LAUSANNE AFRICA DAY COMPRENDIUM

LAUSANNE AFRICA VIRTUAL SUMMIT
Connecting Influencers and Ideas for Global Mission

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INTRODUCTION

The inaugural Lausanne Africa Day (LAD) Virtual Summit brought together Christian Influencers to experience and reflect on stories of how the issues of Cape Town Commitment have been addressed or changed over a decade, discern the critical issues of our time and identify ways to collaboratively respond appropriately to this issues, and to also anticipate key issues of the people in Africa for 2024 and beyond into 2050.

The summit had five panel discussions that touched on the Lausanne Movement in Africa; the value of hosting Cape Town 2010 in Africa; initiatives stemming from Cape Town Congress; Africa today: His mission, Our mission; and lastly, the way forward for Lausanne Africa. In the breakout sessions participants shared the vision they see emerging for Lausanne in Africa and how they see the networks ministry going forward in Africa.

This Compendium therefore summarizes all the prayers and conversations held during the LAD Summit on 30th November, 2020.

OPENING PRAYER

Rev. Dr. Andrea Zaki

Brothers and sisters, it is an honor to be with you all. We, in Africa, are facing a lot of challenges today, including: the pandemic of COVID-19, economic difficulties, youth unemployment, and education. But with these challenges, I remember the days that we were together in Cape Town in 2010 with Lausanne. Many people around the world were touched, their lives transformed and today we are seeking God’s presence. So, let us pray:

Heavenly Father, thank you very much for the opportunity to be in a Movement like Lausanne. Thank you that we are created in the image of God and Jesus is our model.

Thank you for the empowerment that the Holy Spirit will give us to face the challenges of the pandemic of COVID, to face the challenges of economic difficulties, to ask your presence and to seek the power of the Holy Spirit.

As we are created in the image of God, we ask you to help us to follow Jesus and to be like Jesus, and help us as a community to present the whole gospel for the whole person.

As we learned from Lausanne, we need to respond to the needs of the people. These needs include the spiritual needs as well as the physical needs. So, let us live and seek the wholeness, the whole person for the whole gospel.

Heavenly Father, with the challenges that we have today, we ask you to help us to be your people. So, we testify to the presence of God and to the word of God, to a world that needs. We ask you to bless Africa and to open the doors for your word, and to empower the people, and to lead us in a way that fulfills the kingdom of God.

In the name of Jesus. Amen.
LAD PANEL 1

OVERVIEW

This Panel was facilitated by Michael El daba, MENA Regional Director together with Dr. Stephen Mbogo, EPSA Regional Director and Dr. Emmanuel Ndikumana, Francophone Africa Regional Director.

They reflected on how they became part of Lausanne and why they chose to be part of the Lausanne movement. They also gave an update of what is currently happening in their regions.

JOINING LAUSANNE

DR. STEPHEN MBOGO

Around 1993-1994, a Kenyan female church leader had this popular phrase: "the whole church, the whole gospel, to the whole world." I never knew where that phrase came from, but she really used it and would fire us up. Later on, I got to learn there is a movement known as Lausanne, that she was coordinating in Kenya and so I began to be closer to Lausanne.

Later on, I left the country for further studies in the US. When Cape Town 2010 took place, it was very expensive to come as a US delegate for the Congress.

The only way I could come was as a Steward. So, it was my pleasure to be serving the food, helping the various delegates while at the same time listening in.
It was my joy through that to be able to participate in the Lausanne Cape Town 2010 Congress and that brought me even closer to the vision and the mission of Lausanne. What a joy it has been, seeing this ministry, connecting leaders across the world and even across the continent, and laboring together.

DR. EMMANUEL NDIKUMANA

I became a Lausanner through a very shaky experience, where I was struggling a lot, trying to make sense of what was going on during the war in Burundi. Then, as I was studying in the UK, I came across the Lausanne documents; and I realized that much of the things I had been struggling with, people had already thought about, talked about and written about.

So, I became a Lausanner because Lausanne really helped me to articulate my faith and especially to connect my faith with the issues I was wrestling with in the context of war, particularly with reconciliation.

From there, I was happy to be invited to attend the Petajagathering in 2004 and I had the privilege of being in other meetings. So, Lausanne had rescued my faith, I would say, in helping me find the answers from the Bible and, in a way that equipped me to help the many people I was leading here and there. It has just been such a privilege to be part of it and to share what I can and make other people who are struggling like myself find answers to their questions in a way that makes them better Christians in the world in which they serve.

MICHAEL EL DABA

I got to know Lausanne at the leaders gathering. I think it was 2004 or 2006, one of them and from then on, I was just hooked. What I like about Lausanne, why I feel like I belong to Lausanne is because:

I always feel that Lausanne is a network of equality and they really do not segregate from different races or different nationalities or different faith ideas. It's a platform for people to speak. I can speak my mind without having to be frowned upon, and I can also listen and connect with leaders and people who really changed theology around the world, but still they would stand up and talk to a person like me and discuss.

Lausanne created that, created a platform of equality and of core love for Christianity and for Christ that we all can look in the same direction. That's why I've been hooked as a Lausanner.
An Update of Lausanne Africa

Lausanne Africa has been organized into three regions: English and Portuguese Speaking Africa (EPSA), Francophone Africa, and Middle East and Northern Africa (MENA).

Africa has been hosting a lot of different civilizations and has many different languages on one continent. Through different work, the whole continent has started coordinating together, working on common projects in an effort to link the different regions of Africa.

EPSA - DR. STEPHEN MBOGO

In EPSA we are seeing God’s grace. Coming out of Cape Town 2010, there was the challenge for us to consider going on with what was known as Mission Africa. There were missions that took place as precursors to Cape Town, 2010, and many people came to know the Lord through these ministers on their way to Cape Town. They stopped over to do campaigns in different countries. One of the challenges was to say, “Let’s see whether Mission Africa can still continue.” So, we came together, a few of us from different ministries under what we’ve continued to call Mission Africa.

We began going into West Africa and North Africa; and have partnered with people from Francophone nations like Cote D’ivoire and Togo, and also people from Northern Africa in what we are calling the Reverse Mission, seeking to carry back and encourage Sub-Saharan’s to go to North Africa. That’s where the church began, but we can also go back there and bring the good news. That, to me, has been very, very exciting:

Seeing the Church in Africa arising collectively through Lausanne to fulfill the Reverse Mission mandate.

Leadership is responding to needs and in Lausanne we say, it’s influencers connecting with ideas. Thus, in the recent past, during COVID-19, through what we are calling Movement Day Africa, we began connecting across our three regions and we began asking, “How do we respond?” We carried out webinars and encouraged people to respond in terms of health and education, and in terms of business, asking how we can respond to this pandemic and its impact.
FRANCOPHONE AFRICA - DR. EMMANUEL NDIKUMANA

What Steven has given really cuts across both English and Francophone Africa.

One of the things we tried to do (over time) was to break down that linguistic barrier - because it’s just linguistic; otherwise, Africa, especially Sub-Saharan Africa is one in many ways.

We have also been moving in the islands, in the Indian Ocean and organizing meetings there, for both the young people and church leaders, to introduce Lausanne to them and finding together how Lausanne is responding to issues many churches are wrestling with.

Going deep into the Central African forest in Congo Brazzaville with Mission Africa, where we went with a team of partners from all over the world - Europe, Africa, America, and other areas - and touched the indigenous people in the forest and other places, was something great and deeply encouraging.

MENA - MICHAEL ÉL DABA

One of the priorities that we’re having is Creation Care. Just before COVID, we were going to have a large Middle Eastern conference on Creation Care. We have responded to it one year ahead but this is still going to be a topic that we want to impact.

We have also created a Movement called Nebula with a friend, where he wants to combine in one movement - generosity, fundraising and accountability. This provides a sturdier Christian organization in the area, that would not only fundraise from abroad, but also have local fundraising. This will make self-sustainability to be within reach.

We want to change how the region works, and we want to change how Christian organizations work within the region.
The Value of Hosting Cape Town 2010 in Africa

OVERVIEW

The Panel looked at Cape Town 2010 (CT 2010), the third Lausanne Congress that was hosted in South Africa. The panelists were highly involved in organizing the conference and together they reflected on what CT 2010 really meant for the continent of Africa and how this Lausanne Congress transitioned since then. The panel was moderated by Rudolf Kabutz.

PANELISTS INTRO

DOUG BIRDSALL

My wife and I served as missionaries in Japan for 20 years, from 1980 to 1999. In 2004, I was asked to become the leader for the Lausanne Movement. In 2005, I made my first trip to Cape Town, South Africa, which was part of an extensive continental tour; and then I served as the Chairman for the Lausanne Congress in CT 2010, which was one of the greatest joys of my entire life.

This became one of my key roles, particularly around hosting, because we did have a Cape Town committee, a South African committee, and the African Council.

GRACE SAMSON-SONG

My involvement with Lausanne started because of Esme and Doug. Doug came to Cape Town, on one of his first trips, and Esme, invited me to hear for the first time about Lausanne, and ever since, I don't think my life has been the same. I got involved in Lausanne and I learned about Lausanne along the way, and it became a huge part of my life and my missional journey for over 10 years. It's wonderful to be connected back to Africa from California.

ESME BOWERS

I live in Cape Town and I served as the host of the Cape Town 2010 Congress. That invited me to be the international Secretary for the Lausanne Movement, which meant that I needed to keep everything together in some way, between all the relationships.
What has been the actual purpose of hosting Cape Town 2010 on the continent of Africa?

DOUG BIRDSALL

It was obvious, to all of us who were involved in the selection process, that God was directing us towards the continent of Africa and towards the city of Cape Town in South Africa. We actually looked at five different cities around the world in different parts of the world. Interestingly enough, I was very eager to have it, not in Cape Town, but in Beijing initially, that was back in 2005, because of the growth of the church there.

But it became clear as we were interacting with leaders from Asia, Latin America, Australia, Europe and every other part of the world, that many of them really believed that this should be in Africa.

So, as we visited a number of cities, it became apparent that not only was Africa the right continent, but that Cape Town was the right city: because God had wonderfully prepared a group of people in his providence and the years leading up to that, largely through the apartheid struggle.

The Congress was themed around the whole concept of reconciliation. We were eager for the world and the global church to see the dynamism of the church in Africa. To see not only the quantity of believers but the creative and strategic nature of mission initiatives in Africa and from Africa.

What has been the value of this whole conference being organized with a big board and big team that is from around the continent of Africa?

ESME BOWERS

Well, for me I was very determined that it would be an African event. Not a Cape Town nor a South African event but an event which the whole of Africa owned and would be affected by hosting this Congress. I also knew the African missional leaders pretty well and their response would be.
How have you experienced coming into the Lausanne Movement, connecting with so many African leaders through the Lausanne conferences and moving beyond that.

**GRACE SAMSON-SONG**

My experience of Lausanne, I would describe in three phases.

When I was introduced to Lausanne by Doug Birdsell in Esme Bower’s lounge, that was quite a significant moment.

*When moments like that are happening, we usually do not know what the magnitude of a life change or transformation or path the Lord is opening until we look back.*

So, looking back over 10 years from that conversation in Esme Bower’s lounge, I was invited by Doug to join a group of select global leaders from different continents representing the world in Lausanne. We then planned the Younger Leaders Gathering in 2006, but a lot of my involvement at that time within Lausanne was outside of Africa - meeting in other cities around the world and planning global events. But along the way, I started to meet other African leaders, outside of Africa and that was phase one.

As the spotlight turned toward Africa, I realized that phase two started. I started to meet a lot of leaders within the (Movement), within the continent, networking and working together. I remember clearly, from 2005 when I met Doug, I’d just finished working with the *Global Day of Prayer* at that time. With Lausanne, coming on board, I started to realize there’s so much more happening outside of the Prayer Movement. There was a strong Missions Movement within Africa and that connection really came to a big culmination at Cape Town 2010 which had a lot of African leaders.

Part of the fruit of Lausanne, for me, was moving outside of your individual network and starting to partner with others around.

So, for me, working with the World Evangelical Network of South Africa (WENSA) as a missionary at that time, moving into partnering with the Anglican denomination and then meeting others like the Movement for African National Initiatives (MANI) as a continental movement, became a doorway into connecting with what God is doing in Africa. Cape Town 2010 was really one of those pivotal moments that unlocked relationships for me in Africa.

I thought that was rich and diverse enough, and now went through phase three where I moved. The Lord sent my family and I to California, and here I am on this side serving on the board of Lausanne, having a lot of interaction with global leaders, but at the same time what I see emerging after 10 years of Cape Town 2010 is a new kind of partnership or conversation that I’m having with African leaders.

That, for me, is a rich fruit of seeing how Cape Town 2010 has become a global space to engage, not just in African conversation, but being in the West. (This) I think, is the real spectrum that you can best describe the disparity and the gap between America and Africa, for example, which would cover a whole spectrum of what partnerships should look like. Is it healthy or is it not healthy?

This is where Lausanne has a strong ability to help close this gap, to come in humility, to redesign conversations, to listen and see what’s happening in other parts of the world as well, and to strengthen what happened in Africa - from Cape Town - to be able to plug back into the global conversation. And that’s where I find myself in phase three. I am strengthening the global conversation, for really holding a strong space for Africa as well to be on the table.
What are some of the personal experiences that you’ve had, both in relationships with people at this third Lausanne Congress that has been established since 2010, and may have been influencing your ministry or even missions here in Africa.

**DOUG BIRDSALL**

The difficulty is to try to single out one experience, because I visited so many parts of Africa, and met so many wonderful people, and have enduring friendships; and it still happens that I visit Africa every three months. Actually, I travel around the world on a regular three-month cycle just to stay in touch with friends, to pray for them.

Gideon Para-Mallam, I must say, became like a brother to me. When you choose one person, you eliminate other people. But I must say that, in God’s Providence, he was a key leader for English-speaking Africa, primarily, and he just became an advisor, a friend, an encourager, a connector. I really thank God for him.

I do want to tell one story. And this goes back to 2007 in Cape Town. It took place at the airport.

Blair Carlson, who was the Congress Director, and I met. He travelled from Minneapolis, I traveled from Boston. There was also a businessman traveling with me, his name is Terry Douglas. When we were waiting for our luggage at the baggage claim, Blair said, “Why have we come? And what is it the point of our being here?”

And I said, “Blair, you chose a good time to ask that, after traveling halfway around the world, why are we here?”

I was being somewhat facetious, but I knew the question he was asking: ‘What’s the specific outcome we’re looking for?’

And I said, ‘We want to make sure that, by the time we leave next Tuesday, we know with unambiguous certainty that Cape Town is the place for a global Congress. Not because the committee has done a thorough job, because God has made it abundantly clear, This is where I want my people to meet.’” And he said, “How would we know that?” And I said, “Four things:

- **First of all, we must make sure that we establish a relationship with the Christian leaders in this community who really show us an open heart and open arms to welcome us to this city.**

- **Secondly, the host committee that’s been in place, about six people, Esme was a part of that and she helped to put together a group, they must make a persuasive case that this would be the place to have a global Lausanne Congress.**

- **Thirdly, we need to meet the municipal government leaders and have their blessing.**

- **Fourthly, we must establish a trusting relationship with the hotel and convention Bureau.**

And Blair said, “Okay, if we see that happen, we’ll know.”

I really had no idea the sequence of events, but the very next day we met with the six people on the host committee at the convention center. Esme brought them all together and we had a little visit. We had some tea and some cookies, and then we had a prayer. And after the prayer, the man who was chairing the committee, Costa Mitchell was his name, he turned to me and he said, “Doug, it seems right to the Holy Spirit and to us that the third Lausanne Congress should be in Cape Town, 2010.” And for the next two hours, they shared with us how they had the sense that God was preparing this city and preparing a community of people to host it.

The next day we met in the home of a businessman named Graham Powers. I think about 47 were there. They had already prepared an official letter of invitation, in which they had agreed to find and make available to us 100 volunteers to serve before and during the Congress, and also to find 500 homes or hotel rooms that they would make available to people who may not be able to afford them. We were amazed by that.
The next morning on Monday, we met with Helen Zille, the mayor of Cape Town. The following year she was actually voted the number one mayor of a major city in the world. She was an extraordinarily capable person. At the end of that meeting with her, she said, “You can count on my support personally, and the support of my office to bring your Congress to our city.” Now there again in a secular city like Cape Town, we could imagine a person might say, “well, you could come but be careful”, but it was an open-handed invitation.

The next meeting, the director of the convention center came to be with us, his name was Dirk Elzinga. Tall, distinguished man came into the room and said, “I’m curious, why do you call yourself the Lausanne Movement?” He said, “none of you speak French. You don’t have an office in Switzerland. Where does that come from?” Good question; and I said, “Well, our Movement began with a Congress in 1974, organized by a man named Billy Graham.” And he said, “Oh, is Billy Graham a part of this?” And I thought, you know, given the fact that he was from Amsterdam and Europe and I don’t know how he might process that. So, I was a little careful.

I said, “Yes, he’s actually considered to be the founder of our Movement.” And he said, “Isn’t that interesting?” He said, “Before I moved down here, three years ago, I was the director of the Amsterdam Convention Center. And in 2000, we hosted Billy Graham and 10,000 of his friends. That was a great experience for me and my staff. We would do anything to bring friends of Billy Graham to Cape Town.”

The next day, we met with a group of business leaders in Cape Town. These were top people in the country, in terms of business experience and ability. These were people who were 50-60 years old, who had a lifetime of experience and they were volunteering to help us with the legal, corporate and governmental things that needed to be considered. At the end of that meeting, a man named Michael Cassidy led us in prayer. After he prayed, he turned to me and he said, “Well, Doug, it seems right to the Holy Spirit and to us that the third Lausanne Congress should be in Cape Town. South Africa in 2010.” The meetings began and ended with that same exact quote from Acts chapter 15. So, there’s a sense of like, ‘do we hear the voice of God?’

The next day, our friend Terry was headed back to the States; and just a year or two earlier he had sold his business. He was looking for ways to support the work of God. And I said, “Terry, this Congress has got to be meticulously planned. We can’t just throw mud at the wall at the end and hope something sticks.” I said, “What do you think?” And he said, “I’m overwhelmed and overjoyed.” And he said, “I’ve never seen evidence of God working like this before.” I said, “Terry, would you be willing to make a $1.5 million matching grant to help us?” And before I could finish the sentence, he said, “I would be thrilled to.”

Now, there’s a man who said later, “so I didn’t give a penny.” He said, “I don’t have anything.” He said, “the earth is the Lord’s. and the fullness there.” He said, “I simply helped to make a transfer of a gift.”

“Well, when we shared that, there was a sense of God having gone before us. God went with us. God has come after us.”

Doug Birdsall

GRACE SAMSON-SONG

I have to say, because of my involvement in Lausanne and Cape Town 2010, I think something in me has been demolished, which is the mindset of just focusing on your own thing. There’s something in me that has been born, that has to do with always figuring out how to work with others and connecting across organizations or different dynamics. That, for me, is really a defining life change of my missional commitment to the great commission.
How have some of the themes in Cape Town 2010 shaped some of the mission networks that you’ve been involved in over the years?

ESME BOWERS

For me, one of the things that I was determined to do was to make sure that we build relationships across the globe for new missional opportunities, and that they would roll out of the Congress teams across Africa; and Theological Colleges would take the Cape Town Commitment and use it as one of the tools they train the students with.

In Cape Town, we printed 5,000 copies of the Cape Town Commitment. Within the year after having the Congress, they had all gone. Theological Colleges were using it as a tool in training. Two weeks ago, one of the academicians phoned me and asked me if I had a copy, because he was doing some reflection around the Cape Town Commitment in Africa.

GRACE SAMSON-SONG

For the God we love is a theme that has resonated throughout the whole of Africa. The way that we are presenting the gospel now is more holistic, it is more loving. This key focus has helped us to rethink the way we present the gospel.

Kindly share one key thought that has emerged out of your involvement in Cape Town 2010, that we can take from 2020 onwards. What will be one key theme, that you could pass on, that we could take further into the future?

GRACE SAMSON-SONG

I think one of the key ideas for me, as I reflect back 10 years, is really partnership.

If there’s anything that I’ve embodied or learnt through Lausanne is the idea of intentional partnership.

For me, living now in California, I can see how strategic partnership is what makes Lausanne effective. And even here, finding my role as a bridge to be able to link whatever is happening in Africa with the global conversation is really important. And I feel in my heart, in this season, my responsibility is to continue to amplify the voice of Africa and to be able to celebrate like we saw in Cape Town 2010.

DOUG BIRDSALL

When we talk about “now unto him, who is able to do immeasurably more than all we ask or think,” those are familiar words to us, but we look back and say, that was more than we could have imagined. Certainly, there were things that we were hoping for that did not happen. There were disappointments.

This was a hard road for us, but we were called and we persevered, because we knew we had been called and we had been given a vision.

My prayer is that, for the host continent of Africa, which is now gathered together again for this Lausanne Africa Day, there will be a sense of what a joy it was to host the world. We gave it all that we had, and Africa organized a spectacular global event.

RUDOLF KABUTZ

During this Lausanne Africa Day, we want to look at “How is this event that happened on the African continent, shaping us and guiding us into the future?”
LAUSANNE AFRICA VIRTUAL SUMMIT

LAD PANEL 3

OVERVIEW

The Panel led by Jesse Lulu discussed the impact of some initiatives, from within and affiliated to the Lausanne Movement, on different areas of missional forecast in Africa.

PANELISTS INTRO

JESSE LULU

I began my journey with the Lausanne Movement in 2016, when I attended the Younger Leaders Generational gathering (YLGen) and by God’s grace, I continue to be a part of YLGen to this day. I am a marketplace worker, within telecommunications here in Nairobi, Kenya.

ESTHER CHENGO

I am from Nairobi, Kenya and am currently working with African Enterprise. I joined the Lausanne Movement through my first ever Lausanne meeting, which happened last year in Manila. That was the Global Workplace Forum.

NANA YAW

I currently serve with the Lausanne Movement as the Global Associate Director for Generations. My journey started in 2006 in Port Dixon at the second Younger Leaders gathering.

EMMANUEL KWIZERA

I am from Rwanda, and I work with African Enterprise as the International Missions Director. I am involved with Lausanne as a Global Catalyst for Proclamation Evangelism. My journey with Lausanne started in 2010. I was engaged in mobilizing local churches and the local leaders to go to the third Lausanne Congress, and then later, I became more involved with the Younger Lausanne gathering in Jakarta, Indonesia. I am also involved with the global conversation and evangelism.

PETER WATT

I am based in the city of Durban, South Africa. I am a church leader and am involved in our City Story, which is our city gospel movement. I am also part of the executive team of Movement Day Africa, which has a vision to be a movement of city gospel movements for the spiritual and social flourishing of African cities.
Urbanization is a key trend in the world, particularly the developing world, which describes much of Africa. Could you speak to two things? Firstly, your view of the rate at which Africa is urbanizing. Secondly, the emerging issues that come with this urbanization, and how they are both challenges and opportunities for city gospel movements?

**PETER WATT**

It’s a well-known fact that Africa is currently the fastest growing region from a demographic point of view, but also the fastest urbanizing region in the world from the year 2015 to 2050, those are 35 years. The average urbanization rate for the world is 2% per annum, Africa is 3.5%, and Sub-Saharan Africa is 4.1%. So, we are more than double the global average of urbanization.

72% of Africans living in cities in Sub-Saharan Africa, live in slums. And, in the next 30 years, there will be a doubling of the population in Africa - 80% of that is going to take place in the urban setting.

We have a tremendous shift in our demographic. Africa is currently 60% rural and 40% urban, but in the next 30 years, that’s going to be totally reversed. That leads us to two options. There is urban resilience, which sees the shift of the demographic as being to the advantage of Africa. And then there’s urban fragility, which is saying that this demographic shift is not necessarily a positive thing.

We have potential urban fragility, where there’s an infrastructure gap between the need for housing, transport, sanitation and water. We have the urban sprawl where most African cities develop and grow horizontally and not vertically. We have the issue of food security. So currently 60% of Africans are employed in the agricultural sector, but as people move to the cities, that’s going to change. We’ve got to ask ourselves the question around food security.

Already a Sub-Saharan African spends 44% of his annual salary on food. Whereas in South Africa it's less than 20% and in the USA it's 10%. So, food security is going to be a major issue into the future.

“As a continent, we are faced with two potential roads, the road towards urban resilience or the road towards urban fragility”

*Peter Watt*
On urban resilience, there are tremendous opportunities that come with a shift in demographics. There are economic opportunities, there's a concentration of gifts and skills, which leads to great creativity, especially in technology, greater access to the internet and all the benefits that come from that and greater access to education, especially for women.

So as a continent, we are faced with two potential roads, the road towards urban resilience or the road towards urban fragility. And I trust the church is going to take a leading role in defining the road that we take.

Reflecting back over the period between 2010, when we had the Cape Town Congress, and now 2020, and thinking forward towards 2050. What should we be prepared to change in the way we do evangelism to continue to remain fruitful in Africa?

**EMMANUEL KWIZERA**

For the last 10 years, we have really experienced a beautiful testimony of the growth of evangelists in many countries in Africa, and the work of evangelism in the local church, through Mission Africa, as well as other evangelistic missions across the continent. For the next 10 years, there is a need to focus on the following things:

- Equipping, mentoring and multiplying local evangelists.
- Focusing on local evangelists. For many years, we have been thinking about evangelism, and immediately we think about international evangelists. They are very good, they are very powerful, they have means; but the way we see the population growth and the way Africa is changing, there is a need to strategize our focus and our activities to equip local evangelists.
- Mobilizing and engaging the local churches in evangelism and discipleship together.
- Strategizing formal and academic training for evangelists. This will require the involvement of Bible Schools and Seminary Universities, to really focus on teaching evangelism as one of the major courses among others in theology.

Africa is the youngest continent in the world, and it is getting younger. How might we bring in younger leaders, typically leaders in their twenties, into the Lausanne Movement and support them to grow their ministry influence?

**NANA YAW**

African young leaders need a new picture of the continent as a whole, and not only about the population. 50% of all the gold in the world today is in Africa. Ghana and its neighboring country, Côte d’Ivoire, produce 67% of all the cocoa for all the chocolate and the creams in the world. 90% of all the platinum and cobalt in the world are said to be in Africa.

The new generation of African young leaders need a completely new picture of the continent God has placed us on.

In my perspective, leadership is not about position, it’s about purpose. It’s important that the new generation of African young leaders see strategically where God has placed the continent in the reality of Missions.

In 2018, the Center for the Study of Global Christianity mentioned that Africa has become the continent with the largest number of Christians. By 2050, they project that 50% of all protestants will be in Africa. We are in Africa. The continent closest to the strategic 10/40 window that the world talks about.

Africa lies in the strategic belt of reaching the 86% of all Muslims and Hindus and Buddhists who don’t know even a single Christian. And yet some of the poorest cities in the world are here in Africa today.

When we have a picture and a clear purpose in the context that we find ourselves in, the next generation of African young leaders will begin to prioritize what it means to be part of intergenerational leadership.
How do you see the workplace in Africa changing, due to the COVID-19 pandemic, and how might we as the church respond?

ESTHER CHENGO

The Global Workplace Forum (GWF) actually began last year in the conference in Manila, Philippines. The theme of the workplace forum was ‘Kingdom impact in every sphere of society.’ That is what all the initiatives we are trying to do revolve around.

The conference was very diverse. We had over 850 participants from 109 nations. We had over 70% of those participants coming from secular workplaces, and this was important for us because it meant that these people were being equipped for them to share their faith in their workplaces. This was why this was such a key conference for us.

One of the key takeaways was that every believer was being empowered to be a minister and very workplace was basically being seen as a ministry.

Stemming from this, each of the Lausanne Regional Networks in Africa: EPSA, Francophone and MENA, gathered people together and empowered them for effective ministry in their workplaces, which was the aim of the GWF network.

People did not remain at the place of despair. What we’ve seen is that workplaces have now moved to a virtual space.

We have people working and transacting business from their homes, and education is now happening digitally through virtual classes. Quite a number of things have now moved online.

That has been a major impact of COVID-19, in terms of changing us quickly into an automated and digital space, which we ordinarily wouldn’t have reached at the same pace as we have in this season.
Looking towards 2050 one of the big themes that will affect socio political, socioeconomic life in Africa, and indeed the world is technology. More and more, we see and hear about machine learning, artificial intelligence, block chain and lots of new technologies.

How do you think we, as the church should respond to the increasing place of technology in our everyday lives? What opportunities do you see that we could leverage? What pitfalls do you think we should avoid?

**PETER WATTS**

I certainly believe that technology opportunities have actually leapfrogged us.

We should see technology as a supplement to what we do and not a substitute. Because, as convenient and as positive as technology is, it should never replace in-person meetings. There is something about being in the same space as other people.

As we know, digital platforms and technology can also be the pathway for many negatives, and we can end up importing many negative habits or theologies or visiting the wrong kind of information or having the wrong kind of information coming, especially to our young people who do not have a filter.

I certainly think there are great advantages and positives, but of course there are certain cautions that need to come with technology.

**EMMANUEL KWIZERA**

There is a new paradigm shift, and I like the way Lausanne articulates it. The global mission is a call for the whole church. So, the whole church means everyone must be involved!

As an Evangelist, I think, one of the reasons we don’t see evangelism advancing is because we monopolize evangelism instead of mobilizing the whole church to do evangelism. Yes, of course, some of us have a special calling to be evangelists. But an effective evangelist is someone who has capacity or the ability to mobilize the whole church to do evangelism.

We have so many young people who are really skilled. That is why we need to engage the whole church. Time is now for the whole church to take the whole gospel.

We need to think about the content we are producing in social media. Yes, having technology is one thing - the availability of YouTube and Instagram is really nice, but what kind of messages are we preaching or sharing through these platforms? Let us train the church also in the area of the content and make sure that people are hearing sound doctrine and sound biblical teaching in available technology.

**NANA YAW**

There is a certain sense in which we have become very familiar with cross-cultural missions. I think that increasingly we are talking about cross-generational, and I would say in this discussion, cross-sectorial.
I'd like to take you to 2050 and imagine that we are reflecting back on 2020 and the Lausanne African Network as it is today.

What “I Met” stories would you like to hear of new ministry movements that sprang up and flourished because people, who are passionate about either the same or seemingly different areas of ministry, came together and started something? What needs do you see that we can start to encourage growth towards now?

EMMANUEL KWIZERA

My passion is to see the body of Christ working together, collaborating, networking, and partnering. I think the one area we need to really emphasize is ‘building friendships. ‘I Met’ story is one thing, but are we really friends for the Global Mission?

The Global Mission is all about people, it is not about institutions. We need to see how we can really encourage friendship for the next generation of missionaries, evangelists, pastors looking forward to Africa by 2050.

NANA YAW

When you move to 2050, you make me begin to think about my 80th birthday. I will be in my closing years by that time. When I say closing

years, it is not just the end of life, but where I have the opportunity to look back and see how it has been. When Emmanuel talks about friendships, that has been my journey in Lausanne.

Today, I serve the Lausanne Younger Leaders gathering. I remember when in 2010, the Executive Chairman, though very busy, called me to spend a whole day with him. I remember when I got to South Africa last year, and Michael Cassidy would sit with me one-on-one, pray with me, take me through his time there. I remember when Archbishop Orumbi would leave his busy schedule to spend time with me.

It is those very intentional friendships across generations that would give us hope for 2020.

If we will be intentional across generations with one another on strategic things, hope for 2050 is here already.

PETER WATTS

One word that I would add to that (friendship) is the word ecosystem, which is very similar to collaboration, which moves away from the single man or woman of God towards building a team of people from different generations, but also from different sectors. Making sure that we have collaboration between church leaders, business leaders, NGOs, local government, all working towards the same vision and purpose.

That requires humility and it requires maturity. We can't have unity without humility or without maturity. We also need to have a sense of a holistic gospel that we call as Christians, not just to be devotional, as important as being devotional is, we need to have a gospel and a theology which causes us to engage with the very real socioeconomic realities of where we live.

Sometimes we tend to import our theology from overseas instead of having a theology which deals very specifically with the issues which surround us in Africa and our African cities. Ecosystem collaboration, engaging with our issues and having a holistic gospel are already vital building blocks in order for the church to deliver in the next 30 years.
ESTHER CHENGO

I have a few thoughts when it comes to ‘I Met’ stories.

First of all, I desire to see that by 2050, we will have more workplace evangelists. By then, more people will be in the workplace setup, so I desire that more people will actually be evangelizing to their workmates - as they go out for lunch or to the coffee stores; as they go to pitch for business, they will take time to evangelize for Christ.

I also see, in 2050, we will have more believers being champions for dignity of work. Because, in the setup that we have in Africa, unfortunately, you find people either underemployed or, not getting the same kind of value that they would if they were coming from a developed country. For the same kind of position, you would find that someone is being remunerated much higher in a developed country than someone coming from a developing country.

I desire that in 2050, we are going to have integrity in the workplace. That we will actually have believers, not giving into corruption, not giving into things that look so enticing at the expense of their faith. So, I really desire to see believers being very bold in the workplace, standing up, being exemplary in their work.

I also desire to see intentional mentorship in the workplace, come 2050. And hopefully before that! Spaces where we have youthful engagement taking place. I like the word that has been shared by my fellow panelists: “an intergenerational mix.”

I desire to see intentionality from the older people in the workplace, reaching out to the younger ones and giving them a place where they can speak, where their ideas are known and encouraged.

Those are some of the things that I hope would come out when we talk about the workplace. I also would want to see even fellowships across organizations. We may be in competition. We may be competing for the same business; however, we belong to the same kingdom. So just seeing that across different organizations, people can actually reach out and have kingdom impact in their industry, in their sector.

My final contribution actually is something I had noted from the GWF conference that we had last year. It’s the six M’s: Model godly character. Make good work, Minister with grace and love, Mold culture, Mouthpiece for truth and justice, and Messenger of the gospel.

I look forward to a very bright 2050. A time when indeed, we will look at an 80-year-old Nana, and he will look back and say, “This was worth that investment! This was worth all that I have put in.”

Taking Emmanuel back to 2016, at the Younger Leaders gathering. I remember one of the things he said, when had his opportunity on the stage, was that “Africa’s hope is Jesus!”

Emmanuel, looking at where Africa is and all its challenges today and the future that we are dreaming of 2050 and beyond, could you please expound on that one point for us? On Africa’s hope being Jesus, as we look to the next 30 years.

EMMANUEL KWIZERA

I remember in Jakarta, I said that “Christianity without Christ will never change Africa!” Because for me, I believe that the gospel can transform the heart of human beings.

We need the gospel of Jesus Christ to change the heart. Transformation must start with the inside, it’s not outside. It’s not about the best schools in Africa. Not about biggest companies and investment.

It’s about a transformed person who transforms a community and then transforms the country and then transforms the continent. Then Africa will be a light to the nation. Only the gospel can do it.
OVERVIEW

The panelists reflected on the current African challenges and new strategies for contextual ministry in 2020 and beyond. They looked at the key challenges and how these issues looked different in the future, as well as how ministry strategies can respond to these challenges.

PANELISTS INTRO

JEAN NZABARUSHIMANA

My wife and I are originally from Rwanda. Together with our children we have been living in Tunisia, where we reside and work. I am a full-time pastor and a mission mobilizer.

REV. GIDEON PARA-MALLAM

I have been involved in student ministry with Nigeria Fellowship of Evangelical Students (NIFES) for over 34 years, and have also been involved with the International Fellowship of Evangelical Students (IFES) until the end of last year (2019).

In the course of my work, I got an opportunity to be involved with the Lausanne Movement, where I served at some point as an International Deputy Director of EPSA. I am still involved with the Lausanne Movement and the mission movement in Nigeria. Right now, I am involved in peace building work and advocacy for the persecuted Church.
**DR. CALLISTO JOKONYA**

I am married to Lydia and together we have four children. I have served on the World Vision International board for over 16 years, and am also a business man in Zimbabwe. I am a motivational speaker and I also train entrepreneurs.

I am a former president of Confederation of Zimbabwe Industries, as well as a current member of Lausanne International Advisory Council.

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**RACHEL MUTESI**

I am a speaker and have served with Ravi Zacharias International Ministries. I also work around Uganda on university campuses and am a girl advocate and children’s advocate.

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**REV CALISTO ODEDE**

I am a pastor and I have been working with students for a number of years. I have worked with students both in Kenya and internationally through the International Fellowship of Evangelical Students (IFES).

I am the Bishop of a Pentecostal church called Christ Is The Answer Ministries (CITAM), formally known as Nairobi Pentecostal Church (NPC). I have been involved with Lausanne Congress for World Evangelization since 1989, and was involved in the intercessory working group. I was also a keynote speaker and a plenary speaker during Cape Town 2010.
The Persecuted Church in Africa

REV. GIDEON PARA-MALLAM

Persecution is a very difficult topic to deal with.

The truth is, the church has always thrived under the atmosphere of prosecution.

Making reference to the book of Acts, that is the model we have. In January 2019, Africa became the continent that’s currently hosting the largest number of Christians worldwide. We have about 630 million Christians in Africa. Before then, it used to be Latin America, with 600 million.

We have a wonderful story of the growth taking place in Africa. Whichever way you want to look at it, God is doing something in Africa. But also, the church in Africa is coming under intense prosecution.

Aid for the Church in Need, a catholic charity group, reported that about 327 million Christians are persecuted worldwide. According to Open Doors USA, 245 million Christian experience heavy persecution, in the top 50 countries around the world. 28% of those who are undergoing heavy persecution are countries located in North Saharan Africa. When we look at Open Doors International, Christians in Somalia, Libya, Sudan, Eritrea, Nigeria, Egypt, Algeria, Mali, Ethiopia, Morocco, and the rest of Africa are brutally targeted by radical Muslims and Islamic groups for violent attacks.

The reality is, when we talk about growth, God is doing something, God is moving in Africa. But we also talk about specific targeted attacks at Christians in Africa. Some of these terror groups would be:

- ISWAP, which is Islamic State in a West African Province. These terror groups are strong in Nigeria but they also have links with other groups in Mali and Burkina Faso.
- In East Africa, we talk about Al-Shabaab, which is not only localized to Kenya and Tanzania, but they’re also moving southwards towards Mozambique.
- In Nigeria, we have the Fulani militia. Christians are actually getting uprooted from their ancestral homelands, their lands, their villages taken and renamed. We also have the Boko Haram from the Northeast, and they are pushing southwards.
What's going on, on the marketplace right now in Africa?

DR. CALLISTO JOKONYA

Africa has been affected by COVID-19 to the tune of losing 55% of its existing value. In other words, its balance sheet has been affected by 55%. COVID-19 is at 45%. This means there is an opportunity in Africa to regroup in things like tourism and manufacturing industry.

There has been heavy unemployment. Africa was already suffering. It had about over 80% unemployment, but because of COVID, it has now worsened up to the level that all the people in formal employment are not more than 10% of Africa. So, there's a huge opportunity for Africa because of what has happened.

Africa, to me, is a continent of natural resources, which feeds the whole world. When we talk of minerals, and agricultural land, it's all found in Africa. What Africa can do, and the opportunity that Africa has, is when Africans put their heads together and they begin to know that these resources are meant for Africa. Africa must use them, in order to fit in the world and not wait for the world to come in. It must manufacture and use those resources and feed the whole world. That's the only way we are going to turn things around.

This means Africans now need to sit down together, country by country and formulate strategies that are going to be able to help utilize our minerals, our agriculture land, our fishing industry and the water resources that we have.

When we will be able to put all that together, we will produce goods that are easily exported beyond the borders of Africa. Because we've been colonized for a long time, we seem to want Africa to depend on the other side of the world.

If Africa wants to be a significant player in the economic sector of the world, then Africa needs to change and begin to say to themselves, "Let's use what God has given us for the betterment of our own people". And stop corruption; stop being corrupt or selfish, or centralizing resources to very few individuals. If all Africans are made to work, we'll do better.
Secularism, Nominalism in Africa

RACHEL MUTESI

Secularism and Nominalism is something that we can no longer ignore in our churches and in our communities. It is something to be worried about when we say that Christians are the most in the continent of Africa. Sometimes, when we see how this Christianity plays out, how our faith plays out, sometimes we are left wondering.

Nominalism is more of identifying yourself as a Christian, but not actually leaving it out. A nominal Christian attends all rituals of Christians - they attend church and all that, but their life does not show commitment to Christ. This is a big tendency, especially in the mainstream churches. Because of that mismatch between proclamation and practice, many young people are starting to question, ‘Is this thing really true?’

I spend most of my time working with university students, and have observed that, because of the way Christianity was passed down to some of us, we do not question. For example, the question of ‘Where is God in my suffering?’ People will be quick to say, ‘No, you cannot question God.’ And so, students leave primary and secondary school and they get to university and they come across a lot of information, with the increase of technology and social media. There’s a lot of information they’re receiving. We have seen so many professors here in Uganda, coming to say that Christianity is not credible because it’s known as a white man’s religion. With this kind of exposure, the Christians faced a challenge in standing up for their faith. This is because unfortunately Christians don’t have answers because no one gave them. It’s a challenge for us to speak into these issues of the emerging questions that are rising either from science, from philosophy and all these other disciplines.

Another emerging issue is the rise of false prophets in Africa. Faithful men need to rise up. We need to speak the word in truth. We need to go back to the basics of teaching the Bible, God’s word. We need to teach our children prayer and all these best exercises that when they face these confusions, they are fully grounded and they have all the answers they need.

As children of God, we need to come back and preach the right message, but also not ignore injustices. We need to be able to give information and to give the responses that young people need to hear. As an individual who practices apologetics, it’s an opportune time for the church to rise again. It’s not enough to say, Jesus lived and just leave it there. Most importantly, we should see it in our lifestyle. Our doctrine is so different from what we are practicing.
The issues of Church Ministry, Evangelism, and Integral Mission

REV CALISTO ODEDE

The world has changed and the change is quite significant when it comes to the center of Christianity. Formally Europe had its share, then America. But what we have seen happening in Europe with the decline of the church, including some churches closing. What we have seen going on in America with different traditional churches that were growing now also on the decline, while the reverse seems to be happening in Africa.

The churches in Africa are actually growing in numbers and tend to point to us that Africa has a very major role to play in the coming years in terms of the spread of Christianity throughout the whole world. There are some vacuums that have been created by former powerhouses in evangelism, which Africa needs to move quite quickly to fill because we are invited to do so by the Lord himself. The great commission was not only for Western Christians, the great commission is actually for Africa as well.

Traditionally, means of evangelism within Africa were more of open-air meetings. And we’d go to open air meetings, large gatherings; we used to call them crusades and there were massive responses from the African communities. Christians were very aggressive in all night prayers. Due to what Rachel mentioned about modernism coming to Africa, some of those modern methods do not have as many features.

If I was to put it in terms of scale, yesterday’s non-Christian was at eight on a scale of one to 10. So, if you are helping them to get to 10, you didn’t have too much work to do. We will preach to someone on the street they will basically come to know the Lord, but today a non-Christian is actually at 2. To move to 10, you really have to do a lot of work.

Therefore, the church is being called on to engage in lots of friendship evangelism, where we befriend non-Christians and invite them to get to know the Lord Jesus Chist. Lots of group evangelism and the church of Africa is doing quite a lot of those house groups, fellowship groups, which are basically reaching to the neighbors and inviting them and showing kindness to them. Recently when COVID 19 interrupted the world, the church in Africa recalibrated.
What happened is that we experienced a kind of quantum link which we should have experienced 15 years from now. We suddenly moved there in six months.

As a result of Covid-19 the presence of the church in Africa, on the social media platform, the presence of the church of Africa owning YouTube mainstreaming their services online has become quite prominent in the continent. And as a result of that, African churches have begun to reach areas that formerly we could not have reached before. We are beginning to have people internationally watching our services, asking questions, which means therefore what Rachel pointed out that we need to be very authentic, very genuine, deeply grounded in the word of God, especially when some Western Christians are almost leading us to the point of redefining evangelism and appearing, like, what it means to be a Christian is being redefined. I think Africa needs to get back to the Bible and maintain it.

Now that Africa is beginning to have a worldwide platform and making impact, one thing about Africa is that Africa comes from a context of challenges, a context of poverty, illness, and a context of some illiteracy. So, the church in Africa has engaged in terms of, building schools, health facilities, and also trying to meet the social need. Recently the churches are even responding to needs of farming that formerly were the exclusive rights of NGOs. Churches are coming in and intervening, when there are floods. Churches are coming in and intervening during this period COVID-19. Churches are even giving government money; the church of Pentecost in Ghana is giving government vehicles to be able to campaign. CITAM in Kenya is giving government money and also at the same time giving to poor pastors who could not be able to actually manage it in this period of Covid.

The church in Africa has stepped into the arena, not leaving it only either for the government or the non-governmental organizations, but churches are coming and saying, “we also have a role to play in bettering our nations and our countries.” When the traditional line was divided between evangelism and social action, these two merged in that now we can move in and care for people’s needs. As someone said “people do not care how much, you know, until they know how much you care” When we begin to show people that we care, people actually start responding. The church in Africa is the church that cares for the needs of its people.

Traditionally when it comes to missions, the western missionaries were the ones coming to Africa. But we have reached a time for Reverse Missions where Africans are using their professions as bi-vocational missionaries and can move into these Western countries where churches are becoming empty. We have an example of one of the largest churches in Europe being pastored by a Nigerian who is an African.

We are beginning to see a situation where the world needs to hear the voice of Africa, the prophetic voice of Africa in terms of proclaiming to people, we need to be genuine, authentic, and hold onto the truth of the word of the Lord.

JEAN NZABARUSHIMANA

What is coming out clearly from Rev. Odele is that we need to think again, think twice about what God is doing. We need to ask ourselves, what is our mission, which is our topic today. We have a mission to achieve before we get to heaven which was perfectly stated by Calisto Odele in the area of integral mission.

Should Christians revenge in the face of Persecution?

REV. GIDEON PARA-MALLAM

Loving your enemies is the best way that we can respond to persecution. Love wins. If my experience in Nigeria is anything to go by, many people are angry, they would rather physically fight back. But this is where the depth of the gospel has been of great help for those who have been persecuted.

Those who have reached out in love to their persecutors have become powerful witnesses for Christ to those who are persecuting them. We can respond in love. Love will always win. That is the price.
OVERVIEW

The panel looked at the way forward for Lausanne Africa. It looked at what has emerged over the past 10 years since the Cape Town congress and how Lausanne has included this in its present and future focus.

The panel also looked at how Africa can best prepare four Lausanne four, Vision of Lausanne Day Africa in 2021 and ways to envision us working together as Lausanne Africa.

The Panel also responded to the importance for African leaders to work together in diversity as they face the future; as well as how they can bring younger leaders voices to Lausanne Africa and what they should be focusing on, in the future as Lausanne Africa.
What has emerged over the past 10 years since the Cape Town Congress, and how has Lausanne included this in its present and its future focus?

**Michael Oh**

In the years leading up to Cape Town, my predecessor Doug Birdsall, said that there are unique circumstances that warrant and even necessitate bringing the leaders of the global church all together: when there are significant global threats that the church must address as well as unique opportunities for global mission and both were true in 1974. No one could have anticipated the impact that the Lord had intended for what took place in Lausanne, Switzerland. And today we celebrate some of the amazing fruit of what the Lord has done through Cape Town 2010.

First of all, the gathering was transformational on a:

- **Personal Level:** Recently I heard a story of a Foundation Director who was initially opposed to the idea of Cape Town congress, but after experiencing it he said, "Thank you, that was one of the most amazing experiences of my life"; and Lindsay Brown, the former IFES General Secretary and International Director for Lausanne, said that it was the closest experience of heaven in his lifetime. 4000 leaders from 200 nations, gathering together to consider the opportunities for the global church to bring the gospel to the whole world.

- **Partnership Level:** One of the greatest fruits of Cape Town happened among those who were invited, but could not join. Our brothers and sisters in China were prevented from joining Cape Town. They had an even stronger commitment to work together for the gospel amongst themselves and also for the world. And the Mission China 2030 Vision was born.

A vision to see a church planted at every train and subway station in China, more than 5,000. And a vision to see 20,000 missionaries sent out from China to the rest of the world by the year 2030. One missionary for every missionary sent into China in the last 200 years.

Now, it brings me much joy to share with you a Special Announcement of what will take place in the years leading up to 2024 - very much a part of the fruit of Cape Town, 2010.

Seeing the unifying and mobilizing of the global church in catalytic collaboration toward the making of disciples of all nations is at the heart of Lausanne IV. And the plan is for the culminating events to be held in 2024 - the Jubilee Anniversary of Lausanne, 50 years.

I use the word ‘culminating’ because in many ways, we are in the early days of Lausanne IV. Lausanne IV does not only include catalytic events but it also involves a catalytic process that begins with a critical listening and learning from every region and to every one of our 12 regions of the world.

I am using the word events because in 2024, the highlight will be Lausanne Four gatherings and every one of our 12 regions of the world.

Lausanne IV is going to Asia, Africa, Latin America, the Middle East, Europe, and the rest of the world and I invite you to play a part.

In one sentence, Lausanne IV is a Multi-year Global, Polycentric Process facilitated by the global platform of Lausanne toward catalytic collaboration of the global church by the discipling of all nations and the shaping of the world in 2050.

Polycentrism is just a fancy way of saying for our generation, that the whole church needs to bring the whole gospel to the whole world. For 46 years, Lausanne has led the way and moved the global church away from the old wine skin of unidirectional and monocentric mission to a truly multidirectional and polycentric one.
Mission must not be a single voice, generation or perspective!

Lausanne IV will be a showcase which spotlights and mobilizes the polyvocal, cultural, generational and perspectival mission of the whole global church. Lausanne IV is not a series of catalytic events, but it is truly a polycentric process that involves the whole Church.

From this polycentric process will follow God's polycentric agenda for global mission. From this agenda, we look to the Holy Spirit to ignite and propel us toward global polycentric action.

Ultimately Lausanne IV isn’t about 2024; it is about the world in 2050. In 2050, there will be perhaps 2.5 billion Africans. The population of Africa will double and we want to help prepare for the world in 2050, in fact we want to help shape the world in 2050. And that can't start in 2040, it needs to begin now. So, I would invite you to pray for and participate in this polycentric process, agenda and action of Lausanne IV.

How can Africa best prepare for this upcoming Lausanne four?

DAVE BENNET

I will reinforce some of the things that Michael has shared about Lausanne IV. Lausanne IV is not a single event; it is a whole process extending over the next several years. It is a process that looks toward 2050, asking the question not only ‘how we should prepare for the world in 2050’, but ‘how can we help shape the world in 2050’.

In light of the truth that Jesus Christ is Lord of all creation, and in light of Jesus’ command to make disciples of all the nations, where do we start?

This whole process starts with listening and the first place we want to listen from is listening to God. In, particular, through listening to his word and as we commune with God in prayer. In these early stages of the Lausanne Four planning process we’ve been drawn to the book of Nehemiah and have been finding parallels between Nehemiah's work in building the wall and our own desire to address the current gaps as well as opportunities for collaboration in that unfinished task of world evangelization.

We believe God has already been speaking to his people in every region of the world especially, including Africa and we desire to hear more systematically and comprehensively what God’s been saying.

We have started by convening listening calls with a select but diverse group of leaders within each of the 12 Lausanne regions. Four of those calls have been completed; we have another eight to go. And these initial regional listening calls are intended to be just the first in a whole series of listening conversations in each region.

Initially we’ve been inviting each group to reflect on five questions.

☑️ First, what are the most significant gaps or remaining opportunities toward the fulfillment of the great commission? That is Jesus' statement in Matthew 28 about making disciples of all the nations.

☑️ Then secondly, what promising breakthroughs or innovations do you see that can accelerate the fulfillment of the great commission?

☑️ Then third, in what areas is greater collaboration most critical in order to see the fulfillment of the great commission?

☑️ Then four, where is further research needed?

☑️ And five, to whom else should we be listening as part of this process?
We’re beginning to collect answers to these questions and looking for patterns. The listening sessions will fuel prayer mobilization, collection of additional data, and explorations of partnership and ministry. The entire process of listening, convening and launching action plans is intended to be, as Michael said, polycentric.

Polycentric. This means this process is not centered in one hub with many spokes, but a network with many nodes: expressing mission and leadership coming from everywhere to everywhere, celebrating the growth of the church in every region - especially in the global South, and listening for God’s voice to every and from every region, sector and generation.

Lausanne IV will be a focus on global synthesis. The purpose of that gathering with theological leaders will be to discern the themes and priorities to which the entire movement needs to give urgent attention in light of 2050.

Lausanne IV therefore refers to that entire polycentric process of listening, convening of gatherings, formation of friendships and launching of collaborative initiatives. It’s a multi-year initiative of listening, discerning, prioritizing, planning, collaborating and accelerating. Focused on the calling to make disciples of every nation and with an eye toward 2050; when todays under 20 generations, that is our children and grandchildren will be in key roles of influence and leadership. But it all starts with listening - to the Lord and to one another, about where the gaps are and where the opportunities are to work together to close the gaps.

Vision of Lausanne Africa Day (LAD) in 2021 and ways to envision us working together as Lausanne Africa?

**DR. STEPHEN MBOGO**

The LAD gathering is mainly to celebrate the gains of CT 2010 in Africa. We are celebrating the big push coming from 2010. There was a call to Mission Africa, which is one of the activities that took place as precursors coming into Cape Town, where various ministers stopped over in other parts of Africa, and did campaigns, evangelism, and lots of people came to know the Lord through that and at the end of Lausanne 2010, there was the call to say, this should continue.

A number of us did convene, and we began pushing towards West Africa and North Africa:

✔️ And as we speak now there’s a movement of Sub-Saharan moving towards the North, where the church in Africa indeed began in the very first century. We are calling it the Reverse Mission - taking the message back to North Africa. What a joy to see Sub-Saharan getting charged up and as they go to the North, seeing what God is doing, and the challenges our brothers are facing, and coming back charged to pray and to give their resources and themselves.

✔️ Pushing toward the West, which has been Catholic due to the Roman Catholic Church influence, also seeking to see, within the call of Lausanne ‘an evangelical church for every people group.’

We are also looking forward to asking ourselves: in the next 20, 30 years, 50 years, where we should be as the church? What should we be about as the African church?
Africa is a huge continent with great diversity. Why is it important for African leaders to work together in initiatives like this as they face the future?

MICHAEL EL DABA

One of the problems we've always had as a continent is segregation. We are a huge continent with a lot of tribal mentality and even the geographical region has built virtual walls between each other, which if I speak about North Africa, where I'm from, we've always segregated ourselves from Central Africa and South Africa. We've always been alienated - not by our African brothers - but this is a self-idea; this is a mentality that should change.

These initiatives, and especially, like the Proclaim 2020 or the Lausanne Africa Day, have been an opportunity to rebuild bridges between the different regions. Geographical boundaries with the current age are really becoming insignificant.

Look at us - we're from different continents, different time zones and we can collaborate, through this collaboration we can grow together. Like Michael Oh said that Africa is a birthing continent that's going to have 2.5 billion people by 2050. We are really increasing in number and geographical boundaries are just dissolved, Walls are going to be less and lower and lower and lower.

Through the collaboration that I have with my African brothers, I'm learning more and they are learning more about us. Stephen said that African missionaries are coming back to the land where the Christianity had started.

This exchange continues the revival of the love of Jesus Christ in our hearts, the revival of the message in our entire region, and us helping each other when one part of the continent is not doing well in terms of its relationship with Jesus Christ, the other part goes back to jump in and help.

As an African continent we can be described as one big body in Africa helping each other and I believe in the future we're going to be helping the rest of the world. Statistically it is said that Africa is going to be pivotal in reclaiming back the world to Jesus Christ.

How can we bring younger leaders voices to Lausanne Africa?

MICHAEL EL DABA

Younger leaders are harder to understand. I have a 12-year-old son, and we are almost from different continents! I am doing a lot of efforts, just to reach out and understand his world - different games they play.

We will not have the next generation come in by understanding them; we're going to have them come in by them taking the lead.

Lausanne has done this very well and is really working hard with the YLGen to bring in the new leaders, the new younger leaders to take responsibility. We don't want them to interpret what they're saying. We want them to speak and we want to learn from them more.

As older leaders we should be giving more space for these people, not to co-chair, but to lead.

“We will not have the next generation come in by understanding them; we're going to have them come in by them taking the lead”
Michael El daba
What should we be focusing on, in the future as Lausanne Africa?

DR STEPHEN MBOGO

As mentioned already, focusing on young people and not just young people but also children. I’m also glad we do have the issue group for children.

There is this analogy that I like to use of a small lead candle that is burning and a big candle. And often I ask which one of these represents the pastor, the leaders, and which one represents the children. And of course, often someone will say, the big one is the pastor, the leaders. The small one is the children and they are both burning. But it’s the other way around! The big one is the children because they have a longer space to burn or time. While we, the older folk, are getting extinguished, we are burning out very fast. Looking ahead by 2050, the 20-year-old will be 70. And so really, we should be focusing on children.

The African church must go back to the basics of seeking to disciple our children from the tender age. Having been a minister in massive campaigns, have seen such campaigns concentrate on grownups while among them are children attendees whom their guardians or parents look for someone to ‘keep them busy as the adult enjoys the main course.’ That has to change. There has to be a serious commitment in terms of resources, materials and our finances, putting them towards children.

It is said by 2050, about 50% of the Evangelicals will be in Africa. The question is: how influential will they be?

In 2050, while the number of Christians will be more, will the influence still be there?

If that impact is to be deep and influential, so that as Africa if the numbers will be with us, will we be strong enough to send missionaries into the other countries? The sons of Dr David Livingstone are waiting for us to bring the gospel to them.

But, will we be strong to bring the authentic gospel to them?

The need to focus on younger children cannot be underestimated!

By 2100, it is said nine of the top ten mega cities will be in Africa. By 2050, possibly a half of them will be in Africa. The church in Africa should focus on cities.

Whoever takes the youth takes the nation, the soul of the nation and the child. Whoever takes the cities sets the pace. We must really focus on cities.

Business people must also arise. Church ministry cannot just remain for the ordained. We must find gospel patrons from among the business people. People that will say, ‘I am a businessman, I am a marketplace leader, but I’m also called to be a co-worker in the kingdom of God.’ We must influence our economy, our businesses, so that they too can become part of hiring the gospel into the nations, because otherwise, if we only wait from the West so that they fund the mission enterprise, we will not go too far. As Africans we must arise and take ownership, take charge of funding the Gospel enterprise and I believe with mindset we will be a strong church by 2050.
Prayer for Africa by 2050

OVERVIEW

DR. STEPHEN MBOGO

Brothers and sisters, we are coming to the end of our Lausanne Africa day and I believe the Lord has spoken to you. It is our prayer that, as we leave this Congress will be going onwards to our countries and regions to influence them for the cause of Christ. And as we do that, we are taking a moment so that we can have some of our leaders on the continent leading us in a time of prayer.

Before I introduce them, let me just recite Psalms 110 from verse one:

Verse 1: The Lord, say to my Lord, sit at my feet until I make your enemies, your footstool.

Verse 3: On the day of battle, you are people who give themselves willingly.

And so, as we get into a time of prayer, let’s join with these leaders, who will be leading us into battle, into prayer as we intercede for our continent, the continent of Africa.

The people who will be leading us are.
REVEREND YUSUF TURAKI
Who comes all the way from Nigeria. Rev.Turaki is the chairman of Lausanne in Nigeria and he will be leading us as we pray coming out of this COVID season. He will lead us as we intercede that the Lord may be gracious towards our continent, that we may pick up again and move forward.

BISHOP JOE IMAKANDO
Comes all the way from Zambia and is one of the leaders in the evangelical association and is also a friend to the Lausanne Movement. He will be leading us as we pray for the church in Africa for evangelization. And you know, in Lausanne, one of our goals is an evangelical church for all the people, for every people group in Africa.

GRAHAM POWER
He is from Cape Town, is involved with the unashamedly ethical, again, a great friend of Loza and a father on the continent. He will be leading us as we pray for businesses in Africa, both for integrity and the businesses in Africa may come behind the gospel so that we can see the gospel moving from Africa, even to the other nations of the earth.

RAMEZ ATALLAH
Many of us may remember him from Cape town 2010 and he's here with us and he will be leading us in a prayer for the next generation. He was there in the very first Lausanne 1974. I call him a legend. He will lead us in prayer for the next generation so that we can keep running this race of reaching Africa and the world with the good news.

REV DR. JUDY MBUGUA
She is from Kenya. She will be leading us in a prayer for families. Many of us know her, with the movement for prayer, both from the evangelical association where she has been very key in pushing and calling for prayer for families. She will lead us, as we pray for our families in Africa, in that prayer, which will be the concluding prayer for this evening as we come to a close for this Lausanne Africa Day.

So, let's join in prayer as they lead us. And God bless you.
Prayer Coming out of the COVID Season

REV. PROF. YUSUF TURAKI

May all Christians in Africa and all Africans rise up for these great Lausanne African Day of prayer. Join me in praying for Africa, just coming out of COVID:

Father in heaven, the Creator, we rise up in Africa and now our rising up in Africa is to thank you for preserving, for protecting the entire continent of Africa during this period of COVID-19 pandemic. It has brought fear. It has brought death.

It has brought great concern and this disease that has ravaged the entire world, and also our part in Africa, we have shared in these devastating epidemic, Lord Jesus, we want to thank you for the hope which we have in you, for the salvation that we have in you, for the forgiveness of our sins, which we have in you. That today, as Africans in Africa, we raise our voices and our hearts and thankfulness to who you are.

Father, we want to thank you for every country in Africa, for every man and woman in Africa. We thank you for preserving and protecting our lives. We have seen how COVID-19 is ravaging other parts of the world and many of us in Africa thought that this disease would just sweep clean the African continent. But thank you Father for protecting us. Thank you for preserving us. Thank you for helping Africans to cope with this very disease. We pray oh God that you will reign, reign your healing power throughout the length and breadth of the African continent.

We pray, Oh God that those Africans who have suffered, who have died and who for one reason or the other have lived in tremendous fear of this disease, may you crown as with the hope that we have in Jesus Christ. Father, we thank you because you are a God who heals. You are a God who protects and you are a God who cares. We submit to the authority until the power of both your word and your Holy Spirit. As you continue to reveal yourself in Africa and strengthen the Africans to stand firm, even in the most difficult times in our history, we pray that you will bring hope that you will bring solace to our continent; for we pray all these in the precious name of our Lord and savior Jesus Christ and let all Africans say.

Amen.
Prayer for the Church

BISHOP DR. JOE IMAKANDO

Our blessed heavenly Father, we come before you today to acknowledge that you are the ancient of days, the I am, that I am. Today we come before you on behalf of Africa, we ask for you to have mercy on Africa.

We ask oh, God for you to look down with favor upon Africa. For the time to favor Africa is now. Father, we want to pray today that your kingdom will come in Africa, that your will be done in Africa, as it is done in heaven.

We ask oh, God for the knowledge of Christ to spread in Africa. We pray, Oh God, that you will have mercy upon Africa. We ask, oh God that you raise teams, Oh God, that will go out throughout Africa to preach the gospel. We pray, Oh God, that which the church of God will receive a new commandment to go out and evangelize. We are school God for your grace upon Africa. Father, we prayed that the converts will be disciples. We pray all that indeed for Africa.

Amen.
**Dr. Graham Power**

Well good friends, Graham Power, bringing your greetings from Cape Town, South Africa. Just 10 years ago, many of you were here in Cape Town for Lausanne 2010. What a special memory that was created on those few days. Today, as we are thinking of Africa, we are thinking of specifically business. I want to come before you to pray with our business people across the continent. So, let’s pray.

*Father, it’s a joy to just come before you this day on the 30th of November and we think of the Lord of the many, many challenges that we are facing in Africa. Father, thanks to COVID, there’s even more unemployment. There are even more people that are hungry and Lord, we just know that corruption and other things like that are chewing away at our society. Father, I bring before you now, every business woman, man, in the continent of Africa, Lord I pray your hand of anointing and blessing over them.*

*Father, when I think of the lack of rain in some parts of our continent, I want to pray that you will rain down your anointing through even the rain that will fall in the summer season. Father, I pray that they will be a tremendous harvest, harvest Lord, not only by the farmers, but harvest of souls. Lord, I pray that you will bring about an anointing and a healing of COVID across the continent of Africa. Lord, I pray that they will be just such an amazing new anointing over this continent. Lord, will you bless each one? Will you bless their families? Will you bless their business? And Lord, I ask that as in 2 Chronicles 7: 13-14, which says ‘when I shut up the heavens, so there’s no rain or send locust to devour a land or plague, Lord, then you say, if my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then I’ll hear from heaven, forgive their sin and heal their land.’*

*Lord, today, I ask that you will hear our prayers, that you will forgive our sin, as a continent of Africa and Lord, that you will bring about a healing, a divine healing across Africa. I pray for every nation. I pray for every leader, whether that be in politics, business, government those that are in full-time ministry. Lord, especially for the business people today, I come before you and I ask for divine healing, for divine insight and for wisdom for each and every business person across the continent of Africa. And I pray that all these in the mighty name of Jesus Christ, Amen.*
Prayer for the Next Generation of Christian Leaders in Africa

RAMEZ ATALLAH

Let's all join together from the depths of our hearts to pray for the next generation of Christian leaders in Africa:

Our father, we thank you for the rich heritage of African Christianity since the time of John Mark and Alexandria and establishment of the first church in Egypt in the first century. It's been a remarkable progress since then. We thank you for the missionaries who brought the gospel to all of Africa and the vibrant national churches now all over the continent. We also all together, join in thanking you for the Lausanne Movement and especially for the historic Cape Town Congress, which took place in 2010 in Cape Town and has influenced missions in a remarkable way since then, and the Lausanne vision of connecting influences and ideas for global mission.

Let's also pray together for the next generation of younger leaders in Africa facing unprecedented challenges, the pandemic economic dangers, moral challenges, challenges we as an older generation, never faced to that degree. Let's join together and pray that the Lord may protect them and use them and make them a powerful witness for Christ all over our continent.

We also ask that Lord that you may help all the leaders to be willing to pass the baton to the next generation, to be willing, to let go and let others lead and not to hold onto a position of power, but to trust you for very future, as they trust the future of their ministries, to younger leaders all over this continent. So, we pray for a vibrant and faithful army of young African leaders at the helm of a church in Africa. And we ask God that you may bless them and use them for your glory in ways that we cannot imagine, for

We ask it in a powerful and glorious name of our Lord and Savior, Jesus Christ. Amen and amen.
We pray for protection from the satanic influences propounded over the media and in peer associations at home and school. We declare your word over our children that say, all your children shall be taught of the Lord. Isaiah 54:13. Lord, we pray that our children amidst the changing times shall be distinguished for the fear of the Lord; they shall be for signs and for wonders, not for sighing and wondering why we ever got them. We pray that the young ones will adopt the fire of God's love and they too create a legacy of godliness for the next generation.

May you enable us to order believers to be effective in mentorship and making disciples as we prepare for the second advent of our Lord, Jesus Christ. Thank you Lord, for leading us in the next decade of love, loving you and loving fellow men, may it be at decade of great strides in reconciling a hurting and conflicting world to you and to one another, we pray this trusting in you knowing that your power and presence is with us to bring this to pass.

We ask this humbly in that mighty, wonderful and powerful name of our Lord Jesus Christ.

**Prayer for the Families**

**REV. DR. JUDY MBUGUA**

Now we want to conclude by praying for the families and I want to invite all of you to join me so that we can pray for all the families for the continent and for the world. We want to enter the gates with Thanksgiving and his courts with praise because indeed the Lord has done a lot for us since we were together in Cape Town.

Lord, we come to you as our heavenly father and the head of this group of family of believers. We celebrate the 10 years since Lausanne Cape town 2010. You brought it to pass and gathered us from all the regions of the group in your name. We thank you for re-enacting the day of Pentecost, where people from all nations under the earth were gathered. Lord during this particular season, our families are hurting. We feel the effects of global challenges, such as the COVID-19 pandemic, economic recession and political unrest.

As such a time, we re-dedicate ourselves to making Christ person and power to a needy world known. We reaffirm our trust in you as the only name given among men, by which people must be saved. According to acts chapter two, we pray, especially for our families in which parents are in anxiety over how to raise their children. Most schools have been closed and their world is quickly changing. Our Christian worldview is at a siege from secular humanism and other philosophies influencing our society. Lord, today, we call upon you as the father of our families. Even the father of those human fathers who have come to be with you, who are in Cape town 2010, like a brother, Tokubo Andiemo. We remember him and many others who served you in their day and we pray for our families. We reiterate our trust in you as a source of identity and as a Sammy Saint who have I on earth besides thee who are in heaven, but thee. Today, we declare that though the mountains shake and because into the sea, yet we shall remain planted and established in you.

You are our refuge and strength. You will ever present help in times of trouble. Lord, we especially pray for our children who are a gift from you. You say that the blessing of the Lord makes leech and adds no sorrow. Therefore, we declare that our children shall not become a source of sorrow in our families even as we look to the next 10, 20, and 50 years, our children are going to grow to love you and to serve you. We rise up against every negative influence that seeks to pervert our children away from a Godly heritage.
APPENDICES

LAUSANNE AFRICA DAY PLANNING COMMITTEE

These team members prepared the LAD 2020 virtual summit.

- Jesse Lulu
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- Esther Chengo
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  Founder and Managing Director, NABLA Initiative
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LAUSANNE AFRICA DAY COMMUNICATION TEAM

These team members prepared the LAD 2020 virtual summit.

- Esther Chengo
- Charles Sawanda
- Mark Mwirigi
- Christopher Peter
- Liz Kanyi
- Blessing Mpofu
- Tamer Hanna
- Morel Hountondji
- Winnie Bitutu
- Jesse Lulu
- Rudolf Kabutz
ANNOUNCEMENTS

Going forward, we want to be in conversation with you to address the key issues for Lausanne Africa. You have addressed some of these issues in the breakout session today and so together we want to prepare and collaborate and innovate and strategically set ourselves for missions in Africa, Lausanne four in 2024 and beyond.

So lastly, we invite you to connect with the upcoming Lausanne Africa website and to regularly visit our social media handles to receive communication towards the Lausanne Africa day 2021.

Well, that’s it from me. I have been your host Esther Chengo, and I’m glad to say “I am Lausanne.” God bless you.

CLOSING REMARKS

ESTHER CHENGO

Brothers and sisters, we have come to the end of our inaugural Lausanne Africa Day Virtual Summit. It has been such a joy to reunite in true Lausanne fashion and none of this would have been possible without the help of the Lausanne Africa Day planning team.

So, let me take this time to appreciate and recognize my colleagues. I want to recognize Jesse Lulu, the chair of the Lausanne Africa day planning team, Rudolph Kubutz the co-chair of the Lausanne Africa day planning team, Dr. Steven Mbogo and Emmanuel Ndikumana, Michael El daba, Emmanuel Kwizera, Nana Yaw, Emma Brewster, Keninde Ojo, Richard Coleman, Mark Kolo, Benson Omondi, Adel Azmyand last but not least, Reverend Dr. Gideon Para-Mallam.

(Allow me to also invite you to join me in congratulating Rev Gideon for the honorary Doctorate Award he has recently received from the Board of Governors of ECWA Theological Seminary Jos (JETS) To God be the glory)

Additionally, we would like to appreciate the 28 panelists who have made time for today’s conversation that they have enriched the conversation, indeed. We also want to appreciate the 81 facilitators who took time to prepare and lead the breakout sessions for today’s virtual summit. The technical team from wisdom wax who have graciously hosted us on this hoping conference platform. We thank you.

And lastly, we also want to thank the media team and more specifically Shem, Mark, Antony and Mathew who organized to have all the graphics and footage excellently produced. We cannot forget the generosity of our individual and corporate partners, including African Enterprise and the P2020 team, who have helped to meet the cost of today’s summit. May the Lord richly bless you.