



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](http://www.gadangmefellowshipurc.org)

CHARITY REGISTRATION NUMBER: 1152239

## BIBLE STUDY ON LIBATION

**INTRODUCTION:** This bible study is from biblical perspective only. As a result of many bible versions, libation or pouring are used interchangeably. Some versions used;

- YLT - Youngs Literal Translation
- RSV- Revised Standard Version
- LEB - Lexiham Expanded Bible

**DEFINITION :** Libation ( drink offering ) is the tradition of pouring some liquid, usually water or alcohol, on the ground as a religious ceremony.

Libation ritual:

-May be seen as praying by the traditionalists,

- Depending on the occasion, and who is performing the libation ritual, God, lesser gods and ancestors are invited to participate in the public function.

- These spiritual beings are given equal prominence.

- At the end of the 'prayer', one pours some of the liquid on the ground before taking a sip or drinking the rest.

### OLD TESTAMENT REFERENCES ON LIBATION

- Genesis 35:14 - *And Jacob set up a Pillar in the place where he had spoken with him (God), a Pillar of Stone; and he poured out a drink offering on it, and poured oil on it.*

- Exodus 29:40 - *and a tenth 'deal' of fine flour, mixed with beaten oil, a fourth part of a hin, and a libation, a fourth part of a hin, of wine, 'is' for the one lamb. (YLT, RSV)*



- Exodus 30:9 - *You are not to offer strange incense, a burnt offering, or a grain offering on it, nor are you to pour out a libation on it. ( YLT,, LEB)*

- Numbers 15:10 - *and wine thou bringest near for a libation, a half of the hin -- a fire-offering of sweet fragrance to Jehovah;(YLT)*

- Deuteronomy 32:38 - *"Where are their gods, the rock in which they took refuge, who ate the fat of their sacrifices, and drank the wine of their drink offering?"*

### In the Old Testament, libation is:

- Libation (drink offering) was wine that was poured upon the altar or other objects during religious ceremonies.

- It was done as a form of worship to God and not to lesser gods/idols.

- The liquid can be water or strong drink and it is part of the articles required for the particular offerings.

- Libation ritual is not accompanied by reciting of words - not a form of prayer.

- The spirits of the dead (ancestors) are not invoked (invited) to the gathering

-it is not used to invoke curse on an enemy

### What the new testament says

*Jesus never practised libation ritual*

*Matthew 6:9-13 - Christ's own teachings on prayers never mentioned the pouring of libation as a way of praying.*

*Mark 7:8 - Believers in Christ should always remember not to 'nullify the word of God for the sake of following the tradition of men*

*- This is the only indirect reference to libation in the new testament. Paul was seeing his impending execution as a form of libation.*

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## PASTORAL LETTER

Greetings Dear Friends,

I trust this newsletter finds you in good health.

With the shortening of daytime and longer nights, I guess winter is around the corner. Let us hope we do not have a bad winter (no more beast from the east).

You might be tired by now with the unrelenting accusations of anti-semitism elements within the Labour Party by the Jewish community. The fear of the Labour Party splitting as a result of this palaver is on the minds of some party members (I guess the Jews and their sympathisers will form their own party).

In Ghana, the proposed building of a national cathedral has generated interesting discussions. Not that I am in favour of such a project but I find it intriguing that those vociferously against such a project are in the main the Moslems. I have been made to understand that their pressure group, Coalition of Moslem Organisation is advising the

government to stop interfering in religious matters because Ghana is a free state. I wonder why no opposition was heard as regards to the sponsoring of haji or the building of haji villages at Tamale and Accra both by the government.

So whether in the UK or Ghana, these minority groups, Jews and Moslems, are quick to rally together and influence matters if their respective interests are under threat.

As Gadangmes, this once again reinforces the belief that we are the only people who can fight for the wellbeing of our people, our lands, and our faith. We belong to a tribe with well educated members and therefore excellent human resources but it seems we are distracted from what we should be doing by infightings within Gadangme organisations. Fighting for positions of power instead of pooling resources together for the success of any project seems to be our greatest enemy.

This reminds me of a nature film I saw on the television where two male gazelas were busily fighting for supremacy over the females oblivious that all the females have bolted away because they saw the stalking male lion.

So while we are fighting for positions, our lands, our language, and culture are being slowly eroded away. I hope as autumn gets rid of dead leaves, so we as a Fellowship shall begin to tackle the things that divide us and attempt to salvage what belongs to us.

In Esther 4:14 Mordecai says

*".... And who knows but that you have come to your royal position (your education, residing in UK, your circle of influence), for such a time as this?"*

God bless

Edward

*Continued from Page 1.*

### **My thoughts.**

*As Christians, we are forbidden from contacting the dead which we do when performing customary libation (Leviticus 19:31),*

*If libation involves inviting ancestors to take part in our deliberations, we are doing something God forbids: (Ecclesiastes 9:4-6; Isaiah 8:19)*

*Some believe that as we invoke the spirits of our ancestors during libation ritual, we are only inviting those ancestors who have had positive influence over our lives*

## BIBLE STUDY ON LIBATION

*when they were alive. This assertion is unfounded because in libation we invite all the ancestors no names mentioned.*

*Ancestors in our custom are not the same as patron saints of some Christian denominations.*

*In much the same way, Christians cannot use the above to justify the sprinkling of Kpokpoe. This is inviting the 'good' ancestral spirits to have the first share of the meal God is sometimes known by his attributes eg:*

*"The Lord our provider" (Genesis 22:13-14); "The Lord our healer" (Exodus 15:26);*

*Also, God is addressed as the God of the founding fathers, Abraham, Isaac, Jacob. God even addressed Himself as such in Exodus 3:15. It is therefore wrong to describe God of Isaac, God of Abraham and God of Jacob as lesser Gods (dzema wodzi) nor are they ancestral spirits.*

*As already said, during the libation ritual we give these three spirits groups equal importance which Christians are forbidden to do (Exodus 20:3-5)*



### OUR FELLOWSHIP'S ACTION PLAN

*(Approved by the Leaders on Friday, 21 September 2018)*

Objective	Action Required	Target Date
Preparation of Job description for Co-ordinator	Draft done awaiting discussion	Discussed on 21st September 2018
Worship Committee - To review Order of Service, prayer meeting, music during worship and find Assistant Music Director	Bro. William Lartey Appointed	Done
To create Pastoral Zones	No further action required	Done
To initiate regular Bible Study through Pastoral Zones	Evidence that pastoral groups are active. Need to encourage another pastoral group meeting for general discussion on the matter	Early 2019
Grant Committee to come up with a plan for the acquisition of own premise	Second meeting on 9th August to consider the matter among other subjects	On-going
Encourage closer working with London GaDangme Groups	Two groups visited: Dangme Bihii Akpee and Osu Ekomefeemo Kpee	On going
Review of Social Evening as a 3 or 5 yearly event		On- going
Review Family Fun Day event, possibly replace it with something different	Fund raising and pastoral group leaders to consider	On-going
Existence of Visitors' Book to be announced and to be regularly made available at services	Book available	Commence from September 2018 Fellowship meeting
Create a "welcome pack" for visitors	Leaders to contribute. Collate pieces of information already held about the Fellowship	On-going
Bereavement Team to be formed under Welfare/Pastoral Zones	Further discussions with relevant officers	On-going
Committees: to encourage quarterly meetings and provide quarterly report at Leaders' meetings	Secretary to inform Committee Co-ordinators	September 2018
To consider increasing the number of service to two in a month	Ascertaining the popularity of this request. Consultations with membership if need is discerned and then consulting with our landlord	On-going
Celebration of 15th Anniversary Year 2019	Discussion at September Leaders meeting. Liaison among relevant Committees	September 2018
Youth & Young Adult Ministries Committee - to come up with a plan to revive our youth and young adult ministries.	The Committee to call a meeting and come up with a plan	October 2018





## KASEMƆ ƆMALE KRƆŋKRƆŋ LE (Ga Bible Study)

### MUMƆ KRƆŋKRƆŋ LE YE YESU WALA MLI (THE HOLY SPIRIT IN THE LIFE OF JESUS)

**Nikanemo** (Reading): Yohane 1:32-34

#### Mlibotemo: (Introduction)

MumƆ KrƆŋkrƆŋ le ye Yesu wala mli ye  
no fɛɛ no ni efee mli. Keje emusunamo  
mli ye Luka 1:35 keyashi Ebaptismo  
ke Ekplamo ke ɲa le no yaa ni ayaka Le le mli  
(Luka 4:1). Ɔa le no ji he ni ehi ɲmaa ye be ni hɔmo ye le  
, ni abonsam ya ka le.  
MumƆ KrƆŋkrƆŋ hewale ni yɔɔ ewala mli le wa le  
kefee klalo keye heyelo le no.  
Eshi jei ye MumƆ KrƆŋkrƆŋ hewale le mli (Luka 4:14).

Yesu famo mumƆi fɔɔji ye Nyɔŋmo MumƆ le naa, mo ni  
etse le ake "Nyɔŋmo nine" le. Beni ebaagbo le,  
Ema no mi ake ehe ehia heyelo ake ena MumƆ KrƆŋkrƆŋ le.  
Ele ake Nyɔŋmo MumƆ le he baahia wo ni ewie ake  
wɔbaatsu  
nibii wuji ejaake eeya Tse le ɲɔɔ. Ye nikasemo nɛɛ mli le,  
wɔbaakase bo ni Yesu ke ehe fo MumƆ le no ke bo ni eke  
MumƆ KrƆŋkrƆŋ le fɛɛ ekome ye eshishjee  
wala ke nitsumo le mli.

#### Sanebimɔi keha sanegbaa (Questions for Discussion)

1. Kanemo kukujji nɛɛ ni otsɔɔ MumƆ KrƆŋkrƆŋ le  
nitsumo

- ye Yesu wala ke enitsumo le mli le naa.
- Kanemo Luka 1:35
- Luka 3:21-22
- Luka 4:1, 14-15
- Mateo 12:27-28
- Yohane 1:32-34

2. Yesu fee naakpɛɛ okadii. Te obaatsɔɔ no ni okadiineɛ  
damo shishi oha tɛɛ bo ni aɲma ye Bɔfoi 10:38 le?

3. Meni naashi obaanye oma ye MumƆ KrƆŋkrƆŋ nitsumo  
ye Yesu wala ke enitsumo le he?

4. Ye bo diɲtse owiemo mli le, meni okase ye Yesu he ni  
obaanye oketsu nii ye owala mli hu?

#### Naamuu(Summary)

Yesu ke ehefo MumƆ KrƆŋkrƆŋ le no emuu ni MumƆ le fo le mu koni etsu no fɛɛ no ni etsu le. Oblayoo flo fɔmo le je  
MumƆ KrƆŋkrƆŋ hewale le nitsu nii ye emusunamo mli le mli. Nyɔŋmo MumƆ le kpleke shi ke hewale ye ebaptismo  
le mli ni ehi eno ye okadi ni ana le mli.

Wo Kristofoi, ni wɔnyie esɛɛ le, nyɛɲ watsu no ko ye heloo mli woha le. MumƆ KrƆŋkrƆŋ le he baahia wo be fɛɛ be.  
MumƆ KrƆŋkrƆŋ le nitsumo ye heyelo amlɛ le be keha mei ni yɔɔ asafoi krokomei amlɛ pɛ shi keha heyelo fɛɛ, ke mei  
ni yɔɔ wo-safo le mli hu, hewale nyehaa wɔŋmea Nyɔŋmo gbe ni efo wo mu keha esɔɔmo.

#### **AKASE AWO YITSON (Memory Verse):**

"Yesu ni MumƆ KrƆŋkrƆŋ eyi le obo le ku esɛɛ keje Yɔdan he, ni MumƆ le kpla le ketee ɲa le no" (Luka  
4:1)

#### MESSAGE FROM A SISTER

Dear Brother and Sisters,

I would like to thank all who have been making it possible, particularly, members of the Catering and Social Committee for us to have nice dinners after our August and September 2018 worship. It really makes me feel good and happy in the company of the members of the Fellowship during this period. I would also like to thank all who contributed financially to make these events happen and would encourage all to support these events financially. Further, it does make our Fellowship really loving environment and would

encourage all members to be as equally friendly too when we meet each other away from Ealing.

To keep in touch with each other regularly, may I suggest the setting up of a platform on WhatsApp to assist in the exchange of information among members. In addition to the members of the Welfare Committee's contact with members, it would be nice if members would also contact those who are sick and wish them speedy recovery - if they wish.

Sister Florence Lano