

LONDON GADANGME SPEAKING FELLOWSHIP (URC) NEWSLETTER

Issue 4

June 2018



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.gadangmefellowshipurc.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?"

Alɔnte kɛɛ, "Miau, Miau, jeee mi"

Gbee kɛɛ, "Won, Won, jeee mi."

Kplotoo kɛɛ, "Kɔɔ, Kɔɔ, jeee mi."

"Ke nakai le, madu abele kuli nɛɛ mi diɛntse," Tsatsu kɛɛ. Kɛɛ 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 sɛɛ le yibii le bagbi.

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

Alɔnte kɛɛ, "Miau, Miau, jeee mi."

Gbee kɛɛ, "Won, Won, jeee mi."

Kplotoo kɛɛ, "Kɔɔ, Kɔɔ, jeee mi."

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

Kɛɛ ni eku abele le kɛwo aboɔ mli keyashi egbi fɛɛfɛɔ.

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

Alɔnte kɛɛ, "Miau, Miau, jeee mi."

Gbee kɛɛ, "Won, Won, jeee mi."

Kplotoo kɛɛ, "Kɔɔ, Kɔɔ, jeee mi."

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

Efo abele le he fɛɛfɛɔ ni ekema shi fioo, Kɛɛ ni egbele kɛfee ma.

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

Alɔnte kɛɛ, "Miau, Miau, jeee mi."

Gbee kɛɛ, "Won, Won, jeee mi."

Kplotoo kɛɛ, "Kɔɔ, Kɔɔ, jeee mi."

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

Kɛɛ ni etsi banku bɔɔɔ ni efee enɔmɔmi fɔɔɔ sokoo keto he.

"Namɔ baawa mi aye banku ke enɔmɔmi fɔɔɔ nɛɛ?" Tsatsu Din bi enanemei le.

"Miau, Miau, Miau" Alɔnte kɛɛ, "Mawa bo. Banku ke enɔmɔmi fɔɔɔ yaa no waa."

"Won, Won, Won," Gbee kɛɛ, "Mawa bo. Banku ke enɔmɔmi fɔɔɔ yaa no waa."

"Kɔɔ, Kɔɔ, Kɔɔ" Kplotoo kɛɛ, "Mawa bo. Banku ke enɔmɔmi fɔɔɔ yaa no jogbanɔ"

Shi Tsatsu Din kɛɛ,

"Jeee bo", Alonte

"Jeee bo", Gbee

"Jeee bo," Kplotoo

Onye otsu, onye oye!

ABEI (PROVERBS)

1. Gbɔbɔlɔ leee kooloo helaste
2. Keji agba toi pɛ hiɔmei ena no
3. Keji onuuu kpa, 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 wo fikpɔɔ ne

Wo diɛntse wo fikpɔɔ ne
ni edzrawa kɛha wo fe
Wɔtsemei fwie la ji dani amɛhe Ke hawo
Agbene dzi wɔgbena
ake wo ahie mli waa,
dza nile Ke suɔmɔ
aanye wo fikpɔɔ nɛɛ no akpɔ,
hewo le nyeha ni wɔfia ekome ke hifi daa.

Wo man le baa fwere
Wo man le baa hi ne
man bii fɛɛ nyeteasi
Ni wo man aye kunim. (x2)

KASEMƆ GA ƆAMƆ

ƆamƆ Hetoo

Leebi

Ojekoo (Oje Ekorŋ)	Ojemra
Owŋŋ?	Miwŋŋ hi
Te oyɔɔ tɛŋŋ?	Miye jogbanŋ.
Te nyeyɔɔ tɛŋŋ?	Wɔye jogbanŋ.
Owŋŋ? (Owŋŋ hi?)	Miwŋŋ hi
Nyewŋŋ?	Wɔwŋŋ hi.
Awŋŋ?	Awŋŋ hi.
Owɔwɔianŋ nii?	Miwɔwɔianŋ jɔ.
Nyewɔwɔianŋ nii?	Wɔwɔwɔianŋ jɔ.

Shwane

Miŋaokoo!	Naejɔ (Minaejɔ)
Miŋaanyekoo!	Wɔnaejɔ
Jei fɛɛ?	Jei jogbanŋ.
Oshia fɛɛ?	Ameye jogbanŋ

Gbeke

Oshwiee	Mishwiemra
Omarŋ nii?	Mimarŋ jɔ.
Nyemarŋ nii?	Wɔmarŋ jɔ.
Gbesetsemɛi?	Ameye jogbanŋ.

Yoofɔyoo (Juromɔ)

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

Nitsumɔ ɔamɔ

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 Ɔamɔ

Ha nii aba!	Nii ba, baaye nii
Nyehaa nii aba!	Nii ba, baaye nii
Mile nyiemɔ eei!	Ole nyiemɔ jogbanŋ
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 jogbanŋ
Naa, onina mi eei!	Yoo, minine ye mli

Keji obaninaaa niyenii ɛ eko; Bei komei ɛ anyeɔ akeɔ ake:

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

KASEMƆ ƆMALE KRŊKRŊ Lɛ (Ga Bible Study)

**MUFƆƆ SHISHINUMƆ (THE MEANING OF ANOITING)**

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

Mlibotemɔ (Introduction)

Wɔ tɛŋ mei pii ɛ, wiemɔ mufɔɔ ɛ ji no ko ni wɔnɔɔ ake awieɔ. Wɔnɔɔ ni atseɔ mei ake yei aloo hii ni Nyɔŋmɔ efo amɛ mu (“Nyɔŋmɔ gbɔmɛi”) shi ani wɔbi pɛŋ ake te no shishi hu? Ehe ehia ake wɔkaba no shishinumɔ ɛ shi ni wɔkekatsu nii bɔ ni esaaa. Enɛ hewɔ nikasemɔ nɛɛ baakwe no ni Biblia ɛ tsɔɔ keji aawie “mufɔɔ” he, bɔ ni ekaba ɛ ake wɔleee he no ko aloo wɔjwɛŋmɔ shɛɛ bɔ ni aketsuɔ nii ɛ he. Hemɔkeyeli ji ake ye nikasemɔ ɛ naagbee mli ɛ, obaanye ogbla mli otsɔɔ mei krokomei.

Sanebimɔi keha sanegbaa (Questions for Discussion)

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

Keje nibii ni wowie he nɛɛ fɛɛ mli ɛ, meni ji srɔto ni yɔɔ mu ni akekpa mɔ ko he ke mu ni afo mɔ ko ye no ni wɔkase nɛɛ mli?

Naamuu (Summary)

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

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

AKASE AWO YITSON (Memory Verse): “Ni nye ɛ, nyena mufɔɔ keje Mɔ Krŋkrŋ ɛ deŋ, ni nyele nii fɛɛ” (1 Yoh. 2:20)