

## CHAPTER 6

### CONCLUSION AND RECOMMENDATIONS

In this thesis the first chapter explained the relevance of the subject, which stems from a deep experience of suffering from the Angolan civil war's consequences and a consciousness that the spontaneous peace since the signing of Luena's memorandum of understanding has excited all Angolans, including myself, to look forward to what we can do for the future of our country. This led me to determine four objectives as a goal for this thesis:

- Understanding of the challenges emerging after the peace agreement and comprehending that national reconciliation is the most important of all these.
- Assisting the Protestant Church Councils: '*Conselho de Igreja Cristas em Angola* (CICA) and '*Alliance Evangelica em Angola* (AEA)' to unite instead of operating separately.
- Promoting the national effort to bring about a lasting peace, to encourage socio-economic development and
- Finally to discuss the understanding of mission as the holistic task of the churches, summarized in four mandates: *Kerugma*, *Diakonia*, *Koinonia*, and *Leiturgia*.

The approach taken was, firstly, to analyse the socio-political, economic, cultural and other factors which led Africans in general, and South Africans and Angolans in particular, into discrimination, racism and many other forms of conflict. Secondly, I wanted to discover the role that the churches, in view of the Biblical imperative for reconciliation, should play. Thirdly, I endeavoured to describe and analyse the South African experience of truth and reconciliation, before attempting to apply my findings to the Angola situation. And finally, from this analysis, I hope to develop suitable principles for a ministry of reconciliation that may serve the churches in my home country well.

The second chapter, *Africa: a Continent in Need of Reconciliation*, discussed the question of the legacy of a lifelong presidency, human rights abuses, political tensions, rebellions, economic abuse and many diseases everywhere in Africa. In the main debates concerning Africa at the beginning of the 21<sup>st</sup> century we indicate the despair and hope within her. We demonstrate that this continent is a field of various tensions. Firstly we discussed the

leadership legacies on both sides, political and religious. African leaders like to stay in power until death: the notion of a kingdom still remains in their mind and democracy faces a very major struggle despite some exceptions. Political, economic and socio-cultural tensions everywhere in Africa and the problematics of poverty and HIV/AIDS, as well as religious and ideological tensions, all these are reasons for despair in Africa. But we have been encouraged by some authors in terms of their hope that Africa will play an important role in the world (Richard 1999:13).

The role of the Church in Africa despite her legacy of disunities and many other issues not dealt with in this thesis is also discussed: it is still the “bearer of the presence of the kingdom through history”, but not a righteous community so much as a sinful one (Newbigin 1978:59): only by grace do the churches play their role of salt and light. We concluded that in reality Africa urgently is in need of reconciliation.

In the third chapter the focus falls on *the South African experience*. The 1994 election of Nelson Mandela is described as the departure point. But we discover that South Africa is still a divided country and needs further reconciliation. We offered a retrospective description of the apartheid regime; we explored the circumstances that gave rise to the negotiations which led to the Truth and Reconciliation Commission (TRC). We examined the process of the TRC through its three Committees, Human Rights Violations, Reparation and Rehabilitation and Amnesty. We appreciated that the work of the TRC was not easy since the country was in that period between hope and despair. In the actual present situation the struggle for healthy interaction between whites and blacks constitutes a new challenge, as does the economic situation.

We arrived at the role of the Churches when we examined the four dimensions of mission: as *Kerugma*, preaching the gospel is the way to encourage interaction in mutual respect of the other as “*abantu*” (human beings). We also proposed the planting of new churches for a new South Africa. In terms of *Diakonia*, as the service dimension of mission, we recommended various kinds of chaplaincies. With respect to *Koinonia* we reinforced the importance of interaction and unity in fellowship. Many social activities could be helpful to encourage a greater fellow-feeling among all South Africans. And in regard to *leiturgia* we explored the way the reconciled people of God could worship, suggesting that Freedom Day could constitute a particular occasion for the whole nation to gather and worship God. Then we described South

Africa as a complex society – a cosmopolitan one where the ecumenical dimension is very important.

The fourth focus is *the Angolan experience*. The year 2002 is considered as a departure point, containing two important events which drew world attention to Angola: The death of Jonas Savimbi on 22 February 2002, which wrought spontaneous peace in Angola and led to the Luena memorandum of 4 April. The second event was the solar eclipse in December, which brought many visitors to Angola, since the civil war had ended. The retrospective description of Angola in the discussion of colonization and the slave trade recapitulated the context in which the formation of the three national movements for the Angolan Independence took place: the MPLA in 1956; FNLA in 1957, initially as *Uniao das Populacoes de Angola* (UPA); and UNITA in 1966. These three movements should have cooperated, but, as described earlier, clashed instead. The churches in that period supported particular liberation movements and consequently failed in their prophetic mission until eventually, the Roman Catholic and then the Protestant churches became stronger in creating the Inter-Ecclesial Committee for Peace in Angola (COIEPA) in 1999 (Comerford 2005: 54). They led many initiatives for mediation between MPLA and UNITA. This background led us to investigate the role of the churches after the signing of the memoranda of both Luena and Cabinda. Many challenges face Angola today, which are the legacy of the civil war and which were listed earlier. The four dimensions of mission which the Angolan churches could carry out in this context were discussed.

We finally observed that the Angolan experience is like the South African one, which encouraged us to suggest an Angolan Truth and Reconciliation Commission (ATRC). The exact name does not matter but the principle is to evaluate the past for the purpose of the healing of memories. The Cabinda issue was considered and it was concluded that there is an urgent need for inclusive dialogue on this issue. We emphasised that the future of Angola is balanced between opportunity and danger and that the state could assist, especially if it calls an urgent gathering to establish a commission to evaluate the past, as the South African Government did. Victims (such as the “comfort women” in the case of Korea and Japan) need an opportunity to tell their stories for their emotional healing (Jon M. Van Dyke 2006:12). We also understood from the field work that the churches’ leaders are divided regarding a truth commission in Angola: some are in favour, others doubtful. But in attempting to explain the concept we were encouraged to bring the issue to the national audience and await the reaction, as a witness to what the churches can offer as a message from God.

Subsequently the fifth chapter focused on the *Development of a Ministry of Reconciliation for the Angolan Churches: Theological and Practical Observations*.

Five of the former held our attention: the soteriological dimension, focusing on salvation as God's ministry, links to the Christological dimension which concentrates on Christ's being made sin for us, to be himself priest and sacrifice once for all on the cross, where reconciliation in all its ultimate instances has been made possible. The pneumatological dimension is linked to the christological as well as to the soteriological aspects, understanding the work of the Holy Spirit in the world and the Church as his chosen instrument, but does not hinder the Holy Spirit's freedom to use any means to bring about reconciliation, which need not follow a formula. We need to submit to him in order to be guided by him. In terms of the historical dimension we studied the context of the South African experience of apartheid and the establishment of the TRC as well as the Angolan experience of civil war. The missiological perspective itself focuses its attention on holistic mission, defined as "God's attribute" (Bosch 1991:390), by making use of the theological dimensions as well as carrying out the practical dimensions through the redeeming structures of modality and sodality.

We next moved to the four practical dimensions: Cultural, Sociological, Economical and Political, seeking a clear understanding of our responsibility for the ministry of reconciliation. Cultural perspectives draw attention to the South African effort of contextualizing *Ubuntu* theology as a typical model for the ministry of reconciliation: it was fairly successful in the TRC while in Angola the *Tata Nlongi* theology likewise offers a hope in this respect.

In the present chapter, the last, the writer provides a *conclusion and recommendations*. We indicated that reconciliation should be clearly defined (Meiring 2006:4), and we need to understand what theologians, sociologists, and others mean by reconciliation. Who does it concern? Is it structural (institutional), societal (communities), interpersonal or individual? All definitions should be contextualized within history.

Truth, justice, forgiveness and much commitment are ingredients of reconciliation (Meiring 2006:5-6). Forgiveness is the first step of healing, where Mandela set a powerful example in 1994 because of his willingness to forgive. Archbishop Desmond Tutu voiced a major concern about forgiveness: "we do want to forgive but we don't know whom to forgive" (1999:115).

Forgiveness is not initially for the sake of one who has offended me but it is firstly mine, for my own healing; then it can be offered to other people. With this in mind I now wish to move toward making certain recommendations for Angola, gleaned ideas inter alia from the South African experience.

## **6.1. Final recommendations**

Angola has been systematically exploited since colonial times and now its inhabitants experience much suffering and extreme poverty; one might point out that we are Angolans neither by accident nor by choice, but as part of God's plan that has given us the mandate to care for and protect this part of the world. National reconstruction becomes the interest not only of the state but also of the churches and communities of faith as well as of every individual in his/her field of action. Therefore the recommendations are summarized in four sections: To the State and Society; to the churches and communities of faith; specific recommendations for the Mennonite churches in Angola; and finally suggestions for further research.

### **6.1.1. To The State and Society**

1.1 The South African experiences have taught us a great deal. Why should we in Angola likewise not evaluate our past? We suggest the creation of a commission which will evaluate the damage of the civil war, crimes against the civilian population, reparation for the human rights violations of the past, and plan for the future to avoid the repetition of similar events in the country. We suggest that the state negotiate with churches regarding the constitution of such a commission and its mandate, objectives, time-frame and the election of its members.

1.2. Repentance and forgiveness in Angola, as in South Africa, are needed for the healing of our wounds and national reconciliation. The state and former belligerents need to repent and we, the people, need to tell the stories of what has happened in the presence of all Angolans. We draw from the TRC's recommendations regarding Reparation and Rehabilitation, Gross Violations of Human Rights and on Amnesty (volume five, section 85):

Recommendations for the establishment of the special units to follow up on the uncompleted work of the investigation unit, in particular to investigate gross human rights violations that resulted from political conflicts on the past, should be resisted. Such action would militate against the spirit of understanding the transcending of the divisions of the past, against bringing to a close a chapter in our history. It would negate the spirit of agreement that gave us our democracy. It is a very sensitive issue that requires great wisdom. It would be politically unfeasible to prosecute all those who committed gross human rights violations in the course of the liberation struggle and who failed to apply for amnesty (Op. cit.: 454/5)

Wisdom is needed in establishing a commission to investigate the past and we would like to avoid some of the mistakes that the TRC made in the course of its activities.

1.3 National Reconciliation is a necessity for the moment but should be preceded by a truth commission as suggested above. The churches through COIEPA are motivated to assist in national reconciliation which, for some leaders, has already been accomplished, while others hold that the cease-fire or even reconciliation between political parties does not mean national reconciliation. The theme "Contribution of Justice in National Reconciliation" (COIEPA report 2003) revealed that the churches are striving to achieve that goal for the welfare of all Angola. Repeatedly the document argued: "In other words, a human rights strategy for education would help to promote the national reconciliation process" (COIEPA 2003: 20). As we have pointed out, justice has to be done, and seen to be done, otherwise it will be a mirage. Volume one of the TRC Report reveals: "Reconciliation is not about being cosy; it is not about pretending that things were other than they were. Reconciliation based on falsehood, on not facing reality, is not true reconciliation and will not last" (op. cit.: 17). We thank our leaders and all Angolans for the first steps they have made but we must courageously face the reality, asking why we killed ourselves and caused so much damage to our people and our land. We have to move from a peace brought about by conquest to a negotiated peace where there is neither winner nor loser. The agenda of national reconciliation should correct the language of violence which we have inherited from the evil civil war. Because we need to tell the truth, the case of the death of President Neto needs

investigation (Bridgland, 1986: 282). The Belgians and Congolese set up a Commission in 1999 to investigate Lumumba's murder (Annelies, Verdoolaege & Paul, Kerstens 2004:75) [www.galegroup.com.innopac.up.ac.za](http://www.galegroup.com.innopac.up.ac.za) and the truth was revealed. It would be helpful for Angolans to establish such a commission to investigate the death of Dr. Augustinho Neto. The emphasis would not fall primarily on words but also on concrete actions by the state, churches and faith communities, and finally by all Angolans.

1.4 Education is an important issue in reconciliation. The churches should assist the state here and make sure that in all provinces our children and adults are being trained to address the high rate of illiteracy. In the same way we suggest that a faculty of theology and its extensions in the provinces be created within the national university. President Jose Eduardo dos Santos' words reveal that transformation of one's mind is possible through education (Op. cit.: 4)

Such a message should encourage the leaders of churches to invest more in education, but not in an isolated fashion: rather, in a global fashion where all churches are represented in the national university. The state needs to take the first steps with respect to education and to aid churches and communities of faith to establish a faculty of theology in the university in Angola in order to enhance reconciliation.

1.5 In the national project for reconstruction, health is very important. It becomes the task of all citizens to avoid diverse epidemics of diseases like malaria, ebola, and to receive sexual and moral education in order to combat the pandemic disease of HIV/AIDS. The suburbs of the capital city, for instance, need to be cleaned up. Society needs to be educated to live in a pure environment. The churches could assist in this regard, as part of the initial mission mandate to care for the environment. In the same vein Angola in colonial times was an important grower and exporter of coffee, but is no longer on the list of coffee producers of the world. We suggest that the state consider macro and micro-agriculture projects. And encourage those institutions, NGOs, churches and individuals, who possess the capacity to produce efficiently, to apply for and benefit from such opportunities. To find clean water is a struggle in Luanda: the state needs to tackle this matter urgently to foster better health.

1.6 The struggle against poverty in Angola cannot be only an abstract discourse. It calls for concrete actions by the state, churches and NGOs. The state should assist such persons through the ministry of social affairs. And the state would do well to ask the churches for human resources to assist here, because poverty is an ongoing debate and is a complicated issue as Bennie Mostert has commented:

Poverty cannot adequately be described as the result of discrimination and a political system like apartheid. While apartheid is definitely a contributing factor in South Africa, there are many other aspects to it. Poverty is a complex problem (2002:74).

This helps us to understand that reconciliation is also a complex liberation ministry, which affects the entire life of the human being in restoring her or his imago-Dei. This struggle is firstly a spiritual one, where the churches are very strong and are specialists in the field, but we have also to learn how to free people from a culpable political system which holds the majority in poverty. The national budget, for instance, should aid parents in some responsibilities, such as providing primary schools and hospitals free for pupils, but in the case of Angola such facilities are inconceivable without state aid. The state needs to revise its policies regarding the salaries of [its?] employees, the banking system, free primary schools and hospitals and unemployment in order to combat poverty properly.

1.7 Guns have been distributed in Luanda as self-defence against crime, but for the welfare of all Angolans it is necessary to decide how to take back all illegal weapons. We suggest that the state collaborates with churches on this issue, opening offices in the suburban towns and requiring people who possess illegal firearms to return them (COEPA report, op. cit.:17). This issue should be one of the matters attended to by the national commission for truth and reconciliation. Luanda is a large city with a population estimated at 3 million ([www.angola.org.uk/pov-luanda.htm](http://www.angola.org.uk/pov-luanda.htm)) but is becoming one of the most dangerous cities in Africa in terms of crime because of illegal guns in the hands of the civil population.

1.8 Landmines need an effort of the state to be removed. They are still located in some forgotten areas and specialists in this field with sophisticated tools of detection are needed for their complete destruction. These weapons are extremely dangerous and will not be



removed merely because of the Luena or Cabinda memorandums. As McGrath has pointed out: "Once these things are laid they will remain there either until somebody stands on them and sets them off or until they are destroyed by a properly constituted and organized programme of eradication. And it will take years" (McGrath 1995: 108). It is true that some efforts in this respect are being made but they are too few and do not assist the victims of the landmines.

1.9 The rate of unemployment needs a technical solution to reduce it. We suggest that national industries, such as Sonangol (oil exploiter) and Indiamina (diamond exploiter) create job opportunities. The agricultural sector to which we referred above could constitute one of the national projects to reduce poverty, among others in this regard.

1.10 South Africa and Angola, in spite of crime and other problems, have been selected to host the 2010 Soccer World Cup and African Cup of Nations respectively. For this reasons both countries need to be prepared to welcome a large audience from everywhere. Those visitors will not enjoy their brief visit if security does not function properly to reduce crime within the capital cities.

1.11 Special attention should be paid to the street children by churches and the state. Are they not the result of the criminal civil war? They need special care from psychologists and pastors for their spiritual needs, for instance trauma debriefing, and the treatment of other phenomena such as witchcraft, or mental disorders. A special budget should be set apart for them in associations between the state and organized NGOs where their social needs for education and housing should be deal with seriously.

1.12 Reconciliation should accord special attention to foreigners already within or wishing to enter our countries for purposes such as investment: they need to know that the human rights of foreigners are respected. We must welcome those who wish to invest in businesses, creating job opportunities and empowering our people for development. Meanwhile the state should play an effective role in keeping the country safe against terrorists.

1.13 The protection of women and children from human rights abuses drew the attention of the Amnesty international reports on Angola as well as on South Africa where the rate of

such abuse is high: Police statistics for the year April 2004 to March 2005 recorded 55,114 reported rapes; an increase of 4.5 percent of the reported rapes were committed against minors and children (AI, 2006:237) Evidently the churches and communities of faith must conduct a clear dialogue with the state for a campaign against such abuse. This will assist the state to care for those marginalized classes.

1.14 There is a necessity for symbolic reparation, as in the TRC. Its report remarked:

In a number of cases, the need for exhumations and reburials became evident. It is recommended that mechanisms to expedite this process be established by the appropriate ministries. Alternative culture-specific ceremonies should similarly be facilitated (TRC, volume five 1999:188).

There are many Angolans who died in inhuman conditions whose families are distressed about them. The state should help such suffering families with the costs of exhumation, reburial and ceremonies. It is also necessary to extend the list of the national martyrs of the colonial and civil war struggles. The case of the Tokoists as stated above (Quibeta nd: pp 44/7) above revealed such necessities among Angolans. The proposed commission would do well to establish an extended list where many who died for the sake of Angola would be recognized as martyrs for national liberation.

1.15 As regards Cabinda Province we have praised the efforts made but believe that further effort is needed to deal more completely with the issues. The State needs to incorporate other role players who call for peaceful dialogue regarding Cabinda.

### **6.1.2. To The Churches and Faith Communities**

The findings of this thesis reveal the role of the churches and faith communities during their pre-civil war and post-civil war involvement and their efforts in resolving conflicts between belligerents. Therefore some recommendations are very important for them in this phase after the civil war.

2.1 We praise the efforts of churches in Angola, in particular the Episcopal Councils of Angola and Sao-Tome (CEAST), the Council of Churches in Angola (CICA) and The Evangelical Alliance in Angola (AEA) for their involvement in politics by creating the ecumenical structure of the Inter-Ecclesial Committee for peace in Angola (COIEPA). However, there exist two Protestant councils: why not only one? We suggest that CICA and AEA begin negotiations in this respect, which will lead them into one structure, flexible enough to accept independent and charismatic churches seeking affiliation. COIEPA confirms this, concluding that churches should evidence an internal capacity of reconciliation between themselves (op. cit.: 17)

2.2 Churches as well as faith communities need a clear definition of mission. From the first chapter of this thesis mission has been understood in terms of *Missio-Dei*, described by Bosch as God's attribute (1991:390). Churches as basic structures (modalities) as well as other para-ecclesial organizations or mission-teams (sodalities) are both redeeming structures, God's instruments for the salvation of the world. From this it follows that churches and faith communities are God's instruments, useful in every social effort for the glory of God who loved and reconciled the world to Himself through Jesus Christ. The world becomes our field of mission as *Kerugma*, proclamation of the gospel; as *Diakonia*, service in the social sphere; as *Koinonia*, where the fellowship and unity of believers will give credibility to the gospel proclaimed and the services we render to the society; and as *Leiturgia*, worship of the Lord will make a powerful contribution to national events. A special emphasis is given to the ministry of chaplaincy. In Angola, unfortunately, this system does not yet exist officially. Some sporadic efforts do exist, for instance a military preacher in "*Echos do Evangelhos*" (the Gospel echo), a Christian programme broadcast by Angolan National Radio, but we do not have official chaplains recognized by the law. We suggest that the council of churches in Angola take the opportunity and initiative to approach the state in this respect.

2.3 Partnership in the ministry of reconciliation needs a clear understanding of vision in which Christians are partners in the field of mission, pursuing a policy of participation and mutual respect as equal humble servants of God.

2.4 Angola, like South Africa, is a cosmopolitan, attractive country, especially in its urban areas. Many religions are already active, with visible actions and infrastructure as in the case of Islam. In order to avoid religious conflicts in a newly democratic state like Angola the creation of an inter-religious committee becomes a necessity for the purposes of inter-religious dialogue, and

to create an atmosphere of peaceful coexistence among the children of God: this will be perceived as a sign of maturity among God's servants. In a speech the president of the republic, reported in *Jornal de Angola*, 13 September 2006, said: "Freedom and cultural pluralism are much more guaranteed within the great states which recognize themselves as multicultural" (2006:4). If we wish to be one of these democratic countries the churches and faith communities should do their best to cooperate with one another. This would avoid the ethno-centrism we have inherited from colonial policy.

2.5 The new Constitution should be distributed to all Angolans for them to know their rights and duties as good patriots. We suggest that a mechanism be established for copies to reach every Angolan, even in the most rural area. The churches need to be involved in such a campaign, as the voice of the voiceless.

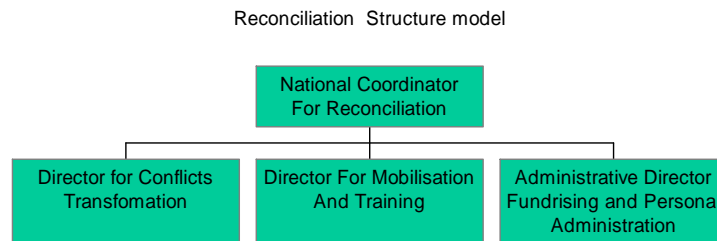
2.6 A national ecumenical service of reconciliation could follow the South African model adapted from Psalm 85, as presented in *Sinfonia Oecumenica*:

Call to worship: Leader: The world belongs to God, Community: the earth and all those who dwell in it. L: How good and pleasant it is, C: to live together in harmony. L: Love and faith come together, C: Justice and Peace meet each other. L: If the disciples of Jesus remain silent, C: these stones would cry aloud. L: God, open my lips, C: so that my mouth shall proclaim your Glory. (1998: 474).

Churches and communities of faith must carefully consider such a programme and cooperate in drawing it up, perhaps following Teca's proposal (1997:140/5).

2.7 We suggest that a reconciliation ministry for the churches should be nationally coordinated with provincial offices where about three to four (not more) staff could permanently attend to people who want issues of conflict resolved. In the bases or local communities provincial bodies could establish local committees with about two or three persons, in collaboration with the ministers of congregations where the local committee is situated. The reconciliation ministry would have these objectives: to reconcile people and groups in conflict or experiencing tension; to defend the human rights of people using non-violent methods; to promote training in non-violent self-defence; and to empower those who are in the field by offering a solid formation in

reconciliation, for the transformation and management of conflicts. Below is a diagram of the type of structure we propose at the national level.



2.8 In the new emerging context churches need to adapt their message of reconciliation to the reality of Angola today. The *Tata Nlongi* theology could be a means of transforming society politically, economically and culturally. The churches need to team up with God, as it were, to defend and care for the oppressed and the voiceless marginalized people, in order to restore their human dignity, as beings created in the image of God. Along with the *Tata Nlongi* theology, the *Ondjango* of the Umbundu people and the *nkuu* of the Bakongo could also be considered as approaches in which the gospel finds common elements for its contextualization in Angola. Conflict amongst Angolans, found in mutual insults such as *Langa* and *Shungura*, could be diminished and no longer found among the people of God.

2.9 The struggle against HIV/AIDS calls for deep understanding: how should the churches and communities of faith adjust their message to the population, which needs more than a coherent message concerning how to avoid infection? The Ministry of Health's campaign encourages men to wear condoms but the churches on the other hand hold to the holiness of sexual behaviour and do not agree with the use of condoms; yet people are being infected, including our members, and in such a situation the churches need a theological commission to understand this issue.

2.10 Special attention from churches and the state is deserved by the street children, as mentioned previously.

2.11 The frequent abuse of women and children summons churches and communities of faith to a clear dialogue and collaboration with the state in order to mount an effective campaign.

2.12 The ministry of reconciliation calls for intercession. Churches and communities of faith need to be prepared to intercede in favour of our nation for what we are needing. This ministry is one that will attract the hostility of the devil, yet the Lord Jesus has said: "I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you" (Luke 10:18-19). Paul made the same point: "For our struggle is not against flesh and blood, but against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6: 12). We are called to pray without ceasing for our ministries and for our rulers, that reconciliation may come about.

## **6.2. Specific Recommendations to Mennonite Churches**

Mennonites in Angola have embarked on a promising initiative: the creation of the Inter-Mennonite Conference in Angola (CIMA) in 2003, which links all three Mennonite denominations: the Mennonite Brethren, in partnership with Mennonite Brethren Mission and Services International (MBMSI) in the United States, Canada and Brazil, giving leadership to the project of establishing a faculty of Missiology in Angola, denominated the Instituto Biblica e de Missiologia em Angola (IBMA); while the Evangelical Mennonite Church and the Mennonite Community are both linked in partnership with the African Inter-Mennonite Mission (AIMM): all three Mennonite Churches in Angola are members of the World Mennonite Conference (WMC), and of the Council of Churches in Angola (CICA). In their common creed Jesus is seen as the only foundation of the church, while non-violence and peace as well as reconciliation comprise the areas of their social engagement. Therefore the following recommendations concerning the Mennonites in Angola are made:

3.1 The formation of a special team for peace and reconciliation, in accordance with the practice of other Mennonites in the world who possess well-developed institutions for this purpose. Through partnership with them, Mennonites in Angola could contribute greatly in this field.

3.2 Training of members in theology and other social sciences. The leaders of Mennonite Churches should select candidates for theological and non-theological training at all levels. This training requires financial support. Mennonite Churches need to mobilize members to

sustain the training of their future cadres. The endeavour to obtain sponsorship cannot be directed to their traditional partners. Mennonite organizations as well as other partners could be approached. Mechanisms should be created to fund sustainable and continued training by our members through God's grace in order to send more candidates to various universities.

3.3 To avoid conflicts and divisions, as have occurred during recent years, the Mennonites in Angola need to adopt a rotating system of leadership. The members of Uige province should not always act as the leaders of *Igreja Evangelica dos Irmaos Menonitas em Angola* since this could continue to be a stumbling-block for Mennonites in Angola (Fidel Lumeya, Johannesburg 14 August 2006).

3.4 CIMA needs to accord special attention in its agenda to setting apart financial support for a common project which will help to create employment among Angolan Mennonites and other Angolans. Health is regarded as one of the most urgent projects in this respect and concrete plans need to be made.

3.5 Emphasis needs to be placed on the training and ordination of women ministers and on their exercise of ministry within the churches.

### 6.3. For Further Research

The following issues could not be investigated more fully in this thesis but they constitute topics for further research.

4.1 Reconciliation and Trauma Healing in Angola. This topic is very important, as will be evident from arguments adduced earlier.

4.2 Reconciliation and Traditional African Religions: Witchcraft and a Christian Answer. Many African ministers are facing the challenge of witchcraft and are tempted and challenged by traditional beliefs regarding healing. Does Christianity have an answer to this challenge?

4.3 Missiology itself is a very challenging field in the 21<sup>st</sup> century. The notion of Redeeming Structures: Modalities and Sodalities, according to Ralph Winter (Ming-Suen 2002:59), calls for further research (termed by David Bosch *Ecclesia* and *Ecclesiola*, 1991:253).

4.4 The *Tata Nlongi* Theology: Anthropological and theological research aimed at understanding this in itself and as an umbrella term for *Undjango* and *Nkuu* is needed.

4.5 Reconciliation as regards the Mennonite mission in Africa, with regard to the cases of Congo and Angola. Mennonites from United States and Canada possess much experience in this field of the reconciliation and resolution of conflicts. But for those in Africa unfortunately this field is new and few are committed to it. It is important that its study be encouraged so that Mennonites in Africa become more involved. The research would revisit the Mennonites' history in Africa, which many blame today for the mistakes committed on both sides, and attempt to establish how reparation and forgiveness may be possible so that we become a new, strengthened and reconciled people of God nurturing a new vision of partnership for global mission.

We believe that if these recommendations are followed, the churches in Angola can really become partners with God in his own mission of reconciling the world with himself in Christ, as well as becoming ambassadors of conciliation (2 Cor. 5:20) in the world in which we live.

God desires peace with his people and amongst all humanity. Hence he has commissioned not only Jesus but also all Christians to bring the message of reconciliation to the world. Such a message is sorely needed in war-ravaged countries such as Angola. The foregoing thesis is intended to make not only a theoretical, but above all a practical, contribution in this regard.