

**PASTOR ADELAIDE CATANHA**  
**Report #A04**

**SURVEY**

In our Angola Survey, Pastor Adelaide Catanha was identified as one of the top ten most influential pastors in Angola, and was rated extremely highly regarding the extent to which she trains leaders.

**ABSTRACT**

Adelaide Catanha is the second Ovimbundu woman to be ordained to the pastoral ministry. She was ordained in 1978, at a time when the Church and its members were used to see the pastoral work being accomplished by men. Right now she is a Pastor for the Igreja Evangelica Congregacional de Angola and a teacher at *Emanuel do Dondi Seminary*. Her mission is to preach the Word of God and to nourish and develop the Church so that it will continue to be the living body of our Lord Jesus Christ. Her vision is to see the Church grow day after day. Her dream is to see the children and youth of today growing with integrity to be the guarantee of the future for society and the Church.

**BACKGROUND**

*Childhood Home*

Pastor Adelaide Catanha was born in a Christian home in the Province of Bié, July 4, 1953, in a village called Sakanjimba, in the Municipal district of Kunhinga. There she lived until she was five years old. Her parents were farmers, but later they changed profession to the CFB rail ways (Rail Ways of Benguela), which forced them to move to Huambo in 1959. At that time, she was five years old.

Her father worked twice in Johannesburg gold mines, in South Africa. It was normal for the Portuguese that colonized Angola to send Angolans to work in South Africa. Therefore, the move to Huambo was with the objective of looking for a better life.

In her teenage years and youth, the girls were trained to live with a lack of abundance. Besides academic studies and Christian education, they were trained in other areas such as domestic work, manual arts (embroidery, cut and seam, etc.), agriculture, cattle breeding, home economy, and creativity. Furthermore, a subject called domestic economy and stewardship was provided for the goal of teaching how to administer the resources that are acquired and to work to prosper. The *Instituto Currie* the *Escola Means* were institutions that educated the youths in these ways.

She affirmed that she had a rich experience in all the schools she attended. She participated in the choir, after passing for the selection. They were trained to exercise the vocal chords in order to be good choristers. She says that everything contributed to the molding of her character. She is a humble and nice woman.

### ***Countries of Residence***

She had been sent to Kenya to do an English course. This happened after finishing the theology course in 1997. She stayed in Kenya for six months. She also had the opportunity to visit Switzerland, United States, Ghana, South Africa, and Hungary, but not for more than three months.

### ***Current Family***

She got married in 1976, to Rev. Fernando Catanha. They had the grace and the blessing of having four children: two girls and two boys. All are higher education graduates. They understand the work that their parents are doing; they have been living together well because they also received Christian Education themselves. Their children participate in all the church's contributions to development projects, because they are also members of the same Church.

### ***Educational Background***

At seven years of age, she enrolled at the primary school, then in the Evangelical Center of Bomba *Alta*, in Huambo. In this way, having been born in a Christian home, she had many Christian influences.

After having done her 4th Class in Huambo, she enrolled in the Mission of Dôndi-Lutamo, where the primary teaching was the Bible. Dôndi excelled in the academic study of Christian and biblical education.

After having done 5th and 6th grades, she was sent to the Technical School of Dôndi, in the Municipal District of Kachiungo. She had to achieve acceptable marks in the study of the Bible to advance in class. This education molded her life starting from childhood until youth.

She graduated in Sciences of Educação at ISCED (Instituto Superior de Ciências de Educação) in the area of Psychology. She also holds a specialization in Clinical Psychopedagogy through an on-line University from Spain since 2009. She began in 2011 her Ph.D. (on-line) in the United States of America in Honolulu-Hawaii, finishing on November 07, 2013.

From Primary education to Secondary, in the centers and Evangelical mission, her parents paid her studies monthly. Although her father was a railways company employee, he continued to do agriculture to supplement the family income. When she was in 7th and 8th grade, she had to work to relieve her parents' financial burden in the payments.

When she entered ISCED (Higher Institute of Education), higher education was free; she just had to pay for school material and books. Regarding her master's degree from Spain and Doctorate from the United States, she paid with her own wage.

### ***Personal testimony***

She said that the call came in several ways. Her call was different. After having finished the Technical School in Dôndi, the pastor of the Church that had recommended her for the studies in Dôndi influenced her to enter the Theological Seminary where she spent three years. After having ended the three years of training, the Church assigned her to work with a big congregation, called Pilgrims, in Huambo, where she stayed for one and a half year. Then she

was named to be a teacher of Christian Education in the *Instituto Currie do Dôndi* and *Escola Means*.

She was ordained in her fourth year of teaching. As she was involved in the church, it became apparent that ordainment would be useful and give continuity to her pastoral work in the holy ministry. After being ordained, she and her husband were transferred to the Province of Benguela, in the Municipal District of Lobito, where she worked for nine years. From Benguela, they were transferred to Huambo for her to be a teacher in the Institution called *Emanuel United Theological Seminary of Huambo*.

She believes that God is holy, God is Powerful; God is Omnipresent and a Supreme One. She never had problems bigger than her own capacity, God answered and everything she asked for, God gave her. The will of God is being fulfilled in her to the present moment. She advises that the most important thing today is to do the will of God, for He is everything in life.

### ***Influences***

The leaders of her Church influenced her a lot. However, one particular leader that contributed a great deal in her life is General Secretary Rev. Augusto Chipesse. Also, of the many women she has met, Miss Eva de Carvalho Chipenda was the one that influenced her the most.

## **CURRENT MINISTRY**

### ***Work/Ministry***

Pastoral ministry and theological education. She coordinates sixteen congregations and two *preaching points*; she works in the visitation of members, preaches every Sunday, and guides Holy Suppers and weddings. She also works as a teacher in the theological institution, *Seminário Emanuel do Dôndi*.

### ***Mission/Vision***

Her mission is to preach the Word of God, to nourish and develop the Church so that it will continue to be the living body of our Lord Jesus Christ. Her Vision is to see the Church growing day after day.

### ***Organization***

She works in a Theological Institution, *Seminário Emanuel do Dôndi*, where she works with students coming from almost all of the Provinces of Angola. In this institution, they provide three years of education. She also works as a pastor in an area called Ulondo/Chicala.

### ***Impact/Success/Assessment***

She thinks that her impact and success is due to the many different places where she worked. She has worked as women`s Department National General Secretary, where she got many contacts and studied with the women. She has been involved in community development through the PROVAJE program (Abundant Life in Jesus Program), where she has been having encounters, giving lectures, and participating in the Project called Ester, which is based on the biblical queen Esther's history.

She also participated in some World Council of Churches meetings; she was once part of the World Prayer`s Day program at the International level. She thinks it is difficult to realize [or to be sure] that the work done by her produced positive effect and influence.

### ***Training/leadership Development***

In relation to leadership training: she gives counseling to youths about making good choices in their life, such as excelling in studies and education up to the university level. She also advises the choice of professions based on profile, so that they can progress and improve in their professional options.

She trains young leaders in the congregations, giving seminars and lectures. She thinks that giving classes in the Theological Seminary is one of the ways to train leaders. From the time that she began to train pastors at the *Instituto Emanuel Unido* until today, she counts more than fifty people that have been trained by her. Among them are the current General manager of DASEP, Rev. Azevedo Bango Ngueve; the Provincial Vice-secretary of Luanda, Rev. Laurindo Juliano Cangombe; the Provincial Secretary of Bié, Rev. António Eurico; the current Provincial Secretary of Bié, Rev. José Chituque; Kuando Kubango's Provincial Secretary, Rev. Joaquim Chialo; the General manager of the Department of Christian Education and Literature, Rev. Ovídio Chissende de Freitas; the women's General manager, Rev. Lúcia Chitula; a pastor in Bié, Rev. Maurícia Njila; a pastor in Kuito Bié, Rev. Ana Alfredo João; Rev. Celeste Rebeca, who works in Luanda; Rev. Luciano Chianeñela; the Provincial Secretary of Benguela, Rev. Herculano Chinganguela; the Provincial Secretary of Moxico, Rev. Enoque Martins Sambala; the current Executive Secretary of the Church, Rev. Ábias Cauto; pastor Luciano Chianeque Canhelela; and a teacher at the *Seminário Emanuel of Dôndi*, pastor Coutinho Maravilhoso.

### ***Professional relationships***

She is a member of Teacher`s Union, *Projecto Ester* Women`s Association, the Union of Psychology Specialty Committee at the Provincial level in Huambo province, and PROVAJE.

### ***Partnerships***

The Church is a partner with other Organizations. At the national level, IECA is a partner of CICA, the World Council of Churches, the World Reformed Alliance, and CITA (All Africa Conference of Churches). In the congregations, the partners are the members that participate in offerings, tithes, and other goods or financial contributions.

### ***SWOT: Strengths, Weaknesses, Opportunities and Threats***

Pastor Adelaide highlights some strong points and some weak points in her pastoral exercise. She notices that a strong point in her ministry is the love that she has to work for the Church and for the development of other members. She doesn't give up when she decides to accomplish something; which means that she is persistent regarding what she intends to achieve.

As to opportunities, if it were not for being part of the Christian family, she would never have had the great opportunities and experiences of knowing different countries and interacting with different people. Giving classes in the Theological Seminary constitutes an opportunity because there are many pastors that would like to teach classes for a wage. She considers one threat to be

when transferences are done with the wrong motivations, or when it compromises the work that somebody is doing.

### ***Reading & Writing***

When she entered the Seminary to do the theological course, she liked one particular book from author Beayes Camargo on the “Christian Education.” She read a book: “Women of the Top,” by Dianne Humer. She likes one pastoral book for counseling psychology, called Counseling in the XXI Century, by Howaid Holaine (?). Along with the Bible, the above-mentioned books are the ones that she appreciates the most.

For her degree, she wrote, “*Delinquency, prostitution and drugs.*” She also wrote an article entitled, “*Youth and the Symbolic culture.*” The students of ISCED have been reading these, and she expects that one day she will publish them. She likes to read, and frequently buys new publications for spiritual and intellectual growth.

### ***Electronic Media***

She uses the internet; when she was doing her master's degree and Ph.D., she had to use the internet because the lectures were on-line. She uses email and telephone, but the problem is that it is not cheap. When a *UNITEL* card is bought for nine hundred Kwanzas (=USD 10) this seems to be a loss, but the advantages are important. She uses radio and television to know what happens in the world. She says that the world demands that we be connected nationally and internationally. Between email and Facebook, she uses email more.

### ***Funds/Resources***

Now there are many resources, not only money, she affirmed. Human resources in the church are important; because a single person does not constitute a church or community alone, we should take advantage of the resource of the ideas that the people present.

In the Church and in her day-to-day life, the offers, tithes, and other contributions constitute the funds for the work. In her Theological Institution, the source of financial resources is also constituted by the contribution of the members.

### ***Political Arena***

There is a book on “Christian and Politics.” The book explains that Christians can do politics. She knows that in Angola some parliament members are Christian; so Christians can be involved in politics in a positive way. When Christians are in parliament and, for instance, there is the decision of a country to go to war, Christians cannot say yes to war. Christians in politics can influence the Executive positively and speak of justice. In this context, it is not sinful for Christians to be involved in politics. They should work for justice and not harm people. They should contribute their good ideas inside parliament. So long as they do good work, for the good of the country, it is very important to be in politics.

### ***Future***

To dream, while there is life, is good; also to have hope for the future. She mentions a sociologist's statement that says: the future is in the womb of the present. Meaning that, if you don't work today, you will not achieve the desired development in the future. Without the

present, there is no future. She says that sometimes she feels bad about youth behavior that just follows whatever the television shows. In her opinion, the Church, and especially its leaders, should work much more toward developing the Church and showing concern for children's education today. Therefore, her dream is that the leaders can develop, educate and mold children and youth. When we educate children and youth, we are making them able to contribute to the future.

Her plan for the future is to review and to publish her academic works so that youth or other readers can also read and meditate on her ideas. The factor that she thinks will most help for the accomplishment of her objectives is financial resources.

### ***Questions for Pastors***

It is difficult to know how much we are influencing others. She was ordained as a pastor in 1978, and she has already had 35 years of ministry. She will do 36 years of service. She doesn't know why people mentioned her name for the work she has done. It could be for her work with the women at the general level, or her work today in the Municipal District of Chicala Cholohanga, in Huambo. Her work is difficult because she preaches almost every Sunday and by liturgical calendars. She could also have been mentioned for her classes in the theological institution.

### ***Information about the Preparation of the Report***

- 1 - Adelaide Catanha - interviewed person
- 2 - Gaspar Kotengo - transcriber
- 3 - Adelaide Tomas Manuel - researcher that elaborated the report