



We look forward to welcoming you to our services on the **4th Sunday** of every month from 3pm, at:

ST ANDREW'S URC CHURCH
MOUNT PARK ROAD,
EALING, LONDON, W5 2RS

WEB: www.gadangmefellowshippurc.org

CHARITY REGISTRATION NUMBER: 1152239

PASTORAL LEADERSHIP TRAINING

The Fellowship organised another training session for the Pastoral Leaders and their Assistants on the 16th of June. This took place at St Andrews URC, Ealing. The theme was, 'Improving communication and listening skills.' The facilitator was sister Judith Glover. The training was very informative and hands-on. There were group exercises which I found particularly helpful.

For the first exercise, participants listened to a list of common items associated with breakfast.

On repeating what they heard, it was observed that some included items which were not in the original list. For the second group work, one participant read a story and another narrated what she/he heard to the other group member. There was an exercise on getting more information

from say, an aggrieved person without aggravating the situation. Lastly, there was a session on how to calm an agitated complainant.

In all, the training day reinforced what James 1:19 says - My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry. Our thanks to Sr Judith.

MEET YOUR PASTORAL GROUP MEMBERS – 24TH JUNE



On the 24th of June, the fellowship leadership organised a round table mini-workshop for the newly elected Pastoral leaders to meet their respective group members. This session which held in the normally-partitioned-off section of the church room, following the usual service, was also designed to encourage group members to get to know one another and to brainstorm on strategies to promote group cohesion

After a brief exaltation based on Psalm 133, the members present sat around tables assigned to their respective pastoral groupings.

The interaction within the groups was very lively and encouraging. I believe the facilitators achieved their main objective of encouraging group members to get to know each other. However, there was not enough time for a feedback session.

It was a very successful afternoon and it is hoped that the leaders will incorporate such an event in the annual programme.

PASTORAL LETTER

Dear Friends,

The past two months have been very eventful. We have had a fair coverage of the Windrush palaver which led to the resignation of Mrs Amber Rudd on 1st May as Home Secretary from July 2016 until April 29, 2018. It seems every minority group has to fight to claim this country as their own. Years ago, it was the Gurkas (ex soldiers from Nepal) who fought against being treated as second class retired soldiers. Now it is the turn of the Caribbeans who were brought in during the post world war reconstruction. It is surprising that for the EU citizens their claim to UK citizenship is being fought at the very top (part of Brexit package).

The second much talked about event was the wedding of Meghan and Harry. This particular feat broke

records. Meghan, now the Duchess of Sussex, broke ground as a mixed race - daughter of an African-American mother and white father marrying into Britain's royal family. So what would happen if one of their future children end up with a dark skin?

The New York-based Bishop Rev Michael Curry is the first black leader of the Episcopal Church in the United States. He made history again as the first American to preach at a British royal wedding.

Not forgetting his famous sermon on love, he delivered the message with the enthusiasm of a desperate salesman trying to convince a sceptical prospective buyer. Only few preoccupied themselves with the length of the sermon – 14 minutes (7 minutes longer). How could one deliver a sermon in 7

minutes? So people are willing to spent hours watching television programmes but can't stomach a 14 minute sermon? It makes me wonder the place of God's word in people's lives.

It was disturbing to read about the level of corruption being unearthed by Anas, the investigative journalist. For those of us who will be visiting Ghana this summer, it may be helpful to ask ourselves the extent to which our actions while in Ghana encourage corruption.

With the weather getting hotter, I wonder how many will spend time "drying' their skins' (as we say in Ga)? Enjoy the weather while it lasts but don't end up with sun burns.

God bless,

Edward

HOMOWO FESTIVAL

This harvest festival is celebrated by the Ga people from the Greater Accra Region of Ghana. It begins with the sowing of millet by the traditional priests in May. After this, thirty-day ban on drumming is imposed on the land by the priests.

The festival is highlighted at varying times by different quarters of the Ga tribe. The Ga-Mashie group of the tribe will celebrate theirs a little earlier than the La group. Homowo recounts the migration of the Gas and reveals their agricultural success in their new settlement. According to Ga oral tradition, a severe famine broke out among the people during their migration to present day Accra. They were inspired by the famine to embark on massive food production exercises which eventually yielded them bumper harvest. Their hunger



ended and with great joy they "hooted at hunger" this is the meaning of the word HOMOWO.

Quartey-Papafio, A.B. "The Ga Homowo Festival", Journal of the African Society, Vol. 19, 1919 More details of this festival will be provided in our next newsletter.

ADESA SECTION

TSATSU DIN (From Tsatsu Din ke Adesai krokomei By K. A. Nikoi)

Gbi ko le Tsatsu Din miisherashi ni eyana abele kuli ko. Ebi ake, "Namɔ baawa mi ni madu abele kuli nɛɛ?"

Alonte keɛ, "Miau, Miau, jeeɛ mi"

Gbee keɛ, "Won, Won, jeeɛ mi."

Kplotoo keɛ, "Kɔɔ, Kɔɔ, jeeɛ mi."

"Ke nakai le, madu abele kuli nɛɛ mi diɛntse," Tsatsu keɛ. Keke ni edu abele kuli le.

Tsatsu Din ha abele kuli le nu daa gbi keyashi ekwe.

Ehu he hu kpitiokpitio ni abele le da, ni eda, ni eda keyashi ewo yibii. Nyɔji ete seɛ le yibii le bagbi.

"Namɔ baawa mi ni maku abele nɛɛ?" Tsatsu Din bi enanemei le.

Alonte keɛ, "Miau, Miau, jeeɛ mi."

Gbee keɛ, "Won, Won, jeeɛ mi."

Kplotoo keɛ, "Kɔɔ, Kɔɔ, jeeɛ mi."

"Ke nakai le, maku abele le mi diɛntse," Tsatsu keɛ.

Keke ni eku abele le kewo aboɔo mli keyashi egbi feɛfeɔ.

"Namɔ baawa mi magbele abele gbiɔ nɛɛ?" Tsatsu Din bi enanemei le.

Alonte keɛ, "Miau, Miau, jeeɛ mi."

Gbee keɛ, "Won, Won, jeeɛ mi."

Kplotoo keɛ, "Kɔɔ, Kɔɔ, jeeɛ mi."

"Ke nakai le, magbele abele le mi diɛntse," Tsatsu keɛ.

Efo abele le he feɛfeɔ ni ekema shi fioo, Keke ni egbele kefee ma.

"Namɔ baawa mi matsi banku?" Tsatsu Din bi enanemei le.

Alonte keɛ, "Miau, Miau, jeeɛ mi."

Gbee keɛ, "Won, Won, jeeɛ mi."

Kplotoo keɛ, "Kɔɔ, Kɔɔ, jeeɛ mi."

"Ke nakai le, matsi banku le mi diɛntse," Tsatsu keɛ.

Keke ni etsi banku boɔɔ ni efee eɔmɔmi foɔɔ sokoo keto he.

"Namɔ baawa mi aye banku ke eɔmɔmi foɔɔ nɛɛ?" Tsatsu Din bi enanemei le.

"Miau, Miau, Miau" Alonte keɛ, "Mawa bo. Banku ke eɔmɔmi foɔɔ yaa no waa."

"Won, Won, Won," Gbee keɛ, "Mawa bo. Banku ke eɔmɔmi foɔɔ yaa no waa."

"Kɔɔ, Kɔɔ, Kɔɔ" Kplotoo keɛ, "Mawa bo. Banku ke eɔmɔmi foɔɔ yaa no jogbaɔɔ"

Shi Tsatsu Din keɛ,

"Jeeɛ bo", Alonte

"Jeeɛ bo", Gbee

"Jeeɛ bo," Kplotoo

Onye otsu, onye oye!

ABEI (PROVERBS)

1. Gbɔbilɔ leɛ kooloo helaste
2. Keji agba toi pe hiɔmei ena no
3. Keji onuuu kra, onuɔ kpo

Te abei nɛɛ ashishi?

4. Yitso kome eyaaa ajina
5. Mo ko kpee shito in mo kroko abo shwuusha

GA PATRIOTIC SONGS

Wo diɛntse wa fikɔɔ ne

Wo diɛntse wa fikɔɔ ne
ni edzrawa keha wa fe
Wɔtsemei fwie la Ji dani amehe Ke hawo
Agbene dzi wɔgbena
ake wa ahie mli waa,
dza nile Ke suɔmɔ
aanye wa fikɔɔnɛɛ no akpɔ,
hewo le nyeha ni wɔfia ekome ke hiji daa.

Wo maɔ le baa fwere
Wo maɔ le baa hi ne
maɔ bii fee nyeteasi
Ni wa maɔ aye kunim. (x2)

KASEMƆ GA ŊAMƆI

ŊamƆi Hetoo

Leebi

Ojekoo (Oje Ekong)	Ojemra
Owong?	Miwong hi
Te oyoo tɛng?	Miye jogbang.
Te nyeyoo tɛng?	Woye jogbang.
Owong? (Owong hi?)	Miwong hi
Nyewong?	Wawong hi.
Awong?	Awong hi.
Owawongian nii?	Miwawongian jɔ.
Nyewawongian nii?	Wawawongian jɔ.

Shwane

Mingaokoo!	Naejɔ (Minaejɔ)
Mingaanyekoo!	Wɔnaejɔ
Jei fɛɛ?	Jei jogbang.
Oshia fɛɛ?	Ameye jogbang.

Gbeke

Oshwiee	Mishwiemra
Omarɔ nii?	Mimarɔ jɔ.
Nyemarɔ nii?	Wɔmarɔ jɔ.
Gbesetsemɛi?	Ameye jogbang.

Yoofooyoo (Juromɔ)

Aekoo!	Aa-eei!
Online no ayilo!	Online no jɔ, wɔkpiti enɔɔ.

Nitsumɔ ŋamɔ

Aekoo!	Aa-eei!
Ha nitsumɔ aba!	Nitsumɔ ba!
Ha humɔ aba!	Humɔ ba!
Ha nihoomɔ aba!	Nihoomɔ ba!
Ha laigbamɔ aba!	Laigbamɔ ba!

Niyenni Ashi Namɔ

Ha nii aba!	Nii ba, baaye nii
Nyehaa nii aba!	Nii ba, baaye nii
Mile nyiemɔ eei!	Ole nyiemɔ jogbang
Onina mi eei!	Yoo, minine ye mli.
Onina wɔ eei!	Yoo, minine ye mli.
Nyenina wɔ eei!	Yoo, wɔnine ye mli.
Ole nyiemɔ eei!	Mile nyiemɔ jogbang
Naa, onina mi eei!	Yoo, minine ye mli

Keji obaninaaa nyenii le eko; Bei komei le anyeɔ akeɔ ake:

Onane eshwie wuɔ.	Hɛɛ?
Oleee nyiemɔ kwraa.	Hɛɛ?
Oje wɔ dani oshwie gbɛ.	Hɛɛ?

KASEMƆ ŊMALE KRŊKRŊ LE (Ga Bible Study)



MUFƆƆ SHISHINUMƆ (THE MEANING OF ANOITING)

Nikanemɔ(Reading): 1 Yohane 2:20, 27; 1 Samuel 16:13

Mlibotemɔ (Introduction)

Wɔ tɛng mei pii le, wiemɔ mufɔɔ le ji no ko ni wɔnɔɔ ake awieɔ. Wɔnɔɔ ni atseɔ mei ake yei aloo hii ni Nyɔngmɔ efo amɛ mu (“Nyɔngmɔ gbɔmɛi”) shi ani wɔbi pɛng ake te no shishi hu? Ehe ehia ake wɔkaba no shishinumɔ le shi ni wɔkekatsu nii bɔ ni esaaa. Ene hewɔ nikasemɔ nɛɛ baakwe no ni Biblia le tsoɔ keji aawie “mufɔɔ” he, bɔ ni ekaba le ake wɔleee he no ko aloo wɔjwɛngmɔ shɛɛɛ bɔ ni aketsuɔ nii le he. Hemɔkeyeli ji ake ye nikasemɔ le naagbee mli le, obaanye ogbla mli otsɔɔ mei krokomei.

Sanebimɔi keha sanegbaa (Questions for Discussion)

1. Meni ji mufɔɔ shishinumɔ? Meni ji srɔto ni yoo ‘mɔ mufɔɔ’ ake no ko ni afeɔ, ke ‘mufɔɔ le’ ake no ni afeɔ le gbɛi?
2. Meni atsɔɔ ake ‘mufɔɔ le’ ye 1 Yoh. 2:20 ke 27 le?
3. Ye Bɔfoi 10:38 le, namɔ fo mu le? Te eyoo ye Luka 4:18 le tɛɛ? ‘Meni’ akefo mu le? Meni no ke bo?
4. Ani 1 Yoh. 2:20 ke 27 miitsɔɔ olive mu ko lo? Meni hewɔ okɛɔ nakai?
5. Keje 1 Samuel 16.13 le, meni ba David no be ni ake mufɔɔ-mu le shwie eyitenɔ le?

Keje nibii ni wɔwie he nɛɛ fɛɛ mli le, meni ji srɔto ni yoo mu ni akekpa mɔ ko he ke mu ni afo mɔ ko ye no ni wɔkase nɛɛ mli?

Naamuu (Summary)

“Mufɔɔ” le eji Mumɔ Krɔngkrɔng le obɔyimɔ keha nii ni abaatsu aha Nyɔngmɔ; Eji hewalewoo keha sɔɔmɔ. Nyɔngmɔ ji mɔ ni ke Mumɔ Krɔngkrɔng le fɔɔ mɔ ko mu. Ye David no le mli po, Nyɔngmɔ Mumɔ le ba enɔ keje nakai gbi le no ketsa no. Ye Kpanmɔ Momo le mli le, gbalɔi, osɔfoi, mantsemɛi ke kojolɔi ji mei ni afo amɛ mu koni ametsu nitsumɔi pɔtɛɛ komei ameha Nyɔngmɔ ye mei le anajian. Bei komei le Eke mu loo ehaa gbɔmɔ ko fɔɔ mu le shi fɛɛ mli le Nyɔngmɔ ji mɔ ni haa afoɔ mu le. Ye Kpanmɔ Hee le mli le, wiemɔ ‘mufɔɔ’ le je Greek (Hela) wiemɔ ‘charisma’ mli ni eji dromɔ ni jeɔ Mumɔ Krɔngkrɔng le dɛng.

Awieɔ ketsɔɔ Mumɔ Krɔngkrɔng nifeemɔ ni jeɔ kpo ye 1 Yoh. 2:20 ke 27 mli le naa. Keji akeɛ ake heyelɔ ko ena mufɔɔ le, no tsoɔ ake atse mɔ le banee aha Nyɔngmɔ ni afee le krɔngkrɔng keha Nyɔngmɔ nitsumɔ ke sɔɔmɔ. Soro no ye wiemɔ ‘charisma’ ni tsoɔ nilee le he. Wiemɔ ‘chrio’ le tsoɔ no ko ni esa mɔ he, ekpa mɔ he, akefo mɔ koni aketse le ato afa keha nitsumɔ ko, bɔ ni Luka 4:18 le tsoɔ le. Esa ake efee fanɔng ake Nyɔngmɔ ji mɔ ni fɔɔ mu ye saji le fɛɛ amli (Bɔfoi 10:38; Luka 4:18) ye Mumɔ Krɔngkrɔng le su mli, ni nakai mufɔɔ le baa mli ye mei ni afo amɛ ehee ye Yesu ni ji Kristo le mli.

AKASE AWO YITSON (Memory Verse): “Ni nyɛ le, nyɛna mufɔɔ keje Mɔ Krɔngkrɔng le dɛng, ni nyɛle nii fɛɛ” (1 Yoh. 2:20)