



SAGALEE ABDII

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Biyya lafa keessaa sagaleen dhaga'amu baayyeedha. Ijaan arguu otuu dandeenyee sagaleen biyya lafaa keessa guutee jiru lakoobsi isaa hammana hin jedhamu. Ido garaagaraa dhimma keenyaaf yommuu dhaqnu, karaa yommuu adeemnu akkasumas mana keenya keessattis sagaleen nui dhageenyu ykn kan nui ilaallu baayyeedha. Sagaleen tokko tokko nutti tola; kaan kaan isaa immoo nuuf hin ta'u. Garuu yeroo baayyee isa jaallannu duwaa otuu hin ta'in sagalee isa hin jaallannes otuu hin barbaadin yeroo nui itti dhageeffannu jira. Takka takka waan dhageenyuu fi waan arginu kana keessaa isa kamtu akka barbaachisuu fi isa kamtu akka hin barbaachifne addaan baafachuun illee yeroo inni itti nu rakkisu jira. Dhaga'uudhaaf ykn immoo dhaga'uu diduudhaaf carraan fo'achuu yeroon itti dhibu illee jira.



Hata'u malee isa nuu ta'us isa nuu hin taanes dhageefachuu ykn ilaallu irratti yeroo baayyee dhuma. Inni dhageenyu ykn ilaallu yoo nu gargaars yoo nu

gargaaruu dhiises bara keenya keessaa yeroo dheera isaan kana lamaantu fudhata. Hata'u malee ilaallu ykn dhageefachuu dhiisuu hin dandeenyu. Garuu amma tokko immoo fo'achuu in dandeenya!



Waan dhageefatamuu fi ilaalamu akkuma bara isaatii fi yeroo isaatii gegeddaramaa fi dullooma adeema. Isa bara dargagumaa dhageefachuu ykn ilaallu barbaannu bara dullumaa keessa immoo hin barbaannu. Fedhiin waan ilaallu fi dhaga'uu barbaannu in gegeddarama. Keessumaa bara ammaa kana immoo ariifatee waan dhageeffannu ykn ilaallu nutti gegeddarama, yeroo gabaabaa keessatti inni nu harka jiru iyyuu utuu nuu hin galin nu harkatti moofa'ee barri itti darba.

Eгаа isa gegeddaramu kana keessa jirra ,gedarama kana immoo dhowus ykn akka inni suuta adeemu gochuus hin dandeenyu. Biyya lafaa kana keessatti waan qabatamaadha ykn immoo inni kun hamma dhumaatti na harka tura kan jennu hin qabnu. Eгаа, kamiin dhageeffannu ykn dhiifnu? Isa kamiin ilaallu ykn isa kamiin immoo ilaallu dhiifnu?

Jirrenya keenya isa ammaafis ta'e isa boodaaf isa kamtu caalaatti nu barbaachisa? Isa kami irra caalaatti yaada keenya keewwannu? Sagaleen Waaqayyoo isa kamiin caalaatti dhageefachuun akka ta'u addaan baasee nutti hima.

Macaafi qulqulluun kan barri itti hin darbine, jireenya ilmaan namaaf barbaachisaa kan ta'e ,hundumtuu dhaga'uun kan isa barbaachisu nutti hima. Sagalee sana dhaga'uu diduun yks immoo sagaleedhuma biyya lafaa keessaa dhaga'amaa jiru keessaa isa tokko jedhanii akka salphaatti bira darbuun gaabbii guddaa nutti fida. Sagaleen biyya lafaa kana keessaa iddoo olaanaa qabatee dhaga'amuun isaaf ta'u **SAGALEE WAAQAYYOO** ti. In hundee dhugaati. Isa keessa dogoggorri raawatee hin jiru. Namni isa dhageefatu dubbii dhugaa fi dhugaa hin ta'in addaan baasee akka gaariitti hubata. Waan dhaga'uu fi argus sagalee kanaan madaalee tarkaanfii fudhata. Waci baayyeen naanno isaa jirus isa hin raasu. Sabaiin isaas, dhugaa sagalee waaqayyootiin isa ta'uu fi isa hin taane , isa dhugaa fi isa dhugaa hin ta'in addaan baasee ilaala. Kanaafuu, sagalee biyya lafaa keessaa huursuun hin wareeru.



Bara dheera dura Waaqayyoo karaa Isayaas raajichaa akkas jedhe. “*Yaa namoota koo na dhaga'aa, yaa saba koo na dhageeffadhu ! seerri ana biraa in ba'aa firdiin koo inni qajeelaanis sabaaf ifa in ta'a...*” jedhe. (Is.51:4) Bara amma keessa jirru kana keessattis Waaqayyoo

akkasuma jedhaa jira. Maaliif isa dhaga'uun akka ta'us Waaqayyoo addaan baasee hubachiisa. Seerrii fi firdii qajeelaan isa biraa akka maddu hubachiisa. Namni Waaqayyoon yommuu dhaga'u ,seera ittiin jiraatu Waaqayyoo biraa fudhata; akkasuma immoo akka seera isaa kennamee sanatti firdii qajeelaa guyyaa guyyaatti kennuu bara. Seera Waaqayyootiin jiraachuu shaakala, walitti dhufeenya Waaqayyoo fi isa gidduu jirus jabaataa adeema. Yoo Isa (Waaqayyoon) gaafatan malee ykn itti mari'atan malee waa hojjechuu diduutu amala jireenya guyyaa guyyaa ta'a. Isa dhaga'anis immoo akka nama Waaqayyootti madalii dhugaa irraa kaa'anii hubannaan fudhachuu ykn diduutu jalqaba. Hundumaa irra immoo, jireenya maatii Waaqayyoo isa ilaa fi ilaameedhaan waliin mari'atanii jiraatantu amala guyyaa guyyaatti nama irraa mul'atu ta'af.

Haala isa mudate tokko keessatti yeroo tokko Dawit akkas jedhee Waaqayyoon gaafate,” *Warra Filisxeem kanatti duuluu? At harka koo keessa isaan in buuftaa?*” (2Sam. 5:19) jedhee gaafate. Isa booda immoo waan Waaqayyoo deebisu eegge dhageefate.

Waaqayyos, “*Ani raawadhee Filisxeemota harka keessa buuseeraatii ,itti duuli*” jedhee deebiseef innis isa booda tarkaanfii fudhate. Dawit tarkanfii fudhachuu isaa dura isa seerrii fi firdiin qajeelaan biraa ba'u duraandursee gaafatee heyama argate. Gaafii isaa booddee hamma deebiin dhufuttis turee eeggate. Waan inni jedhu dhageefachuun hojii isa jalqabaa ta'uu isaas hubate. Dhuma irrattis akkuma Waaqayyoo jedhe “*Filisxeemota rukutee in mo'e...*” maqaa iddoo sanaas “*Ba'al-Pheraaziim*” jedhee moggaase, hiikaan isaas “*Waaqayyoo caccabsaadha*” jechuudha (v20). Eyyee, Yommuu isa dhageefatanii hojiitti bobba'an hundumaattuu waaqayyoo “*caccabsaadha*”.

Bara kakuu haaraa keessatti immoo biyyi lafaa guutummaatti dhageefachuun kan isaa ta'u Waaqayyoo mul'inaan macaafa qulqulluu keessatti akkas jedhee labse. “*Sagaleen duumesicha keessaa bbduatee, “**kun ilma koo isa ani jaalladhu, isa dhaga'aa jedhe !**”* (Mk.9:7). Dubbiin Waaqayyoo kun, seenaa ilamaan namoota keessatti kan dhaga'uun ta'u inni dhumaa Kiristos akka ta'e nutti hima. Waaqayyoo inni “*Yesusin dhageefadhaa*” jedhu kun, isa waan argamuu fi hin argamne uumeedha, akaataa inni itti hojjettes isa qorani bira ga'uun hin danda'amne , beekaan akka isaa kan hin jirre, bara-baraan isa jiraatuudha. Ajaja Mootii waaqaa fi lafaa kana diduun sodaachisaadha. Ajaja mootii biyya lafaa diduun maal akka inni fidu gaarii goonee beekna. Isa inni isa dhaga'aa jedhe didanii waca biyya lafaa keessatti liqimfamani hafuun sodaachisaadha. sababiin

isaa, waci biyya lafaa waan baayeedhaan wal makaadha, dhugaa fi sobatu wal keessa jira. Ilama waaqayyoo dhaga'uun garuu dhugaa hundumaa nama agarsiisa nama dubbachiisas. Haasaan nama waaqayyoo fi kan nama biyya lafaas isa kanaan addaan ba'a.

Namooti bara dheeraadhaaf waan baayyee dhageefataniiru yookis ilaalaniiru. Hundumti isaanis darbaniiru. Amma darbanitti garuu dhugaa fakaataa, nama sodaachisaa fi yeroodhaaf ulfina argataa turan. Barri isaa fi yeroon isaa yommuu ga'u garuu in darban. Kan bara hundumaa keessatt jabaatee dhaabbatee hafe dubbii waaqayyoo duwaadha!



Dubbiin dhugaa kunis ,seena namoota baayyee geddaree argineerra. Harri'as waldaa Waaqayyoo keessa guutanii jiru. Seena yeroo tokko duwaa ta'ee darbes miti kan itti fufuudha. Ergaan warra Ibirootaaf ergame akkas jedha “ ...dhuga baatota akka duumessa lafa uffisan naannoo keenyaa qabna...” (Ib.12:1). Duris taanaan amma, ilma Waaqayyoo dhaga'uudhaan kan seenaan isaanii geddaramu nu marsanii jiru.

Egaa warri Yesus Kiristos ilama waaqayyoo dhaga'anii seenaan isaanii jijjirame kun, warri hin dhaga'in akka dhaga'an gochuudhaaf itti gaafatamatu irra jira. Dubbiin dhugaa kun nu biratti hafuu hin danda'u.

Wangeela Yohaannis 1:43-51 tti waamicha Filiphos Natina'eliif dhi'esse argina. Isa Museen macaafa seeraa keessaatti nuu caafe namicha Naziret (Yesus ilma Yosef) argatneerra ittiin jedhe. Natina'el akka ilaalcha yeroo sanaatti Naziret iddoo waan guddaan akkasii keessaa argama jedhamee yaadamu waan hin turinnif fudhachuun isa rakkise. Garuu Filiphos Natinaa'elitti falmee amansiisuutti yeroo isaa hin dabarsine. Deebii inni kenne salphaa ture. “Kottuutii ilaali” (1:46) jedhee gabaabaatti deebii kenneef. “Kottuutii ilaali” yommuu

jedhu kottuu dhageefadhu yks kottuu ofii keetiif argi jechuu isaati.

Dubbii inni guddaan namni dhufee ofii isaatiin akka isa argu gochuudha (inni kun hojii keenya). Erga isa biraan ga'anii waan isa booda ta'uu danda'u immoo kan Kiristosii ti. Dhufee arguun Natinaa'el dubbii akkana jedhu kanaan xumurame “Rabbi ati ilma Waaqayyoo ti ;ati mootii Isira'el”(1.49).

Natina'el waa'ee waan Naziret keessaa ba'uu danda'u kan inni yaadaa turee fi dhaga'aa ture isa dhufee arge irraa adda ture. Oduun inni Natina'el dhaga'aa ture hundinuu dhufee argee dhageefachuu isaatiin dhugaan mul'ate. Ilma waaqayyoo isa dubbii jireenyaa qabu nu ofii keenyaan dhageefachuun isa alaallatti dhaga'aa turre raawatee geddara ,gara hubbnaa guutuuttis nu geessa. Yoo isa dhageeffannee hin dogoggorru !

‘Trust in the Lord’!

The objective of this Special Issue of our News Letter, *Saglee Abdii* is to note briefly the event of the 17th Annual Conference of Oromo Evangelical Churches, which took place in Minneapolis from 05-08 July 2012 at Our Redeemer Oromo Evangelical Church in Minnesota, OROECM. It is also to provide a brief summary of the events of the conference to those who did not have the opportunity to attend in person.

As it is a case after any major event with any organization, now we are in a process of evaluating our conference from the point of view of the main purpose of the yearly gathering; to come together to worship the Lord, share from His word and hopefully grow together in Him and in our fellowship.



We humbly say all praise to our God the Almighty for answering the prayers of His people. Through the Holy Spirit, his hands moved practically the whole congregation to come out voluntarily and to relentlessly work on all conceivable areas of need. We all watched in awe as what was going on. *Namnni hundumtuu wal ga'ee birmate, firoonni fagoo jiranis kadhataan nu wajjin dhaabbatan, nu jajjabeessan. Waaqayyos kadhata keenya dhaga'ee nuu birmate!*

The theme of the conference was taken from the book of Revelation 3:8, which reads, *"I have placed before you an open door that no one can shut"*.

The prevailing mood prior and during the conference was full of joy, genuine love among the people, humble spirit of worship and praise of the Lord; and for the first time the feeling of being welcomed and belonging by everyone in the Body of Christ. It was as if some burden was lifted from the shoulders of the congregation and different gifts of the Spirit in different areas came to the open, channeled to the different areas of need, everyone participated in the preparation for and during the conference in his/her own way according to his/her God given talent.



A total of 18 committees were set up to handle various areas of need. They were the Prayer group; Worship, Choirs, Children and Youth Program, Food Committee, Maintenance and Cleaning, Media and Information, Security, Transportation, Welcoming and Preachers etc, just to name a few. All functioned smoothly and well. We only say the Lord bless them all exceedingly!

In addition to members of our OROECM congregation participants representing quite a number of members churches of Union of Oromo Evangelical Churches came from far and near: From Oromia (Ethiopia), Germany, Finland, Canada, Norway and from within US, (from California, Georgia, Kansas, Ohio, Oregon, North and South. Dakota, Pennsylvania, Washington D.C .and Virginia). It was pleasing to see quite a number of members of the break-away group and people from others denominations as well as Oromos of other faiths attending several services, especially Saturday afternoon 07 July 12 during the contextual service of Oromo culture and tradition.

One of the participants, Obbo Haile Fayisa, who came from the Ethiopian Evangelical Church Mekane Yesus representing the Gullalle Afaan Oromo Church, in the interview he gave on VOA Afaan Oromo program summed his experience and observation this way. "I have been to many conferences in the past here in this country as well as in other countries. By far this was where I experienced great expression of love and fellowship and the Spirit of God was among us. What happened in the church (Our Redeemer Oromo Evangelical Church in Minnesota) happened according to God's plan to lift the church to a higher level for His service." He also greatly emphasized the need for unity and one mindedness among Oromo churches and believers.

Having said these, we the members of Our Redeemer Oromo Evangelical Church in Minnesota are well aware of God being at work amongst us. For us, it is a time to step back, and reflect on what God has done for His church and His people. As humans, there is a danger that we fall in a trap of self-praise, that things happened because of our organizational skills etc. However, it was absolutely clear to us, and we witnessed that it was the hand of the Lord that led us through every step starting from the planning stage, carefully removing the obstacles put before us one after another and bringing us to the final closing of the conference.

Servants of the Lord who were drawn from different member churches of UOEC shared the word of God during the conference as they were led by the Holy Spirit. Among the topics that generated further discussions were how can Christians truly be "salt and light" in this world and Christians' Responsibility in a Given Society; in the areas of social, political and Care for all God's Creation. The topic was presented by a

team of five participants addressing different components of the topic.

It was also a time of reflection and realization for Oromo Evangelical Churches, the great opportunity laid before us to be true witnesses to the gospel of Jesus Christ by what we can do and the way we live; if we pull together the resources and potentials that God has blessed us with. Also after the example of Nehemiah, the loyal servant of God, who remained committed to the well being of his people in his home land, despite he himself escaping the difficulties and lived in a palace, we also are reminded of the opportunities before us to always keep in mind our people back home who are in great need. If we put our thoughts into it seriously, we have much more reasons and things that bring us together and unite us than the few petty things that we've made as if they are our burning issues to divide us, creating obstacles not to pull our God given resources together for higher callings, especially in the area of Holistic Ministry to our peoples' spiritual and physical needs.

Towards the end of His ministry on this earth the Lord in the Gospel John 13:34-35 said to His disciples, *"A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another"*. It will be meaningless to claim to love others if we do not love one another. Let us keep our trust in the Lord so that He will open our hearts to truly love one another. Then we'll have peace among ourselves and within us; and be good example that we are His followers.

That was what transpired at the 17th annual Conference of our Oromo Evangelical Churches. The door He opened for us cannot be shut by any one. It is our Christian duty to open our spiritual eyes and realize the opportunities before us to be His true witnesses by serving our fellow human beings in need. Thus, if we put our trust in Him; all will be well.

Yaaron Hafuuraa kan Waldoota Kiristaanaa Oromoo Addunyaa 17ffaan Milkiin Xumurame!

"Waaqayyo isa yeroo hundumaa karaa Kristos akka warra mo'ee duula galutti nu adeemsisuuf Kristosin beekuus akka foolii urgaa'utti harka keenyaan iddo hundumaan isa ga'uuf"
Qorontos isa Lammaffa 2: 14

Waaqni keenya inni qixxee hin qabne fi yeroo hunda mo'icha nu gonfachiisu; bara hundumaa keessatti bu'aa ba'ii meeqa keessa nu dabarsee akkuma duuka

buutotasafi 'amma daarii lafati isini wajinan jira (Matt. 28: 20) jedhe Yesus



Gooftaan Kenya nugeggeesse walgahii hafuuraa kan Waldoota Kiristaanaa Oromoo Addunyaa Marsaan 17ffaan kan bara 2012 Adoolessa 5-8 magaalaa Minneapolis keessatti Waldaa Kiristaanaa Warra Wangeelaa Oromoo MN (Our Redeemer Oromo Evangelical Church) geggeeffame milkiin xumuramee jira. Walgahii hafuuraa 17ffaan Waldaa Kiristaanaa Oromoo MN akka geggeessituf kan murtaa'e bara 2010 walgahii afuura marsaa 15ffaa Portland, Oregon irratti geggeeffame irratti. Kanas kan murteesse bakka bu'oota waldoota Oromoo addnyaa irraa walitti dhufaniidha.





Waldaan kunis dhiibbaan lakkoobsa hin qabnee fi rakkinni adda addaa ishee haa mudatu iyyuu malee gargaarsa waaqayyoon qophii kana haala kanaan dura qophaa'ee hin beekneen qopheessitee waaqayyo gara ishee jiraachuu isaa kan yeroo kamii caalaa mul'isee jira. Waaqayyo nuu walin yoo ta'e eenyutu nuun mormu danda'a? (Rom. 8:31b). Diinni keenya seexanni yeroo hunda diigamuu saba waaqayyoo kan hawwu fi halkanii fi guyyaa dadhabbii malee kan hojjetu, bara kana immoo waldaa kiristaanaa Oromoo diiguuf yoo yaale iyyuu tasumaa hin dandeenye. Walgahiin hafuuraa kun akka hafuuf seexanni namootatti maa'ii ba'uun hedduu carraaqe, garuu inni akeeka addaa nuuf qabu Waaqni keenya; lakkii hin hafuu! Ani akeekan isaanii qaba jedhee nuuf falmee akkuma amala isaa mo'ee dinni keenya nu diiguuf tattaafate hojiin isaa fashalee qaana'ee jira. Waan nama ajaa'ibsiisu kaan diigamuu ilaaluuf ija dhiqatee yeroo eegu Waaqayyo ammo waldaa isaa jalqaba eebbisee amantoota isaaf laate daranuu dhagaa kattaa irratti deebisee dhaabuun eenyu iyyuu rassuu fi jigsuu kan hin dandeenye ta'uu hojii dinqsiisaa seenaa keessatti hojjetaa ture ammas bara keenya keessa hojjetee ijaan nu argisiisee jira. Kanaafis galatnii fi ulfinni Waaqa keenya kophaaf haa ta'u!

Waldaan kun haadha waldoota Oromoo addunyaa irra facaa'anii jiraniiti, waldaa kanaaf walgahii hafuuraa qopheessuun haaraa miti, kan eegale iyyuu isheedha waan ta'eef. Kan isa bara kanaa adda taasisu jeequmsaa fi holola dharaa adeemsifamaa ture keessatti Waaqni keenya inni dhugaa faana jiru, dhara/soba dhabamsiisu, waa'ee waldaa isaaf rafee hin bulle, ija isaa hin libsannee, hin mixxiqsine waldaa keenya tiksee ammoo isaan nu diiguu dhufe kaayyoo isaa dhabamsiisee

kaayyoo gaarii nuuf qabu biyya lafaatti mullisee jira. Hojii isaa dinqsiisaa fi sammuu namootaan hubachuun hin danda'amne akka fedha isaatti raawwatee jira.

Yaaron hafuuraa bara kanaa waan hedduutu adda taasisa. Inni duraa fi dagatamuu hin qabne miseensoti waldaa martinuu of qusannoo tokko malee dandeettii, humna fi maallaqaan isaaniin irraa qooda fudhachuu dha. Qophiin kun torbanoota baayyeef tartiibaan qindaa'aa geeggeeffamaa ture. Keessummoota hedduus simatee jira. Isaan keessaa keessummoota biyya Oromiyaa, Norway, Germany, Canada, Kutaalee USA mara keessaa kan dhufan simachuun keessumsiiisuun walgahii afuuraa kan surraan Waaqayyoo keessa guute, takkaa argamee kan hin beekne ta'uun keessummooti dhufan martinuu akka haala ta'e ajaa'ibsiifatanii fi Waaqayyoo dachaa dacha galateeffatan taasissee jira.

Inni hundarra caalu garuu sagantaan afuuraa akka barumsaatti laatame; jaalalaa fi tokkuma inni amantoota waldaa kanaaf late; qophii laf-jalee hojjetamee sirnaa fi tartiiba qabachuu; barnooti kennamaa ture namuu akka amanaa ykn duuka bu'aa Kirstoositti nama akkamii fi maal gochuun akka irra jiru gadi fageenyaan kan barsiise; uffati aadaa Oromoo kan keessatti ifee calaqqise; galgala Oromoo yeroo jalqabaaf qophaa'uun keessummooti Oromoo kan irratti argaman; baroota dheeraaf kan hawwamaa turee namoota amantii kiristaanaa Oromootaan ga'uu irratti qooda hedduu qaban, ofii isaaniif jiraachuu osoo hin taane warra rakkatanii fi dheebuu wangeelaa qaban wangeela ga'uuf warra rakkoo meeqaaf of saaxiluu fi dabarsanii of kennan yaadachuu; faarfannaan farfataman hundi kan Waaqayyoon teessoo isaa irraa sochoosuun akka inni nu mil'atu taasisuu ture. Farfattota akka Taliilee, Dinqee, fi Mikaa'elii afeeramani irratti kan argamanifi gurmuu waaqfanna waldaa keenya, warra Waaqayyoof of laataniin guyyoota afran hedduu nu eebbisee jira. Akkasumas gurmuun faarafattootaa Abbootaa, Haadhotaa, daa'imman, shamarranii fi kaa'imman maqaa dha'un barbaachisaa ta'a.

Guyyaa galagala Oromoo jedhame kana irratti namooti argaman gara kumati kan dhiatan yeroo ta'u guyyaan kun aadaa uffata fi nyaata Oromoon kan callaqqisee bareedee oolee dha. Guyyaa kana gaazexeessaan Star Tribune argamuun haala guyyaa kanaa suuraa fi barreeffamaan addunyaatti mull'isee jira.



Akkasumas galgalauma kana sagantaan addaa qophaa'uun namoota Oromoon jireenya isaanii keessatti seenaa hin dagatamne hojjetanii darban yaadachuu fi irraa barachuu qabnu kan akka abbaa Gammachiis(Onesmos Nasib), adde Asteer Gannoo fi Luba Guddinaa Tumssaa bu'aa isaan nuuf buusanii darban gabaabaatti dhiyeessuun fakkeenya gaarii isaan nuuf ta'an kana akkasuman dhageenyee dhiisuu osoo hin taane nutis dhaloota dhufuuf namoota seenaa hojjennee dabarruu akka taanu barnooti kennamee jira. Kanaanis hin dhumne, (itti fufuun kan baroota lama dura akka ta'uuf jaarsoliin waldaagaafatamanii hayyama dhowwatan amma) kan wagoota darban yaadamanii hojiitti hin hiikamin turan amma garuu Waaqayyo ofii isaan yeroo isaatti (fure), waan haaraan seenaa waldaa keenyaa keessatti hojjetame, innis kutaalee waldaa keenya keessa jiran namoota Waaqaa fi namoota fuula duratti seenaa hojjetan kanaan maqaan moggaafamee jira. Kutaan kan dura "Fellowship Room" jedhamee beekamaa ture amma "Kutaa Walta'iinsa Asteer Gannoo" jedhamee moggaafame, kutaan "Fireside" jedhamee beekamaa ture keessa kutaa jaarsolin walda itti walga'n- amma kutaa "Luba Guddinaa Tumssaa" jedhamee moggaafame, kutaan "Chapel" jedhamee beekamaa ture amma – "galama waaqeeffanna Onesmos Nasib" jedhamuun moggaafamee jira. Sirni eebba maqaa moggaasuu kunis luboota fi bakka bu'oota waldooti Oromo waaroo afuura kana irratti argamani hundaan raawwate. Kun waldaa Oromoof seenaa haaraa kan Waaqayyo waldaa isaa keessatti saba isaaf hojjetaa jiruu dha.

Barnoota kennama keessaa hedduu kan irra deddeebi'ee barsiifamaa ture "isin ifa biyya lafaati" Kan jedhu, kunis amantooti ofii Waaqayyoon argatanii fayyanii kan warra kaanii maaltu na dhibee osoo hintaane, darbanii Warra Kirstoosiin hin argatin

qaqqabuun, hojii, deemsa, haasaa fi jirrenya isaaniin mul'isuun lubbuu badde gara Waaqayyootti fiduun barbaachisaa ta'uu lubooti turan gadi fageesanii basiisaa turan. Akka fakkeenyaatti kan ka'e abbaa Gammachiis ykn Onesmos Nasib ture, innis garba ta'ee ijoollummaan yeroo saddeet haa gurguramu malee dhuma irratti yeroo Waaqi luba isa baasee gara biyya Sweden isa geese akkuma keenya baratee nama jirrenya gaarii jiraachuu danda'u ta'ee osoo jiruu, lakkii ani jireenya qananii ofii kiyaa kopha barbada mitii jedhee, macaafa qulqulluu afaan Oromotti hiikuun ummata isaatti deebi'ee dheebuu baasuuf murteeffate. Kanas ummata isaa keessaa ba'e hin dagatne, fayyina Kirstoos argate dabarsee ummata isaan ga'uuf murteeffate. Egaa nutoo warri jireenya qananii keessa jirru hagam waa'ee ummata keenyaa yaadna? Maal gochufiis barbaanna? Moo anaanoo Waaqayyoo rakkinaa fi gadadoo sana keessaa na baasee jiraa, isaaniifis Waaqayyo jira jennee dhiifna? Kanuma nuun fakkaatan waliin oollee bullee wangeelaa babal'isaa jirra jenna? Ibsaa gaanii keessaa taanee jirra laataa? Adeemssaa fi jireenya keenyaan nama meeqa gara Waaqayyootti deebisne? Ijaaruu moo diigamuu keessatti gooda fudhanna laata? jennee ofi ha gaafannu.

Three Oromo Lutheran Religious Leaders Honored

Our Redeemer Oromo Evangelical Church in Minnesota (OROECM) honored three prominent Oromo Lutheran religious leaders:

- *Evangelist* Onesimos Nesib, "Nama Biyya Oromo" as he referred to himself (*Referred to as Oromo and Afrikaan Dietrich Bonheoffer*).
- Aade Aster Gannoo and
- Reverend Gudina Tumsa, the late General Secretary of the Ethiopian Evangelical Church Mekane Yesus, who was martyred in 1979 by the Derg Regime.

The three were honored on the occasion of the 17th Annual Conference of the Oromo Evangelical Churches in Minneapolis, USA, for their respective works and the contribution they made in the planting and growth of Evangelical Christianity among our people, the Oromo people.

The OROECM Church Council resolved to name three different halls in its building after the three religious leaders to honor them. The Halls were officially dedicated on July 07, 2012, in a colorful ceremony where most of the congregation was dressed in Oromo

traditional attire. Delegates of the various member churches of the Union of Oromo Evangelical Churches from the different States of the US, from Oromia as well as from other parts of the world participated in the inaugural ceremony led by our Pastor, Pastor Melkamu Negeri.

After reading a brief history of each of the honorees, the halls were dedicated and named by the church leaders present. Thus what used to be called the Fellowship Hall was named Aster Gannoo Hall; the Chapel upstairs, Onesimos Nesib Chapel and the big conference room across from the chapel Gudina Tumsa Conference Room. It was a befitting occasion to honor and remember each one of the three religious leaders who sacrificed a lot, became instrumental in the process of bringing, spreading and nurturing the Gospel of Jesus Christ among our people.

Aadde Aster Gannoo was sold into slavery at a young tender age. Her captors took her from *Biyya Oromo* all the way to the Red Sea port of Masawa. This was a trade route of the time, including slave trade from Africa to the Arab world beyond the Red Sea.



Aster was probably purchased by the Swiss national Werner Munzinger, the same person who earlier bought Onesimos Nesib and handed him over as a free young lad to the Swedish Missionaries in Imkullu near Masawa. She was to become a very important partner/help to Onesimos in the translation of the Bible into Afaan Oromo and later on in the production of various literary works. In addition, Aadde Aster Gannoo must have been the first woman from the continent of Afrikaa to have played a major role in translating the

Bible into one of the largest Afrikaan languages, *Afaan Oromoo*.

Onesimos Nesib (his given Oromo name was Hiikaa) was only a four years old boy when he was captured and sold and resold until his last buyer, Mr. Werner Munzinger, a consular in Masawa representing British, French and Egyptian interest bought him and freed him to the Swedish Lutheran Missionaries. In all these, we see God's plan at work to take the Gospel of the Lord to the Oromo people.

During that period, there was very limited contact between Europe and East Africa. Nevertheless, a German Lutheran named Krapf had a vision to take the Gospel to the people he referred to as the Germans of Africa, the Oromo people. Thus, he tried to get to *Biyya Oromo* (the Oromo Land) from various approaches but was denied a passage.

On this side of Afrikaa, God's plan for the four year old boy Hiikaa was at work. Although he was sold and resold into slavery several times, Hiika was finally bought by a person of God who freed him. Hiikaa was raised and was made to attend a school by the Swedish Lutheran Missionaries. As he excelled in his education, he was sent to Sweden for theological training. Thereafter, he returned to Imkullu to become the translator (*hiikaa*) of the Bible into Afaan Oromo.



It was after several expeditions and attempts to get back to his country, *Biyya Oromo* that he finally succeeded to reach his country and people with the Gospel, the Afaan Oromo Bible in his hands. We are amazed how God

works. In hindsight, all we can do and say is to praise Him! Onesimos was his baptismal name, and he established a historical record as the first Oromo Lutheran and Evangelical Christian.

Reverend Gudina Tumsa was the General Secretary of the Ethiopian Evangelical Church Mekane Yesus (EECMY) during the critical and challenging time when the communist Derg regime ruled over Ethiopia until his death in July 1979 at the hand of the regime.



At the beginning of the revolution, Reverend Gudina hoped that the church could accommodate some aspects of the revolution such as social justice for the oppressed mass and saw an opportunity in the EECMY vision of the Gospel serving the whole person, for which he was the main architect and advocate. But later on due to the Derg's true repressive nature, its anti-Church stand, especially against the Evangelical churches, its atheistic philosophy, and above all due to Reverend Gudina's clear and unwavering stand with regard to his faith in the Lord, the Derg perceived him as a threat to the success of its revolution.

He also left a lasting mark on various Christian world forums in introducing for the first time the concept of the Gospel of Jesus Christ serving the "Whole Person". He was considered a pioneer of the vision of Holistic Ministry in the Ecumenical circles.

Probably he is most remembered for his resolute stand though he understood that he faced eminent danger in the hand of the regime. He refused to leave his church and people when he was offered a safe departure with his family to a place of safety outside of the country. In later

1979, he was abducted in July 1979 in the presence of his wife *Aadde Tsehaay Tolasaa* as they were on their way home from an evening church service, where he preached his last sermon. Soon after, he was murdered by the regime.

The above narrative is a brief recap of the history and contributions of the three prominent Oromo Evangelical religious leaders each of whom paid great sacrifices in his/her own way in the history of Oromo Evangelical Churches in particular and that of Afrikaan Evangelical churches in general.

Our Redeemer Oromo Evangelical Church in Minnesota symbolically honored these three Oromo Evangelical Christian pioneers and leaders by naming the three halls in their honor to show and underline their prominence in our Evangelical Christian history. As truly trusted servants of the Lord, they paid great sacrifices in bringing, promoting and nurturing the Gospel of Jesus Christ among the Oromo people and further paid the ultimate price for their faith and made Evangelical Christian faith part of our heritage.

As people and Christians, we owe them a great deal and above all to the Lord who raised them.

Nagaan Sagalee Abdiiti

Wangeela Yohaanis 14 keessatti Gooftan keenya Yesuus Kiristoos nagaan'koon isiniif kenna jedha. Jechi Isaa kun *sagalee abdiiti*. Namni nagaan qabu fayyaa qaba, yaaddoo hinqabu.



Yeroo walga'ii keenya akka nagaan qabnu, akka Waaqayyoo nagaan nuu keenne walii'galtee tureef jaalala ture irraa beekama ture.

Aadaa keenyaa fi haasaa, jecha keenya keessati nagaan iddoo guddaa qaba, hundaa oli. Jechoota akka nagaan walgaafachuu, nagaan dhaamuu, nagaan dhaqaa, nagaan galaa; nagaan oolaa, nagaan bulaa jechuun namni keenya nagaan dhaaf iddo guddaa akka qabu hubanna.

Kanaafitu faarsaan Oboleetii keenya Taliile'en waa'ee nagaan faarfatte amantoota baa'yyee akka gaariitti tuqee, gammachiise. Sagalee gaarii'dhaan:

Alli nagaan; nagaan! Manni nagaan; nagaan! Ollaan nagaan; nagaan! Biyyi nagaan; nagaan! Waaqanii nagaan; nagaan! Lafti nagaan; nagaan! Waliin nagaan; nagaan! Ofiin nagaan; nagaan! Jennee jalaa qabaa turre.

Namni nagaan yaadu, nagaan barbaadu, ofii keessa isaattii nagaan qaba. Hundumaa irra Waaqayyoo wajjin nagaan qaba. Nagaan sagalee abdiiti, Waaqayyoo Gooftaan nagaan nuu kenneera. Nagaan walii hawwinaa, nagaan Waaqayyoo walii dhamaana!

Extraordinary Service by an Ordinary Servant

At this year's annual conference everyone witnessed a unique and exemplary service given by Mr. Muse Arado.



Here is what makes Muse's service unique. Muse was neither assigned nor given a responsibility to serve during the conference. However, he said Yes! to the Holy Spirit's call and showed up on Thursday evening with specific duty in mind. Therefore, he informed the church council and started his around the clock service of cleaning the restrooms from morning to late evening.

Throughout the duration of the 17th Annual United Oromo Evangelical Churches Conference, Muse took upon himself the responsibility of maintaining the cleanness of the restrooms of the church building. In addition to sweeping the restroom floors and washing the sinks, he cleaned and furnished materials as needed.

Our Redeemer Oromo Evangelical Church would like to express its utmost gratitude for the selfless services Muse rendered to his church. May God bless him.