longer just a sending field but a sending

source that finances and empowers its own workers. Economic hardship is no longer a barrier but a backdrop against which faith shines even brighter. The gifts may be small, but the faith behind them is mighty.

Rise to the occasion

To the Church across Africa: this is our moment to rise and lead in missions. Embed missions giving in your church culture so it becomes a regular act of worship – not a once-in-a-while appeal. Build trust through transparent and wise stewardship. Equip your people with the biblical vision for missions and show them the eternal impact of their generosity.

God delights in multiplying mustard seeds of faith. No gift is too small when given with a heart fully surrendered. The African Church has the power and creativity to send and support its missionaries. Let us take courage from Asokoro's story and say, “Yes, Lord, we will be faithful.” Because in God's Kingdom, the smallest seed of obedience grows into a mighty tree that shelters generations.





PEOPLE GROUP

THE MANDINKA OF WEST AFRICA

The Mandinka are a West African people group numbering about 2.5 million and found mainly in southern Gambia, southern Mali, southern Senegal, and eastern Guinea. There are very few of them also in Ghana, Sierra Leone, Liberia, and Guinea-Bissau. The communities are patriarchal, autonomous and are ruled by a clan chief or group of elders.

They are an oral society, preserving their traditions through stories and mythologies. Their history is still being passed down through storytelling accompanied by music with the kora. The society is divided into three castes – the freeborn, the slaves, and the artisans. The freeborns are primarily merchants, clerics, and farmers; the artisans include leather workers, pottery makers, and metal smiths; and the slaves usually provide labour while working on farms and in households.

The Mandinka are predominantly Muslim but they practice Islam with traditional African beliefs that they adhered

to before the arrival of Islam in the 13th century. They observe the Islamic rituals with little understanding of their implications and meanings. The people receive their spiritual guidance from the marabout (holy men, clerics), whom the people believe are conduits of Allah's blessings, and also depend on for spiritual protection and security. The Mandinka see Allah as an inaccessible supreme being and so look to their traditional gods for their daily needs.

Some amount of gospel work has been done among the Mandinka. A completed Bible is available in their language, as well as other written and audio gospel materials. Some ministers air Mandinka gospel programmes on the radio and on social media for the Mandinka. However, their strong sense of identity and attachment to their culture can pose a hindrance to their openness to the gospel. The level of illiteracy is also high.

AT A GLANCE

- The Mandinka believe in upholding human dignity and regard selfishness and lack of hospitality as the two deadliest sins that defile human dignity.
- It is common for a Mandinka to pray first in the mosque and sacrifice to the gods afterwards.
- Arranged marriages are common, and the groom must provide pre-marital and post-marital services to the bride's family, in addition to paying the bride price.

PLEASE PRAY FOR

- The Lord to raise up a strong disciple-making movement among the Mandinka.
- God's blessing, strength and healing for Mandinka families and communities through the abundant life Jesus offers to all.
- Their leaders and for their communities to welcome and enjoy God's blessing.
- The Lord to multiply the reception and influence of his Word among the Mandinka.

Sources: Missionary Alexander Grant (a Mandinka, and a CAPRO Missionary), Joshua Project, Wikipedia.



AFRITWENDE: afritwende@afriigo.org **AFRIGO:** info@afriigo.org **ALLONS-Y!:** info@afriigo.org **AFRÍDE:** afride@afriigo.org

SIM East Africa
Tel: +251 911 206 530
east-africa.office@sim.org

SIM West Africa
Tel: +233 30 222 5225
wamo.personnel@sim.org

SIM Southern Africa
Tel: +27 21 7153200
southafrica.mobilisation@sim.org

AIM International
amc.io@aimint.org
aimint.org/africanmobilization/