

# **REPORT OF THE NETACT FACTFINDING MISSION TO ANGOLA June 20- July 7 2004**

**July 12, 2004**

## **1 PURPOSE OF VISIT**

The Faculty of Theology of Stellenbosch University was getting theological students from Angola. They heard about NetACT and sent two representatives to the 2003 NetACT annual meeting where the Instituto Biblico de Kinkuni applied for and received NetACT membership.

As more students applied for registration, it became clear that there were several institutions in Angola where students with a Reformed background were trained. NetACT sent a computer and cell phone to Luanda to improve communications but conflicting reports were received about where the computer was kept and about the need for a generator for power. In December 2003 the cell phone was stolen from the house of the director, Pastor Campos Afonso. It was also reported that the theological school was to be relocated at Kinkuni in the Uige province, some 500 kilometers North-East from Luanda.

The Executive Director asked the Executive Council permission to go on a fact-finding mission to Angola. There were several groups in South Africa who were also interested to help and as such a delegation representing NetACT and the Dutch Reformed Church (DRC) in South Africa was formed.

## **2 GROUP MEMBERS**

NetACT's chair could not go because of his relocating to Durban in SA. NetACT was represented by Prof Jurgens Hendriks and Mr Pieter van Santen. Mr Wickus Guelpa, a mutual friend, volunteered to take us in his four-wheel drive Land Rover. The DRC was represented by Prof Martin Pauw and Pastors Willie Coetzee and Jacob Schoeman. Celestino Kango Andre, an Angolan, joined us as interpreter and guide. The second vehicle was that of pastor Schoeman and was sponsored by the DRC. Each group paid its own expenses. We met Rev Kruger du Preez of Hefsiba in Luanda where he is on a NetACT lecture exchange and also Rev Venâncio Patreque who is conducting their NetACT sponsored HIV/AIDS course.

## **3 A SHORT HISTORY OF ANGOLA & SOME OTHER FACTS**

The Portuguese started trading with the peoples of Angola in 1560 and subjugated the Angolans in 1590. A sad history of exploitation, corruption, the slave trade continued until 1960 when the independence movements began to rebel. This struggle continued until 1975 when the Portuguese had a change in government and independence was granted to Angola. The Marxist MPLA central government gained control backed by Cuba (the USSR). Their rule was contested by the UNITA nationalist movement backed by South Africa (the USA). 16 years of civil war was fought until a peace agreement was reached in 1991. Elections were held, UNITA was again dissatisfied with the results and fighting continued until the 4<sup>th</sup> of April 2002. The present MPLA government is basically socialistic in its policies with a lot of centralized authority in Luanda and the provincial capitals.

The Catholic Church played a dominant part in the country ever since the Portuguese arrived. Between 50% to 60% of the population associate with the Catholic Church, 30% with Protestant groups and the remaining people are African Traditionalists.

Protestant mission work began in 1878 with the work of the Baptist Missionary Society. American Congregationalists started their mission in 1880 and the American Methodists began in 1885. American and Canadian missionaries from the Presbyterian Church also played a role while from South Africa the South African General Mission (an evangelical missionary alliance) came from Zambia (then Northern Rhodesia) in 1914. The Swiss Mission (basically reformed) and Scottish Presbyterian Church all started working in Angola. The work progressed steadily until the independence struggle and civil wars began. Basically all missionaries were forced to leave the country. The first president, a Marxist, vowed to eradicate Christianity within 20 years. The Catholic Church stayed associating with the government but the protestant churches, especially in the North, were associated with the independence struggle and were severely persecuted while many pastors were killed. Churches and mission stations were in most places taken over by the armed forces. The protestant church basically fled to the bush and to neighbouring Zaire and Zambia. State control over the church, especially in the Northern provinces, is a given fact and no church may function in Angola without primary authorization by the state.

Because of the havoc of 40 plus years of struggle and war, it is not possible to distinguish neatly between denominational affiliations. The (possibly) strongest Reformed group, IERA (Igreja Evangelistica Reformada de Angola), trace its origins back to the work of an Anglican layperson, Archibald Patterson (1899-1983) who started his work in 1924-1931 near Uige and then moved to Kinkuni near Sanza Pombo (about 159 kilometers to the North East, that is near the border of the Democratic Republic of the Congo). Both the Swiss and Scottish missionaries linked with his work and formed the IERA.

Angola is a very big country, 1,246,700 square kilometres (South Africa is 1,219,090 square kilometres), with an anticipated population of about 12 million people. Luanda is the biggest city with more than 2 million people, followed by Huambo with about a million people. The official language is Portuguese. The country has rich oil and diamond resources and agricultural possibilities that can make it the breadbasket of Africa.

#### 4 ROUTE & INSTITUTIONS VISITED

We travelled from Stellenbosch to the border of Angola (2200 km) in two long days. 450 km (one day's driving) north of the border is a big city, Lubango (Wednesday, June 23). The war was not so intense in Lubango and the infrastructure of the buildings and institutions are, as a rule, much better than in Huambo (which is still pretty bad) and Luanda. Here we met with:

- 4.1 **ISTEL:** *Instituto Superior de Teologia Evangelica no Lubango* ( a big seminary);
- 4.2 **UIEA:** Headquarters of the *Uniao de Igrejas Evangelicas de Angola* (A church founded by the South African General Mission in 1914;
- 4.3 **IESA:** Headquarters of the *Igreja Evangelica Sinodal de Angola* (A church founded by Swiss missionaries and supported by the Swiss Alliance Mission in which the Swiss Reformed Church is playing a major role).

The next day was a nightmare. We planned to reach Huambo 420 km to the North but after 15 hours / 320 km we slept in a small village called Catata. We left the next day very early and reached

Huambo at 10:30 where the theological school was kept on “hold” to greet us before everyone departed on their holidays! We spent the day with them:

- 4.4 **ISEU:** *Instituto Superior Emanuel Unido* (a big seminary for several denominations including IERA).

From Huambo it took us a whole day to reach Lobito, an important harbour city, 320 km to the West. We slept on the premises of the Roman Catholic Church and, since it was Sunday, joined their service (which lasted 2 ½ hours). From there we travelled 200 km along the seaside to Sumbe, a beautiful holiday resort, where we had the only “break” of our whole trip: a Sunday afternoon on the beach! On Monday, June 28, we travelled the remaining 300 km to Luanda where we went directly to the IERA headquarters. We spent the Monday and Tuesday in Luanda & visited the

- 4.5 **IERA:** Church office & headquarters of the *Igreja Evangelica Reformada de Angola*.  
 4.6 **CICA:** the *Conselho de Igrejas Cristas em Angola* (Christian Council in Angola).

A lot of time was spent in collaboration with IERA to formulate an official agreement between them and the Dutch Reformed Church in SA. On Wednesday we travelled from Luanda to Uige, a nightmare day! We were accompanied by two vehicles of IERA to guide us to Uige and Kinkuni, but they were late and we took a wrong turn on the way which in the end resulted in 17 hours travelling (430 km) before we went to bed in Uige. On the next day (Thursday July 1) we had to report to the local government offices to have our passports etc. checked and to get permission to go to Kinkuni and to open the theological school officially. We visited several historical sites on the way and arrived 169 km later at about 15:00 at Kinkuni... where a big cheer went up (This was our most Northern point, only 7 degrees South of the equator and about 5000 km from Stellenbosch!). We were taken on a tour of the terrain and told where what have been before it was devastated by the war. Some building are still standing, quite a few are in the process of being rebuild.

- 4.7 **IKB:** The *Instituto Biblico de Kinkuni*.

Prof Hendriks had the honour of conducting the opening devotion / lecture of the college where a number of students and ministers gathered for a course conducted by Rev Kruger du Preez from Hefsiba (this was their official lecturer exchange sponsored by NetACT).

We had to leave at about 19:00 to return to Uige from where we returned to Luanda the following day. That evening the agreement between IERA and the DRC was formally signed. We had time for several in depth discussions on the future of our cooperation. On Saturday Prof Hendriks flew back to Cape Town and the rest of the group began the five long days return journey. At this stage it was clear that it was irresponsible to try to travel from Luanda to Zomba. The roads in Angola were too bad, the hours too long and the schedule to reach Zomba allowed no time for error. It was decided to travel home and to fly Pieter van Santen to Zomba. We believe it will not make any difference in the budget and provides a safer option.

## MORE DETAILED INFORMATION ON THE INSTITUTIONS MENTIONED ABOVE:

### 4.1 **ISTEL:** *Instituto Superior de Teologia Evangelica no Lubango*

Prinicipal Pastor José Bernardo Luacute. C.P.523, Lubango, Angola. [istel@snet.co.ao](mailto:istel@snet.co.ao) or [istel.lubango@netangola.com](mailto:istel.lubango@netangola.com) tel +244/61/21540.<sup>1</sup>

This seminary has, as far as we can discern, the best facilities and infrastructure of all the schools that we visited. Lubango is one of the biggest cities in Angola and the one least of all scarred by the war. It was founded in 1981 by the AEA (Alliance of Evangelicals in Angola)<sup>2</sup>. It receives support from abroad. It offers a BA and a BA Honnours, requires 12 years schooling as entrance requirement and is in the process of getting ACTEA accreditation (correspondence member at this stage). Their library has 4800 books but at least 5000 is required of which 80% has to be in Portuguese. They want to introduce a M Th in 2005. They have 53 students from 15 denominations while 153 people are doing TEE with them. Apart from the general theological curriculum they concentrate on discipleship, cross cultural studies, community development as well as English and computer literacy. Another project is the training of Bible Translators. They are working with the Bible Society and are in the process of revising and translating the Bible in three Angolan languages. They are aiming at introducing a curriculum course on HIV/AIDS. Their dream is to become a university. They have seven full-time, six half-time and one visiting lecturer.

They only receive students sent by their respective churches. These churches are to pay the tuition etc. of students. This is a real problem since very few congregations can pay a pastor as well as provide for the tuition fees of a student. Students are required to subscribe to their faith statement.

### 4.2 **UIEA:** Headquarters of the *Uniao de Igrejas Evangelicas de Angola* (A church founded by the South African General Mission in 1914.

We met with Pastor Jose Evaristo Abias, General Secretary of UIEA and also chairperson of the AEA (*Alliance Evangelicas de Angola*). He speaks English fluently, has international experience and was one of the most impressive church leaders that we have met in Angola. Address: C.P. 33 Lubango, Angola. Tel +244/61/22662 (home) -23332 (office) and 092473131 (cell) [jeabias@yahoo.com](mailto:jeabias@yahoo.com). He is also a lecturer at ISTEEL. His term as general secretary of UIEA terminates at the end of 2004 after which he want to complete his M Th degree. It seems, however, that he will be asked to become the General Secretary of the AEA.

Pastor Abias gave a very good outline of the biggest challenges and priorities of Angola. It was touching to hear his story that on the very day that we were visiting he was reunited with his sister who he has last seen 36 years ago when he was 15 years old. She “turned up” with a group of refugees that was repatriated from Zambia.

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<sup>1</sup> Pastor Eduardo Rafael is doing a M Th in Community Development in Ghana and would like to make contact with NetACT and SU. Pastor Jose Evaristo Abias, Chair of the AEA as well as the Gen Sec of UIEA also teaches at ISTEEL. So do Pastor Eduardo Chiquete Chipuete, *Coordenador do Departamento de Projectos*, [edchiquete@hotmail.com](mailto:edchiquete@hotmail.com)

<sup>2</sup> In Angola and Namibia *evangelical* means *conservative*. The AEA aligns itself with the World Evangelical Alliance while CICA, *Conselho de Igrejas Cristas em Angola*, the Christian Council in Angola, aligns itself with the “ecumenical” World Council of Churches.

**Angola's biggest challenges & priorities** (as outline by Rev Abias and several others on the way):

- The rebuilding of the roads and transport system which includes the clearing of land mines.
- The pastors of most congregations (all denominations) had very little theological training. They need contextual theological training.
- Resettling more than a million refugees.
- How to reach the urban people and especially the Angolan intellectual elite. The church that is alive is a rural church coming out of the diaspora. It struggles to minister to modern people in cities.
- Religious imperialism from outsiders whose theological (ideological) agendas do not deal with the realities faced in Angola.
- Reconciliation between the former political enemies who fought one another for more than 20 years.
- Addressing the gap between the rich and powerful and the 80% plus desperately poor people in Angola... i.e. poverty.
- Training people in the basic technical skills needed to rebuild the economy, agriculture etc.

UIEA had several name changes during the course of its history. It was founded between 1912 and 1918 by the South African General Mission and moved from Zambia across the border into Angola becoming quite strong in the central region of Angola. They receive help from SIM, Canada and Switzerland. Repatriation of refugees takes a lot of their time and energy. The war diaspora spread UIEA members to most of the provinces in Angola which puts their in pretty much the same position as IESA.

**4.3 IESA:** Headquarters of the *Igreja Evangelica Sinodal de Angola* (A church founded by Swiss missionaries and supported by the Swiss Alliance Mission in which the Swiss Reformed Church is playing a major role).

We met with the following representatives:

Pastor Moises Miguel, Presidente IESA, CP 985, Lubango, Angola. Tel +244-61-22088 / 22544 / fax-22544 Cell +244-(0)92528815. [iesa.lubango@netangola.com](mailto:iesa.lubango@netangola.com)

Pastor Dr. Dinio M Eurica, Administrator Geral da IESA, CP 718, Lubango, Angola +244-61-23670 + -22544 (fax). [iesa.lubango@netangola.com](mailto:iesa.lubango@netangola.com)

IESA (which also had several names, was founded by the Swiss Mission and called Lincoln Church and later the Igreja Evangelica SudWest de Angola) had their centenary celebrations in 1997. The story of this church is typical of most Protestant Churches. Before the independence struggle began, Angolans were seldom given positions of power / leadership in the churches. In the three waves of war, 1961, 1975 and 1992 onwards, the missionaries were all forced to leave, most if not all of the infrastructure of the church and congregations were destroyed and the people were scattered all over Angola, the DRC and Zambia. What happened "in the bush" was that small congregations were formed. They were split as people fled from one place to another. These congregations grew while they were "in the bush." Senior pastors and previous seminary staff trained evangelists and pastors during this time in a "hands on" discipleship style. When peace were restored to the country after 4-4-2002 a "discovery" process ensued in which they found the survivor congregations all over Angola. They had to reorganise their synod in 9 regional synods. According to their statistics they have 62 active pastors, 120 evangelists and 800 congregations (including preaching posts) with an estimated membership of 80,000.

The Protestant churches were all severely persecuted by the Portuguese and Marxist groups because they played an active (prophetic) role in fighting the injustices of the Portuguese system. At most places their buildings were either destroyed or taken over by the military.

It is also interesting that these churches have a missional identity. IESA told us how they are reaching the Ovahimba people who are basically living naked in the mountains in caves in the South Eastern part of the country. They are aware of the unreached groups in their country. Rev Jacob Schoeman from the DRC in Namibia also has intimate knowledge of these groups and the evangelism efforts by Ovambo and other Christians in Namibia to these peoples.

Another refrain was the need for technical personnel. The protestant churches in Angola see it as part of their mission to be involved in schools, clinics and the training of basic skills in carpentry, agriculture, motor mechanics, needlework & knitting etc. IESA played a leading role in establishing ISTEEL and the AEA. However, they are presently rebuilding their own seminary at Caluquembe. They gave us photo's to show how everything was destroyed at Caluquembe. As is the case with Kinkuni (IERA) they now have their general headquarters in a big city (Lubango) but they want to rebuild their seminary at the traditional site. These traditional "seminaries" has very little "academic" infrastructure and train evangelists and pastors on a very basic level which can be equated to a certificate level. The curriculum is locally or contextually adapted and quite different from what we are used to.

#### 4.4 ISEU: *Instituto Superior Emanuel Unido* (a big seminary for several denominations including IERA in Angola's second biggest city: Huambo).

**Personnel**<sup>3</sup>: Rev Alexandre dos Santos Mioco, Rector, CP 846, Huambo Angola. Tel. +244(0)4120090; Fax +244(0)41-22289 Cell +9244 923-629450.

They have 7 full-time lecturers, 9 part-time and 4 others. Because of the war most lecturers need better qualifications. The cost per student is \$1200 per year and churches need to select and approve their students.

**Context:** The seminary is one of the very few repaired (renovated) buildings in an absolutely war-devastated Huambo. The city's infrastructure is still in absolute shambles but it is bustling with life and people are happily pursuing their new post-war life and dreams. Anything is better than war and a life filled with fear and hiding. Electricity is generated by big generators and only available between certain hours. This is one reason why ISEU don't have regular e-mail.

**History:** the institution was founded in 1946 by Congregational missionaries, in 1957 the Methodists joined and in 1978 the Reformed Church (IERA). The war interrupted the work several times. There are at present 5 IERA bachelor students, 24 Congregational and 15 from the Methodist Church. They offer a diploma (3 years) after which students may write a dissertation and if it is good enough they may proceed to a BA (4<sup>th</sup> year) and a BA Hons (5<sup>th</sup> year). These courses are registered

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<sup>3</sup> Other permanent personnel: Rev Adelaide Catanha, treasurer, 092-47596; Rev Tarcisio Pedro Chokombonge, academic director, 092-473593; Rev Eugenio Leonardo Cayumba; Rev Gaspar Chali Sicato; Rev Julio Francisco & Rev Kitu Pedro Simão. ISEU receives on a regular basis lecturers from other countries (usually Portuguese speaking).

by the Angolan government and a process towards wider recognised accreditation was started in negotiation with Nairobi (who?). There are several women studying to be pastors. Rev Adelaide Catanha, a woman, is a full-time lecturer and a pastor that made a very favourable impression on the whole delegation. There are several very capable women pastors in IERA.

**Future plans:** their facilities are at the moment totally inadequate to house the seminary. The government approved a piece of land 22 km from the city, called Chipipa, where they want all the tertiary educational institutions to reside. The church (seminary) plans to use this opportunity to add to its present programs that of administration and social sciences in order to have more students and to indirectly subsidize theology. They wish to become a Christian University even if the government have problems in understanding how theology can be a university program.

Pastor Mioco, the Rector, is an obviously competent person, a IERA minister who, after his period as Rector wants to come to Stellenbosch in 2006 with a scholarship to first learn English and then to do a M Th in Old Testament. We promised to send him the necessary information. They would like to send more of their staff on a regular basis to Stellenbosch.

**Qualification levels:** at this stage it became clear to us that because of the war pastors are taught at certificate and diploma level at places like IERA's Kinkuni & Luanda campuses and IESA's Caluquembe. There are very little infrastructure at these places and no electricity. They fulfil however, in the basic need to provide pastors for congregations. Real "academic" theological training can only happen at places like Huambo (ISEU) and Lubango (ISTEL). Very few pastors are qualified with anything more than a certificate. The idea is that they do the basic training, become pastors and then on a later stage go to places like ISEU in Huambo to be "fully qualified."

#### 4.5 IERA: Church office & headquarters of the *Igreja Evangelica Reformada de Angola* in Luanda.

**Coordinator IERA**<sup>4</sup>: Rev Antonio Pedro Malungo, CP 2594-C (or 6856-C) Luanda, Angola. Tel +244-92402982; +244-92402982; fax +244- (0)2-394586. [iera\\_cdg@yahoo.com.br](mailto:iera_cdg@yahoo.com.br) or [pedropanda@yahoo.com.br](mailto:pedropanda@yahoo.com.br)

**History:** During the colonial times the Catholic Church / Portuguese did not encourage missionary work and restricted missionary work to one particular area. Strict control was exercised. An Anglican lay-person, Archibald Patterson started work in Uige in 1924 and then at Kinkuni. He previously worked in Cabinda and concentrated on working with the local (black) people. In 1961 he was expelled by the Portuguese because of the "liberation theology" of the Reformed Churches. Many missionaries were expelled; some were killed, local pastors too. The ensuing war divided the church in three groups: 1) Those that fled to Zaire where they were allowed to continue to have their own church & schools and use Portuguese. The refugee leaders dreamt of a new Angola. 2) A second group was those that stayed at home and met secretly. 3) The third group were those that fled to the bushes. All mission stations, schools, hospitals etc. of the church were destroyed or taken over by the military. Between 1961-1975 the church did not formally meet. There were no formal church activities. They then started from scratch. Patterson returned but had to flee again. He told them to continue and do what needs to be done. In '78 they had their first general synod where all the groups

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<sup>4</sup> Asst Coordinator IERA: Rev Alberto Daniel, CP 10226, Luanda, Angola. Tel +244-2-445034 /casa. Cell +244-91213291. [albertodaniel41@hotmail.com](mailto:albertodaniel41@hotmail.com)

came together. Because of communist pressure they had to unite as IERA. They decided that they were reformed since they never had any official Anglican liturgy and since they saw themselves as people who are continuously reforming. They had contact with the Swiss Reformed Church as well as with the Samen-op-Weg Churches (Leusden) in the Netherlands. They founded their theological training at Kinkuni on August 18, 1978. IERA also played a role in the founding of IESA at Huambo and in the formation of CICA. Because of the war the Kinkuni seminary work was for quite some time done in Luanda. They, however, wanted to have their training done at the historical site Kinkuni where the work started.

**Agreement:** We spent a lot of time in formulating an official agreement between the DRC in SA & Namibia and IERA. The final document was signed on Friday 2, 2004 in Luanda. It was quite a historic moment. This cooperation will be a big benefit to NetACT too.

#### 4.6 CICA: the *Conselho de Igrejas Cristãs em Angola* (Christian Council in Angola).

**General Secretary:** Rev Louis Nguimbi; CP 1659/1301 Luanda, Angola. Tel +244-2-351663 / 35-1841 Fax +244-2-35-6144. e-mail [cica@angonet.org](mailto:cica@angonet.org)

As mentioned before, CICA is affiliated to the World Council of Churches. It is the strongest evangelical church forum in Angola with 20 member churches amongst others the IERA (Reformed Church), the Congregationalists and Methodists. It is outspoken on two issues: the peace process in the country and community development. The rehabilitation of Angola, reconciliation and coming elections can no longer be dealt with without the help of the church. The President and government nowadays consult first with the church bodies since the people have more faith in the church than in government. They fear that what happened after 1992 may happen again. People prefer to listen to church leaders and as such political parties try to get church leaders on their side. Corruption is a real issue and danger in the church too.

We wanted to get statistics about the different churches but Rev Nguimbi said that at this stage no statistics in Angola are really reliable.

#### 4.7 IKB: the *Instituto Biblico de Kinkuni*.

Rev Campos Afonso is the Principal of IKB. Address: the same as that of IERA. Quite a number of questions remain unanswered but we hope to get answers to them at the NetACT annual meeting where Rev Afonso will represent IKB. We were not able to pay a visit to the Luanda campus which is more than an hours' drive from the city. The agreement between the DRC and IERA took most of our discussion time in Luanda.

**Personnel and students:** They seem to have a teaching staff of seven people with about 25 students in Luanda and 30 at Kinkuni. There seems to be a course for women with 35 attendees. Rev Afonso and some of the lecturers were trained at RICATLA in Maputo, Mozambique, others at IESU at Huambo during the period when everything was still in chaos in Angola. The training students receive is at present on a certificate level with as goal to get to a diploma level. Very little infrastructure exists. Everything was destroyed by the war. What we witnessed is like the first breath of a newly born project.



**Opening of the Kinkuni campus:** Everybody in IERA was looking forward to our going to Uige and Kinkuni since we had to officially open the HIV seminar and pastors course that Rev Kruger du Preez was to conduct. . Kinkuni is 9 kilometres on an absolutely terrible road from Sanza Pompo and 159 km from Uige. On arrival we were taken on a walk and one of the oldest people told us the Kinkuni story and told us where the different buildings were. It was really a touching experience to see the impact of the war on the community and also to witness how the local people of IERA really put their heart in the rebuilding of what they dream Kinkuni should be one day. Our photos will show that there are no buildings in a Western sense of the word. They plan to once again have a big school, train a number of skills to women and to have departments for agriculture, carpentry and mechanical skills to fix broken vehicles. They are building a new chapel and classrooms and asked us to try to get about R10,000 per building for sheets of galvanized (corrugated) iron to be used for the roofs. There won't be electricity at this school for quite some time. The Governor, however, promised his support to rebuild the road and to help where possible.

Prof Hendriks took care of the opening sermon lecture on the "Future of the Church and the church of the future." The modest ceremony was a very big event at Kinkuni. IERA had an official photographer capture everything on video and photos.

**IKB requests and discussion.** Pastor Venâncio Patreque arrived from Mozambique to conduct the NetACT AIDS course in Luanda. He was able to very ably act as interpreter between myself and Rev Campos Afonso on a number of issues.

**The following requests were put to NetACT** or who-ever can provide help: Help with the computer to get it set up and working, a printer, a UBS (the electricity in Luanda is fluctuating considerably), a cell-phone for the computer (to replace the one stolen). They would also like to receive funds to get someone trained in the basic computer skills to communicate effectively with NetACT and others. A 45 day course is available in Luanda and a quote on costs can be provided. A requests for seven cell phones for the staff members which will enable the to communicate with one another will be of great help since they do not have transport of phones and live in different locations. They also need a vehicle for the school. They say it will be better to buy these articles in Luanda where they can get logistical support. The procedure of how to do this was explained.

Since many people are repatriated refugees, courses like the HIV/AIDS seminar should provide for food and writing material.

The Executive Director and Rev Afonso can explain the local situation and requests in detail at the NetACT Annual Meeting. They will have to do their communication from the IERA office where the computer is kept and where the cell phone will be kept too. The office has electricity but not an extra telephone line for the school.

We expressed our doubts about the feasibility of moving the school back "to the bush" at Kinkuni. Their argument, however, was that besides the historic ties to the site, they have a problem in getting pastors to go to rural areas, especially if they were trained in cities and got used to city life. This is a problem all over Africa. Rural congregations cannot afford to pay pastors a good salary. The other side of the coin is that the church leadership in Angola is pretty worried about urban ministry. The church seems to everywhere find it difficult to make inroads in the cities and to reach out to modern young people and the upper classes of society.

## 5 SOME RECOMMENDATIONS TO NETACT'S INVOLVEMENT IN ANGOLA

The ED had a last minute discussion about this with Rev Malungo, the Coordinator (General Secretary) of IERA. On the basis of this discussion

### The following seems to be clear:

- 1 The Luanda / Kinkuni Schools are on a very basic level and its lecturers need qualifications. Their purpose differs if compared to schools like ISEU or ISTEEL where more advanced training at a degree level is taking place.
- 2 Because of financial reasons and the cost of transport between Angola and the other countries where NetACT is operating, NetACT should consider asking IERA for one representative for Angolan schools. It needs to be someone in a senior position, someone who has direct access to e-mail communication, and someone who is fluent in English.
- 3 NetACT should give preference to lecturer exchange for Angola, a situation in which Hefsiba can play a major role. Hefsiba, in turn, can make use of lecturers from Angola.
- 4 NetACT and IERA should work together to get the best affordable places where Angolans who want to study in NetACT schools can go to learn English.
- 5 NetACT should also try to work with the DRC in SA and / or in other countries to try to get a church or a congregation to provide the Angolan schools / seminaries with one or two full time lecturers from SA or elsewhere. Such lecturers will have to study Portuguese and their salaries should be the responsibility of their sending sponsors. The ED is convinced that it will not be a problem to find well qualified South Africans who will be willing to consider such a calling.
- 6 NetACT should also work with the church to get congregations involved in projects in Angola. This needs to be done with considerable tact since the Angolans can teach us about missionary work and "evangelization" in a context such as theirs. They do, however, need more academic, technical, infrastructural and financial support.

## 7 FINANCIAL REPORT

Since this report is written while the mission is still on its way home, a detailed financial report cannot yet be given. We can, however, report that we only had to pay for the services and fuel of the vehicle that took us all the way. In Angola diesel is R1.20 a liter!! We took tents and all our food with us which meant that we did not have any accommodation costs on the way nor any "daily allowances". We hired a satellite phone for the duration of the trip.

It was an awesome and unforgettable privilege to represent NetACT on this mission.

On behalf of the group.

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