ABUJA ACTION AGENDA

19 November 2026

Here We Are, as Africa— Send Us!

Ten Commitments for Transforming African Mission Mobilization the Ubuntu Way

Send Africa Network Summit 2026 · 17–19 November 2026 · GO International Event Hall, Kuje, Abuja, Nigeria · In partnership with the Nigeria Evangelical Missions Association (NEMA) and the Africa Missions Association (AfMA).

"Whom shall I send? And who will go for us?" — Isaiah 6:8

"Be doers of the word, and not hearers only." — James 1:22

We call this an **Action Agenda**, not an Accord. Africa has hosted many fine conferences, signed many fine declarations and adopted many ambitious resolutions; too often the momentum has ended at the airport. Our tables said it plainly: *we are good in ideas and words, but slow in implementing, and we lack accountability.* This document is therefore not a statement to be admired. It is a list of things we will do, who will carry them, and how we will know they are done before we meet again in Bridgetown, Barbados, 3–5 May 2028.

Preamble

We give thanks. In just over one century, Christianity in Africa has grown from roughly 9 million believers (1910) to well over 600 million today. Since 2018 Africa has been home to more Christians than any other continent. More than 140 million people of African descent now live in the global diaspora, many of them carrying a clear confession of Christ into increasingly secular contexts. We receive this not as a trophy but as a trust.

We remember who we are. Throughout history, God has drawn Africa into His redemptive agenda. Abraham and Joseph found refuge in Egypt; the infant Jesus was sheltered here (Matthew 2:13–15); Simon of Cyrene carried His cross (Mark 15:21); Africans heard the gospel in their own tongues at Pentecost (Acts 2:10); an Ethiopian official carried it home (Acts 8:26–39); and Simeon called Niger and Lucius of Cyrene were among the leaders at Antioch who laid hands on Barnabas and Saul and sent them out (Acts 13:1–3). With Athanasius, Antony and the Christians of Egypt and North Africa, the continent once shaped the faith of the whole Church. In the words of *Africa to the Rest* (Perbi and Ngugi), Africa is moving **from mission field to mission force—*again***. We believe this is a season for Africa to bless the nations willingly, intentionally and joyfully, in fulfilment of God's promise to Abraham (Genesis 12:1–3; Psalm 68:31; Isaiah 18:7).

We face the unfinished task honestly. Close to 1,000 people groups in Africa remain unreached, about 600 of them across North Africa and the Sahel. Less than 3% of missionary effort worldwide goes to the least-reached. A survey cited at this Summit found that roughly nine in ten African believers lack adequate discipleship. Our churches are numerically large yet lack a global mission vision; many believers are eager to immigrate overseas for greener pastures but have never considered that God may be sending them as gospel witnesses. By 2050 one in four people on earth will be African. Who will disciple, equip and mobilize them for God's global mission? And will they be a global harvest force?

We confess our sin. Our spiritual maturity and mission efforts have been weakened by competition, suspicion, personality-driven ministries, "logos and egos", denominational isolation, duplication, and the protection of personal ministry empires. We have spoken of partnership while excluding women, young people, children, the poor, the uneducated, persons with disabilities, and field missionaries from the table. We have preached reconciliation while practising division. Gathered at our tables in Abuja, we repented of the sin of selfishness, self-promotion and independence, and we asked God for a new heart.

Transformation Mission Mobilisation with Ubuntu

We honour the historic missionary breakthroughs that shaped modern Christianity in Africa, while recognising that persistent power imbalances, ethnocentrism, cultural superiority and the "othering" of people of African descent continue to undermine mutuality in global mission. The prioritisation of statistics and tasks over human dignity and relationships further fractures authentic partnership and weakens our witness to the reconciling love of Christ.

We embrace a redeemed Ubuntu. We recognise the African philosophy of *Umuntu ngumuntu ngabantu*—"a person is a person through other persons," or "I am because we are"—as a **deposit of God's grace within African culture**, affirming our shared humanity, inherent dignity, relational interdependence and mutuality. The kindred words run across the continent: Maaya, Biako ye, Utu, Obuntu, Umunthu, Hunhu, Botho. Ubuntu is a cultural bridge, not our foundation; Christ is our centre, model and Lord. Ubuntu without Christ becomes mere humanism; mission without the cross becomes activism; power without the gospel becomes spectacle. But Ubuntu redeemed by Christ, filled with the Spirit and submitted to Scripture describes the Body Paul knew: one body, many members, none able to say "I have no need of you" (1 Corinthians 12:12–27). We commit to mobilize in four movements—**Being** (rooted in the missionary God, honouring every image-bearer), **Belonging** (one body in Christ), **Becoming** (Spirit-formed missional communities) and **Doing** (faithful action in every sphere).

We say "Africa AND the Rest." Africa *to* the Rest names our sending. Africa *and* the Rest names our posture: not competitors with the global Church, not dependants of it, but co-workers in a polycentric mission—from everywhere to everywhere, from everyone to everyone. "The Great Commission is too big for anyone to accomplish alone and too important not to attempt together" (Missio Nexus).

Therefore, like Isaiah, each of us answers "Here am I." Yet Isaiah heard a plural summons—"who will go for *us*?"—in a worshipping community. So the Church in Africa answers with a personal *Here am I* rooted in a communal ***Here we are***. Individuals are sent, but never alone. Like the builders in Nehemiah's day who said "Let us rise up and build" and finished the wall

in 52 days (Nehemiah 2:18; 6:15), we now say **"Let us"**—and we bind ourselves to the following ten commitments.

The Ten Commitments

1. We will return to the altar before we build

Every true rebuilding in Scripture began with worship, not with a project. The returning exiles rebuilt the altar before they laid one stone of the temple (Ezra 3:1–6), and Nehemiah prayed for months before he spoke to the king (Nehemiah 1–2). Revival begins with humility and turning (2 Chronicles 7:14), and the mind of Christ is the mind that empties itself (Philippians 2:3–8). Strategies, structures and resources matter, but they are not sufficient: "Not by might nor by power, but by My Spirit" (Zechariah 4:6). Our tables confessed that repentance comes when the Word confronts us, the Spirit convicts us, and we see how much the Kingdom has lost through our self-promotion. Ubuntu must first be redeemed at the cross.

In practice, we will:

- Begin every gathering, partnership meeting and joint project with unhurried prayer, Scripture and, where needed, confession and reconciliation between persons and organisations.
- Name, as we leave Abuja, at least one broken or neglected ministry relationship each, and take a concrete step to restore it within 30 days.
- Hold an annual Send Africa Day of Prayer and Repentance for the Unreached and for unity, coordinated by the SAN Prayer Mobilisation & Coordination Working Group with NEMA and AfMA.
- Give credit away: in our reports, media and fundraising we will name partners and give glory to God rather than to our logos.

2. We will make our unity missional: from "my" to "let us"

Jesus tied the unity of His people directly to the credibility of their witness: "that they all may be one… that the world may believe" (John 17:21). The phrase "Let us" runs from creation (Genesis 1:26) through Nehemiah's wall (Nehemiah 2:17–18), where every family built its own section simultaneously and finished in 52 days (Nehemiah 3; 6:15). The temple and the wall belonged to God, not to the builders; collective ownership cannot coexist with a strong sense of personal or institutional ownership. Unity is not uniformity. We can remain distinct without being divided, and have different assignments without becoming competitors.

In practice, we will:

- Move from competition to complementing: celebrate another ministry's breakthrough among the unreached as a Kingdom victory, and stop duplicating work in the same field.
- Build and publish, through African Centre for Mission Mobilization and Research (ACMMR), an open directory of African and diaspora mission networks, agencies, training institutions and their focus peoples and places, so that no one reinvents the wheel.

- Share platforms, training places, research and, where appropriate, personnel and funds across organisations; stronger agencies will deliberately strengthen emerging ones.
- Adopt simple, written partnership covenants for joint initiatives that define shared purpose, roles, budgets, decision-making, reporting and conflict resolution before activity begins.
- Lay down "monarchical" leadership: no individual, agency or nation owns this movement.

3. We will mobilize every believer, on every platform, in every nation

The whole Church must take the whole gospel to the whole world (Lausanne). Christ gave leaders "to equip the saints for the work of ministry" (Ephesians 4:11–12), not to monopolise it. Paul's team in Corinth included a minister (Timothy), a writer (Tertius), a philanthropist who hosted the whole church (Gaius) and the city treasurer (Erastus) (Romans 16:21–23). Had we ordained Gaius and Erastus as pastors because they were zealous, there would have been no host and no voice in the city council. Total mobilization moves people from **discovery** to **development** to **deployment**: from awareness, to missional discipleship, to meaningful engagement. Not every believer will cross a border, but every believer is called to go, send, pray, give, serve or influence.

In practice, we will:

- Teach and model that the workplace—business, government, education, healthcare, media, arts and technology—is both mission field and mission force; we will commission marketplace believers publicly, as Antioch commissioned its missionaries.
- Equip local churches with practical discovery-to-deployment pathways using proven tools (such as Kairos, Perspectives and similar courses), and help every congregation establish a missions desk or committee.
- Partner with campus fellowships and professional associations to run workplace-discipleship and vocational-mission training.
- Pursue non-financial partnerships with marketplace leaders—their expertise, networks, access and influence—instead of approaching them only for money.
- Gather, contextualise and share mobilization tools in English, French, Portuguese, Arabic and key African languages.

4. We will make room at the table for everyone God has called and gifted

Every person bears the image of God (Genesis 1:26–27) and has dignity before usefulness. At Pentecost the Spirit was poured out on sons and daughters, young and old, servants and free (Acts 2:17–18). The women who first announced the resurrection, and Phoebe, Priscilla, Junia and Lydia, were integral agents of mission (Luke 24:9–10; Romans 16:1–7; Acts 16:14–15). The parts of the body that seem weaker are indispensable (1 Corinthians 12:22). Our tables named those we have overlooked: women, children, young people and Gen Z, persons with disabilities, the poor and uneducated, field missionaries, new converts, indigenous communities, creatives, and our Northern and Muslim neighbours. We move from doing missions *for* people to doing missions *with* people. Ubuntu asks: whose humanity, voice, wisdom and gifts are missing, and why?

In practice, we will:

- Ensure that women and people under 35 are visibly represented in our churches and organizations' leadership, working groups, Summit platforms and table facilitation, and encourage member organisations to set and publish their own representation goals.
- Give young people real responsibility, not token seats: invite emerging leaders to co-plan Summit 2028 and pair each senior leader present with at least one younger leader to mentor (2 Timothy 2:2).
- Present missions as a lifelong vocation and career path that is attractive to the next generation, including missionaries' own children.
- Bring field missionaries' voices directly into agency and network decision-making, not only through their office leaders.
- Make our gatherings and materials accessible to persons with disabilities and to those without formal theological training.
- Through the SAN Women in Leadership and Young Leadership Mentorship & Coaching Working Groups, report on progress at every Summit.

5. We will pursue depth in Discipleship before numbers

Jesus commanded us to make disciples, "teaching them to observe all that I have commanded" (Matthew 28:19–20), not merely to gather crowds. Paul laboured to present everyone mature in Christ (Colossians 1:28) and entrusted the faith to faithful people who would teach others (2 Timothy 2:2). A missionally discipled Church is a mobilized Church. Growth must become depth; potential must become participation. Our tables were clear: discipleship is not mass production but life-on-life; prosperity-centred teaching, building projects and attendance figures have too often displaced Christlike character and obedience.

In practice, we will:

- Disciple leaders first: create safe peer-discipleship and accountability circles for general overseers, founders and senior leaders.
- Envision, develop and invest in contextually relevant missional discipleship resources and programmes that equip local churches across Africa to nurture children, young people, families and adult believers, including marketplace professionals.
- Measure church health by how many believers are missionally discipled and deployed, not only by attendance, buildings and income.
- Review church and agency discipleship curricula so that they are biblical, practical, contextual and missional, and so that mission is taught from childhood.
- Replace prosperity-centred messages with teaching on the cross, holiness, generosity and the nations.

6. We will prioritise the Unreached

Paul's ambition was to preach Christ where He had not been named (Romans 15:20), and the end of the story is a multitude "from every nation, tribe, people and language" before the throne (Revelation 7:9). Isaiah foresaw a highway from Egypt to Assyria, with former enemies worshipping together (Isaiah 19:23–25). Yet close to 1,000 of Africa's people groups remain unreached, most concentrated between the Atlantic and the Nile across North Africa and the Sahel, and our tables admitted that most churches have no missions budget at all. Ubuntu also confronts our prejudice: the Fulani, Hausa, Kanuri and other Northern and Muslim neighbours are image-bearers to be loved, not enemies to be feared. We cannot reach people we despise.

In practice, we will:

- Urge every church and denomination in our networks to adopt a dedicated, published missions budget, with a clear share for Unreached and Least-reached peoples, and to grow it year by year.
- Encourage each national missions association and member organisation to adopt at least one specific Unreached People Group in Africa, and another globally, coordinating through NEMA, AfMA, MANI and SAN so that efforts complement rather than duplicate.
- Train and send workers to engage Muslim communities with humility and cultural sensitivity, building bridges through an Ubuntu lens, and partner with ministries among believers from Muslim backgrounds.
- Stand with the persecuted Church through prayer, advocacy and practical support; persecuted believers are not a footnote to mission but central to it.
- Walk with the least of these—street children, refugees, the displaced, trafficking survivors and prisoners—joining compassion to proclamation.

7. We will carry the Gospel in every voice and every space

God speaks in order to mobilize (Genesis 1), and at Pentecost each heard "in his own language" the mighty works of God (Acts 2:6–11). The gospel is infinitely translatable because God's ultimate translation is the Word made flesh (John 1:14). Christianity flourishes where people meet Christ in their mother tongue—as Antony did in Coptic, and Afua Kuma did in her Akan praise poetry. Every cultural voice, Ubuntu included, belongs to Christ (Colossians 1:16) and can be transformed to serve Him. The decades ahead will be shaped by three forces: urbanisation, migration and diaspora, and digital media and AI. We must be present in all three.

In practice, we will:

- Encourage worship, preaching, theology and discipleship in African mother tongues, including languages not yet written, and support Bible translation and oral-Scripture ministries.
- Train cross-cultural workers in the language, customs and worldview of the people they serve before and after deployment.
- Develop and share African Christian content for social media and digital platforms, and equip "digital disciples" to use apps, discovery-Bible tools and AI responsibly for evangelism and discipleship.
- Prioritise urban mission in Africa's fast-growing cities, where young people are digitally connected but missionally disconnected.
- Ensure mobilization tools are available in Africa's major languages, including French, Portuguese, Arabic, Swahili and Hausa.

8. We will go as Africa *to* the Rest—and walk as Africa *and* the Rest

God has raised His Church in Africa, and among people of African descent, to bless the nations (Genesis 12:3). "Ethiopia shall stretch out her hands to God" (Psalm 68:31), and gifts would be brought "from a people tall and smooth" (Isaiah 18:7). Scripture shows God using migration for mission: Joseph, Daniel and the believers scattered from Jerusalem who "went everywhere preaching the word" (Acts 8:4; 11:19–21). Africa's diaspora, now over 140 million strong, must become a mission force in Europe, the Americas, the Middle East, Asia and the Caribbean. At

the same time, Africa *and* the Rest calls us into mutual, cruciform partnership with the global Church, modelled on the Jerusalem Council (Acts 15) and Paul's collection, where spiritual and material gifts flowed both ways (Romans 15:26–27; 2 Corinthians 8–9). Partnership must rest on mutual respect, trust and shared decisions—not on a servant–master arrangement dictated by funding.

In practice, we will:

- Disciple and commission Africans before they travel—migrants, workers and international students—so they go as witnesses, not only as job-seekers; churches will hold sending services for members who relocate.
- Welcome, disciple and mobilize international students and migrants in our own cities as both mission field and potential mission force.
- Strengthen links between continental churches and African and Caribbean diaspora churches for joint mission among the peoples where they live.
- Practise healthy North–South partnerships: shared decision-making, flexible reporting, reciprocal visits, a learning posture, shared stories, financial honesty and honest push-back.
- Prepare Send Africa Summit 2028 in Bridgetown, Barbados (3–5 May 2028) as a homecoming of the diaspora for mission, with a diaspora-led planning team.

9. We will send well, care well and fund well

The church in Antioch worshipped, fasted, prayed, laid hands on Barnabas and Saul and sent them out (Acts 13:1–3); missionaries were never isolated heroes but carried the blessing and identity of a community. The Philippians partnered with Paul again and again (Philippians 4:15–18), and John commended those who send workers "in a manner worthy of God" (3 John 5–8). Paul set out a principle of fairness and mutual sharing among churches (2 Corinthians 8:13–15). Passion without preparation leads to avoidable failure, and without proper care we lose people. Both the widow's mite (Mark 12:41–44) and Lydia's purple-cloth business (Acts 16:14–15) belong in the funding of mission; we must be ambidextrous.

In practice, we will:

- Invest in developing collaborative and sustainable funding and support models that strengthen and maximise Africa’s participation in global mission while upholding human dignity, mutuality and African agency.
- Send only those who are spiritually, theologically, culturally and practically prepared, with safeguarding, financial accountability and leadership development built in.
- Build member care into every sending structure, from the "got a call" stage through deployment, transitions and return, drawing on African and cross-cultural member-care specialists.
- Enable churches and agencies to send and sustain missionaries collectively, so that no field worker struggles alone.
- Move from dependence to shared responsibility by growing African giving through church missions budgets, business as mission, missionaries on business payrolls, trusts and foundations, and diaspora remittances directed to mission—while continuing respectful international partnership.
- Promote and advocate for the honour and dignity of Africans in global mission conferences and ensure their dignity, agency and contributions are consistently

affirmed and respectfully represented in mission narratives, newsletters, ministry reports and project proposals.
- Task ACMMR to publish practical, contextual funding models for African mission by the next Summit.

10. We will move from talk to walk — and hold one another accountable

"Be doers of the word, and not hearers only" (James 1:22). Seed that falls on rocky ground springs up quickly and withers (Matthew 13:20–21); many of us leave conferences inspired and return home unproductive. Jesus counselled counting the cost and planning before building (Luke 14:28–30); Moses sent spies to research the land (Numbers 13); and the early Church reported back what God had done through them (Acts 14:27). **The success of this Summit will not be measured by how many attended, but by the transformative missionary actions that follow**. Our tables asked for less talk and more action, follow-up and accountability.

In practice, we will:

- Return home and, within 30 days, share this *Abuja Action Agenda* with our churches, agencies and networks and name the specific commitments our organisation will own.
- Ask the SAN International Leadership Board (ILB) to assign each of the ten commitments to a named Working Group lead, with clear outcomes, owners and timeframes.
- Report progress publicly at a 100-day online check-in, at a one-year review in November 2027 and at Send Africa Summit 2028 in Barbados.
- Strengthen ACMMR to gather evidence, track unreached peoples and mission-force data, and help us measure what matters.
- Begin each future Summit by reviewing what was promised and what was done before adding anything new.

Who Carries What

Each commitment gets a proposed SAN lead so that nothing is left unowned. The ILB will confirm leads and targets within 30 days of the Summit.

#	Commitment	Proposed SAN lead (with NEMA, AfMA and member partners)	First milestone
1	Return to the altar	Prayer Mobilisation & Coordination WG	Date set for the first annual Day of Prayer and Repentance
2	Missional unity: "Let us"	Partnership Development & Advocacy WG; Information Center Technology WG	Open directory of networks and agencies launched
3	Every believer, every platform	Total Mobilisation & Product Development WG	Marketplace commissioning and workplace-discipleship toolkit shared
4	Room at the table	Women in Leadership WG; Young Leadership Mentorship & Coaching WG	Emerging leaders named to the Summit 2028 planning team

#	Commitment	Proposed SAN lead (with NEMA, AfMA and member partners)	First milestone
5	Discipleship depth before numbers	Afro-Mission Think Tank	Shared discipleship models and curriculum review guide
6	Prioritise the Unreached	ACMMR with national missions associations	People-group adoption list for Africa coordinated
7	Every voice, every space	Information Center Technology WG	Mobilization tools available in at least five languages
8	Africa to and with the Rest	Diaspora leaders on the ILB; Summit 2028 host team	Diaspora-led planning team for Barbados formed
9	Send, care and fund well	Fundraising & Resource Development WG; member-care partners	Contextual funding models and member-care standards published
10	From talk to walk	ILB and the Secretariat	100-day online check-in held

Reporting rhythm: 30 days (organisations name their commitments) → 100 days (online check-in) → November 2027 (one-year review) → 3–5 May 2028 (Send Africa Summit, Bridgetown, Barbados).

Our Charge

We leave Abuja not with an accord to frame, but with an agenda to carry. Growth must become depth. Potential must become participation. Unity must become collective mission action.

In the power of the Holy Spirit, under the lordship of Jesus Christ, in the spirit of a redeemed Ubuntu, and for the glory of God we answer the call of God together:

Here am I. Here we are. Send us!

"Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations." — Ephesians 3:20–21

Adopted by the delegates of the Send Africa Network Summit 2026, Kuje, Abuja, Nigeria, 19 November 2026.

Sources

Drawn from the Day 1–3 table group discussions reports at the Send Africa Network (SAN) Summit; the Holy Bible; the Summit's brochure and SAN Charter; the opening address by Dr Sylvanus Ukafia (NEMA chair) and welcome by Rev. Ebenezer Aryee (SAN Chair); plenaries by Dr Sam Ngugi (Ubuntu and Mission Mobilisation), Pastor Tokunbo Salami (State of the Church and Gospel in Africa), Rev. Daniel Hyde Appiah (Total Mobilization), Rev. Dr Ray Mensah (Africa AND the Rest) and Dr Ferdinand Nweke (Ezra–Nehemiah Ubuntu); devotions by Andrew Gwaivangmin (John 17:20–26) and Gabriel Barau (1 Corinthians 12:12–31); workshops by several esteemed experts from across Africa and the diaspora; the Summit 2028 Barbados presentation; and *Africa to the Rest: From Mission Field to Mission Force (Again)* by Dr Yaw Perbi and Dr Sam Ngugi.