



Sagalee Abdii

A Periodic Newsletter of
Our Redeemer Oromo Evangelical Church of Minnesota

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Editorial Note:

By Admasu Simeso

We concluded the year 2013 just over two months ago and we are now moving forward in the new year, 2014 with joy and thanksgiving. We earnestly thank God for carrying each one of us over from last year to this year, 'keessaa cabuu fi keessaa baduu malee', which literally means without any breakage or lose; (of life) and no serious harm, and we thank God again.

It is with hope and trust for His guidance that we started the New Year. We can confidently say, we have seen and witnessed that the Lord has been and is good to us. Thus we sing with our Nehemiah Choir their famous song, "Itti fufe, itti fufe; yaa'ee hinccinne, yaa'ee hinccinne; eebbi Waaqayyo nuuf qabu, kan ulfinaa, kan guddinaa....." Eeyyee Itti fufa! (We trust that His blessing will continue upon us).

Every New Year people make personal decisions of what is customarily known as New Year resolution; may be that we have also made our personal resolution for 2014. We also believe that each one of us as members of our church, Our Redeemer Oromo Evangelical Church in Minnesota OROECM have some visions to bring together as our common resolution for our church that will translate into some positive actions in a holistic ministry as a church called to serve. It is also our Christian

duty to contribute our part, wherever and as much as we can, to make this world of ours a better place for all of His creation.

The theme of our Christmas-New Year Spiritual Conference (12/27/2013-12/31/2013), taken from Isaiah 58:12 is our New Year resolution around which we can build our common vision for our church for the year 2014. "Those who shall be of you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the repairer of the breach, the restorer of paths to dwell in." Isaiah 58:12

The central message of the theme is 'rebuilding, repair and building anew. The original idea comes from the effort and determination of the Jewish people in exile in Babylon, during the period of their seventy years in captivity. Even though they were in exile in foreign land they were deeply tied to their ancestral land and saddened when they heard that the wall of Jerusalem, the city of their forefathers was in ruin. There were several expeditions under Ezra and Nehemiah, (Jewish nationalists- our Nehemiah Choir named after him) back to the fatherland to rebuild the wall under very difficult situation. This has relevant lesson for us as people.

Rebuilding or repair starts with our own individual lives to work on where we need rebuilding, renewing our relationships with God as well as with our fellow neighbors or and all God's creation. It could be by repairing broken relationships and hopes under stress of various kinds here in the new land that we live in. Our church also can enhance its fellowship, spiritually through prayers support to those who are in need of such support and further strengthen our unity of purpose and keep building on it.

Thus in the spirit of our theme of the year of 'rebuilding and repair', we all should rally around

our theme for the year and make our common resolution for 2014 and beyond and translate it into practical work for the glory of God and for the benefit of our people where and when we can. Our new Council can make our theme of the year its top priority and organize teams to work on it to formulate practical programs.

It is a privilege to be called to serve in the Lord's House and earnestly seek guidance from Him. The work before us is God's work, requires team spirit that the whole OROECM Congregation also actively participates in it. We can get a good and sound direction from I Peter 5:1-10. Note that the message in verse 10 is identical with our theme for the year.

Therefore, all of us in one mind have to put our trust in God and confidently move forward to work together on how to put our theme of the year into tangible and practical goals; and we should and must also keep in mind that a lot is expected from us from far and near.

We close with Apostle Paul's words of advice to the Philippians in chapter 2:2; "make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose, (theme)."

03/12/2014

RECONCILIATION AND LENT SEASON

(In Preparation for Easter Season)

By Pastor Melkamu Negari

March 5th is when Lent officially starts in Christian churches. Lent is the Christian season of preparation before Easter. In many Christian churches, it starts with “ASH WEDNESDAY” which is March 5th this year. Ash Wednesday derives its name from the practice of placing ashes on the foreheads of a person of any age, as a celebration and reminder of human mortality and also as a sign of mourning and repentance to God. This is done forty days prior to Easter without counting Sundays.

Lent season is the time of reflection on Jesus Christ-His suffering, His sacrifice, His life, His death, His burial and resurrection.



The gospels tell us that Jesus was tempted by Satan after fasting for forty days and forty nights. Jesus did this in order to prepare Himself for His earthly ministry which was about to begin. As a result, He came through the temptation of the devil and all that came after. At the end, He accomplished what God has prepared for the salvation of mankind, and in the process reconciled humanity with God.

IMPORTANCE OF RECONCILIATION IN CHRISTIAN LIFE

In the letter of Paul to Corinthians, we read the following, “*All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation...*” (2 Cor.5: 18-20). Please read again the phrase that says “*gave us the ministry of reconciliation*”. What did we receive and who was the giver? We received the ministry of reconciliation and the giver is God Himself. All Christian churches and all true ministers have received this ministry from God. This is what the church is called for to daily proclaim the good news that has come to all of us from above according to His original plan (“*But when the time had fully come, God sent His son...*”Gal.4:4). The work of reconciliation was what has been planned by God and came to us through His son Jesus Christ. It is not something we can ignore or try to divert from it. The ministry of reconciliation has been planned and is given to church to do it (“*We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God...*” (2Cor.5: 20; Eph.6:20).

Accomplishing the planned work of reconciliation demanded Jesus unimaginable pain on His way to the cross. In Jerusalem, there are vivid historical signs that declare how the process of completing the work of reconciliation was so aching for Jesus. In the old city of Jerusalem, there is a well-known area to all Christian pilgrims. The site is known as “**Via Dolorosa**” (Latin) - meaning “way of grief”, “way of sorrow”, “and way of suffering” or “painful way”. It has nine stations (used to be more) and

is known as to be the path that Jesus walked , carrying His cross on to His crucifixion. Many visitors pick up crosses from any station and carry until the ninth station of “Via Dolorosa” in order to feel how hard it had been for Jesus to the cross.

During the time of lent, we are reminded to focus on the work of reconciliation that we have been freely given. It was not because we deserve it but is only out of the love of God through Jesus Christ - *“While we were still sinners, Christ died for us”* Rom.5:8. The ministry of reconciliation was given to us to declare to all mankind. It is not because people deserve but only because we ourselves have received it without deserving reconciliation. And we are told to pass the same message to those whom we are called to serve.

During lent think of what Jesus did for you and also think of what he is expecting from you. Let us spiritually walk with him and share the joy of Easter on April the 20th 2014.

“Fannifamuu Kiristos dubbachuun warra karaa badiisaa irra jirniif gowwwummaadha, nui warra karaa fayyinaa irra jirruuf garuu inni humna Waaqayyooti”. 1 Qor. 1:18

*“madaa’uu isaatiinis fayyinni nuuf hin argame”
Isa 53:5*



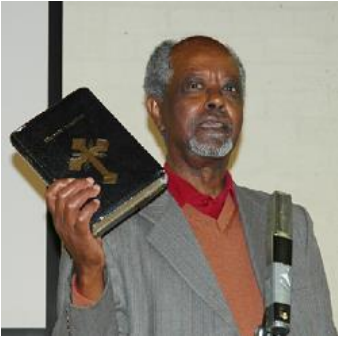
Please repeat the following prayers for yourself:

Gracious God, out of your love and mercy you breathed into dust the breath of life, creating me to serve you and my neighbors. Listen to my prayers and help me show acts of kindness, and strengthen me to face my mortality with confidence in the mercy of your Son, Jesus Christ, my Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever, Amen

Oromo Evangelical Churches Pioneers Page¹

I. Dimboo Garbaa (Lidia Dimbo)

(Part II continued from where we left from our last edition No VI.)



By Rev. L. Dr. h. c. Tasgara Hirpo

Maatii ishee wajjin biyya Oromootti deebi'uu ishee (to be continued in the next issue.)

Asmaraa otuu jirani bara 1903 itti hojii wangeelaaf gara biyya Oromootti waamaman. Yeroo Finfinnee ga'an Minliki mootin Shawwaa waraqaa ragaa (Passport) kan ittiin gara biyya Oromootti darbuu danda'an isaaniif kenne. Naqamteen yeroo ga'an Dajaamaash Kumsaa Bakaree, mootin Wallaggaa gammachuudhaan isaan simatee fudhatee Najjootti godaane

Maatiin Abbaa Gammachiis, Dimboo Garbaa joollee wajjin akkasumas gurmuu isaanii wajjin bara 1904 biyya Oromootti galan. Akkuma achi ga'aniin duraan dursanii maqaa ijoollee isaanii maqaa Oromootti diddiiran. Intala isaanii ishee Taamar jedhamte Yaadatee jedhanii moggaasan; ishee Diinaa jedhamte immoo Ayyaanee jedhanii moggaasan; ishee biyyatti dhalate immoo Galatee jedhanii moggaasan,. Maqaan ilma isaanii Baarnaabaas jedhama ture, biyyaatti yeroo galan garuu Gammachiis jedhanii moggaasan. Kanaaf warri biyyaa akka

amala Oromootti Abbaa Gammachiis jedhuun. Akkasitti hundi isaan eenyummaa isaan deebifatan. Ijoolleen isaanii kun biyya ormaa keessatti yoo dhalatan iyyuu biyya Oromoo biyya abbaa isaaniifi haadha isaanii keessatti maqaa saba isaanii biratti fudhatameen waamaman. Bara 1904itti Najjoo akkuma ga'anii achitti mana barumsaa bananii ijoollee barsiisuu jalqaban. Yeroo Abbaan Gammachiis warra dhiiraa barsiisu isheen immoo dubartoota barsiifti turte .Sababii isaan Afaan Oromootiin barsisaniif warri Otodoksii irratti ka'anii "waan isin dubbattan kana nuyi hin beeknu " jedhanii isaan hammeessan. Kanuma irratti iyyuu Mootichi teessoo isaa gara Naqamteetti waan diddiirrateef achitti yoo hafan rakkini guddaan isaan irra ga'uu waan danada'uf, isaa wajiin Naqamteen dhaqan. Kanaaf hojiin isaan Najjootti jalqaban sun itti fufuu hin dandeenye. Akkuma Naqamteen ga'aniin achittis barsiisuu jalqaban. Achittis garuu ari'atamuu guddaan isaani irratti ka'ee bara dheeraa rakkina keessa turan. Dimboo Garbaa maatii ishee qabatee

¹ From this edition on Sagalee Abdii is to carry a page dedicated to the history of Oromo Churches pioneers mothers and fathers from different regions of Biyya Oromo (Oromia).

rakkina kan hundumaa keessa darbite. Yeroo Liji Iyaasuun bara 1916 keessa iddoo Minilik fudhatee mootii ta'e Abbaan Gammaciisifi gurmuun isaa hojii barsiisuu akka itti fufaniif eeyyama kenneef. Kanaaf manni barumsaa durbootaaf iddoo lamatti akka banamuuf murteessan. Inni tokko Naqamtetti inni kaani immoo Finfinneetti banaman. Yeroo sana Dimboo Garbaa isa Naqamte keessatti baname keessatti barsiiftuu taate. Dimboo Garbaa akkuma dhiraan baruuf carraa argatte sanaan barsiisuufis carraa argatte. Butamtee garboomfatee erga furamtee amantii Kristiyaanaa fudhatte eenyummaa ishee gaarii gootee barte. Dubartooti Oromoo warra butamanii, gurguraman keessaa tokko waan taateef namaaf garbittii ta'uun maal akka ta'e beekti turte. Erga furamtee barumsa argatee isa argatte kanaan maal hojjechuun akka jiru hubateeti. Gara biyyaatti yeroo deebite waan ofii isheetii fudhate kana hundumaa obboleettota ishee biraan ga'uuf guddaa dhamaate. Bara ishee keessa durbooti Oromoo danuun butamanii, garboomfamantii biyya ormaatti

geeffamanii turan. Isaan keessaa gara biyya itti dhalateetti deebi'ee saba isaanii barsiisuuf carraa kan argatan, Dimboo Garbaa, Gannoo Salbaan (Asteer Gano), Hirphee Abbaa Magaal, (Feben Hirpe) qofaadha. Seenaan dubartoota kanaa bara kana keessa ifa ba'uun barbaachisaadha.

Abbaan Gammachiis bara 1931 keessa Naqamtetti boqotee achumatti awwaalame. Yeroo inni du'e Dimboo Garbaa guddaa gaddite. Waggaa afurtama bu'aa ba'ii hundumaa keessa walii wajjin darbanii amma qofaa taate.. Garuu firoota ishee jajjabeessan of biraa qabdi waan turteef jajjabaachuu dandeesse. Abbaan manaa ishee erga boqotee waggaa kudhan qofaa ishee jiraattee bara 1941itti Naqamtetti boqotee iddoo abbaan warraa ishee itti awwaalametti awwaalamte. Barri isheen jiraatte 69 ta'a.

Hermannsburg, Onkoloolessa Bara Araaraa 2013

The Hermannsburg Mission² and the Oromo

(Part II, continued from our last edition No VI.)



By Rev. Dr. Hartwig F. Harms

I. The Vision is Realized

It was finally in 1928, that the vision of Ludwig Krapf and Louis Harms was realized by Hermannsburg missionaries: to bring the Gospel to the Oromo. Of course, in the meantime several other initiatives had had success: Niguse Tashu could work in Jimma since 1884



Oromo people friend Ludwig Krapf, born 11 January 1810, Tubingen, Germany, died 26 November 1881 in Korntal, Germany.

Gebre Ewostateos and Daniel had settled at Bojji in 1898, Onisimos Nasib had joined them and settled at Najjoo, later at Naqamte. In 1919, the first Presbyterian missionary was invited to Sayyoo in 1919, and in 1927, Swedish missionaries started to work at Najjoo.

The conditions have changed

A lot had changed since the time of Ludwig Krapf and Louis Harms: Emperor Menelik II had extended the borders of Ethiopia and included most Oromo tribes in his empire, except a few in Kenya; anybody wishing to bring the Gospel to the Oromo had to get the agreement of the Ethiopian authorities. But also the Ethiopian attitude to Europe was changing: Ethiopia opened herself slowly to Western influence. That was a consequence both of the visit of Ethiopian officials in Europe as well as the result of the so-called “Spanish flue” in 1919 which

² Editor's note: The Hermannsburg Mission is confessional and denominationally Lutheran.

killed so many people. It had revealed the need of modern medical care. Even some missionaries were permitted or invited to establish hospitals and schools, against strong opposition from *the Orthodox Church.

The Hermannsburg Mission was not invited, and it might have missed the call, had it not been for a coincidence of three events: the Mission realized it had free potentials because mission work in India had been handed over to the American Lutheran Church; a young missionary, Hermann Bahlburg, reminded the then director of the vision of Louis Harms to reach the Oromo; and a traveler who had passed through Ethiopia as an explorer suggested to start work in Ethiopia. The Mission Board saw God's hands in these three coinciding impulses, and resolved to start mission work among the Oromo. That was in 1827.

Four Hermannsburg missionaries heading for the Oromo

Already a few months later four men were on the way: two theologically trained missionaries and two artisans, accompanied by the traveler who had rekindled the vision for the Oromo. They traveled by steamer via Suez, Aden and Djibouti, and reached Addis Ababa by train on New *Year Eve. Two more craftsmen came a few weeks later. They hoped to leave soon to the area of the Botor Mountain in Illubabor - that was the suggestion of their companion. However, that did not materialize: their

companion soon got into problems with the authorities because of dishonesty, and the four Hermannsburg men had to stop working with him. Still more difficult: they were to get travel permits only if they could prove where they wanted to go, and that they had a place where to settle. That was a real problem! How could they rent a place without knowing the country and the people?

In this difficulty, God sent them the man whom he had prepared: Kantiba Gebru Desta. This man had been an evangelist for the Chrischona Mission as a young man and had spent a few years in Switzerland for training. Later he became *kantiba* (mayor) of Gondar and then translator for the government. He got in contact with the German missionaries and attended the weekly Sunday services in German which they started immediately in Addis Ababa. When hearing of their problems, he had an unexpected offer: He owned a *gasha* (*acre*) of land in Aira and offered them to rent it. That was surely an answer to prayer!

A new problem was put before them: they finally got a travel permit in the last days of May - but under the condition to start the travel within four weeks. It was the rainy season - and even criminals were not forced to travel in this time! Was this an attempt to frighten the German missionaries?

Five weeks travel to Aira



The first departure of the Hermannsburg Missionaries from Luis Harms Compound in Finfinnee to Aira in Wallagga



The first group of Hermansburg Lutheran missionaries on the way to Aira, Wallagga, 1928

Anyhow - they were determined to go. They prepared mules and horses, made a contract with a trader and four of them started their journey together with a translator on June 11: There were no ways - only a few paths for mules. After 20 days they reached Naqamte where they made contact with the governor who had let them to go on, and with the Swedish missionaries. They arrived at Aira on July 16, 1928. But with big losses: many mules died after passing the Dhidheesaa valley.

The leader of the caravan, Rev. Hermann Bahlburg, returned to Addis Ababa, while two of

the craftsmen began to erect the first buildings: the start of Aria Station! One of the first helpers was a young boy with the name Dafaam Jammoo. He was to become a key person.

Soon a second caravan started from Addis Ababa. With it, the Rev. Dietrich Wassmann traveled together with his young wife. He had waited in the capital for her coming and immediately after their marriage they made the troublesome way to Aira. There they stayed and lived and labored for eight years. From the very start they learned and used the Oromo language. It was Rev. Wassmann who also

started medical work in Aira until he got support by his sister Martha, a trained nurse.

Hermann Bahlburg, the leader of the team, stayed in Addis Ababa. His observation was: Oromoland (Biyya Oromo) starts there outside Addis - so a station there does not only mean the necessary support and contact to offices, but also a chance for mission work in the surrounding. He had many plans, including a seminary. Also an orphanage was started.

Church among the Oromo

For long time there was the plan to start work around Arjo; in Beddellee, a clinic was started by a doctor. However, all plans came to a halt by the Italian invasion of 1935. Even one of the lay missionaries, Adolf Mueller, was killed in the Dhidhessa valley. Only the station in Addis Ababa could continue, though under restrictions: A young missionary, Hinrich Rathje,

was suspected to be involved in the attempted assassination of General Graziani and nearly executed.

After two years, Qes Wassmann and Qes Rathje could come again to Aira for a limited period. It was during that time that the Aira congregation was established. In addition, the missionaries encouraged Ashanaa Naggaadee in Teegii and ministered to the congregations in Boojji, Najjoo and Mandii. And before they had to leave in 1941 because the British troops were approaching, they ordained Dafaam Jammoo as the first pastor. The church among the Oromo of Western Wallagga was emerging - a fulfillment of the vision of Ludwig Krapf and Louis Harms! (Note: the following article below is an interview conducted with Aadde Qanatu Karorsa, wife of Re. Dafaam Jammoo mentioned here).

12/12/2013

Waldaa Kiristiyaanaa Oromoo Ishee jalqabaa

Fi

Adde Qanatu Karorsa

(Oromia dhi'aa keessatti)

Gaaffiif deebii Aadde Qanatu Karorsa Wajjiniin

(Part II, continued from our last edition No VI)

Sagalee Abdii: Adde Qanatu, misiyoononni bara kami biyya keenya dhufani, eessafaa dhufanii, yeroo dhufanis maal hojjechuu jalqabanii?

Ad. Qanatu: Misiyoniin jalqaba Aira Wallaggaan dhufani (German Hermansuburg Mission). Yeroo ani dhufe, bara kudhan turaniiru. Mana iyyuu ijaarratanii keessa turan. Akkan dhaga'etti, Luba Dafan afaan barsiisuudhaaf namoota warra dhukkubsatan wal'anuudhaan hojii isaanii Mr. Wasuumanii wajjin hojjetu turan.

Sagalee Abdii: Lubooti warri jalqabaa eenyfa'ii eenyutus isaan barsiise?

Ad. Qanatu: Lubni inni jalqabaa Luba Dafaadha. Egaa luba erga taa'anii booda, barsiisuu wangeelaatti baayyee cimani namoota naannoo keenya jiran walitti qabuudhaan, waldaa, mana qorichaa fi mana barumsaa ijaaruudhaan hojjechaa turani. Lubni inni lammaffaa immoo, Luba Ashanaa Nagaadee(Calliya) turan. Itti aananii, Luba Jaallataa Waase(Bodji) ,iitti aananii Luba Namarraa Challaa(Bodji) turan. Kana booddee egaa Luba Tasisaa Dureessa, Luba Olana Lamu, kana booddee immoo egaa luboota baayyee argannee barsiifne. Isa booda egaa Luba Dafa Jammo biyya Jarmanii dhaqanii barsiisota, Lubootaa fi hakiimota akka nuu erganii nu gargaaraniif kadhatan. Isaanis Luboota, barsiisotaa fi hakiimota nuuf ergan. Waldaanis baayyataa dhufe kanaafis Waaqayyoon baayyee galateeffanna.

Sagalee Abdii: Luboonni/hojjetoonni/ warri jalqabaa mindaa qabu turanii? Eenytu isaaniiif kenna? Meeqas argatu turan?



Ad. Qanatu: Yeroo sanatti mindaan hin jiru. Garuu Lubni Bokie kan jedhamu birri shan (Eth. Birr5) nuu hayame. Akkasumattiin hojjetaa turre. Luboota nu boodde dhufan egaa mindaan jalqabsiisan.

Sagalee Abdii: Lubi Dafan yoom mindaa argachuutti ka'an ,meeqas ture?

Ad. Qanatu: Mindaa argachuun isaanii erga Xaliyaaniin biyya gadi dhiisee adeemee boodeedha. Birri shantu(Birr 5) nuuf ayamame.

Sagalee Abdii: Mindaan sun jireenya keessan in ga'a turee? Attamitti ijoolota mindaa xinnoo kanaan guddisuu/barsiisuu/ dandeessan?

Ad. Qanatu: Otuun jabaadhee hojii harkaa in barre ta'ee, waldaas ijoollee keenyas guddisuu hin dandeenyu turre. Halkan daakuun daakaa, shurubbaan dha'aa, woyyaan hodhaan waldaa ijoollees guddise. Lubi Dafan, dhukkubsatootaa fi

warra abbaadhaa fi haadha hin qabneef mana barumsaatti kaffala ture. Nui mindaa isaanii hin arginu. Hojii harkaa kootiinan ijoollee keenya guddise.

Sagalee Abdii: Lubi Dafan yoom luba ta'an ,eenyutus luba isaan godhe?

Ad.Qanatu: Lubi Dafan, akka lakoobsa Aworophaatti Caamsaa/April/ 17,1941 guyyaa Kamisaa luba ta'an.Luba Wassumanii fi Luba Rachetu luba godhee dibe.

Sagalee Abdii: Misiyooniin warra Jarmanii erga isaaniin luba godhanii booda maaliif adeemani?Yoomis deebi'anii dhufan? Yeroo isaan deebi'an hojiin wangeelaa maal faakaata ture?

Ad. Qanatu: Misiyooniin warra Jarmanii Xaliyaaniin biyya keenya fudhannaan adeeman. Bara kudhan turanii deebi'anii dhufan. Yeroo deebi'anii dhufanitti, hojiin wangeelaa baayyee jabaatee ,amantoonnis baayyatani nu argan. Egaa yeroo sana kophaa keenya hafne. Luba Dafan garuu hojii itti fufan. Taa'anii seera baafataani, biyya keessa adeemanii nama tokko tokko warra mataa qaban, namoota kudha shan fidanii gibbii misiyoonii keessa kaa'an. Ani biyya irra adeemeen wangeela barsiisa ,isini immoc Ob.Lamu Sima fi Ob. Dhufera Duresso wajjin fidala barsiisuu, wangeela dubbisuu jalqabsiisaa, hamman deebi'ee dhufutti jedhanii seera lafa nuu kaa'anii adeeman. Ani egaa halkan daakuu daakaa, guyyaa nyaata tolchaa xqsii (kutaa) wangeelaa fi faarfannaan barsiisan ture. Kana biratti immoo yeroo keessumooti iddoo fagoodhaa dhufan, halkan hokaa haamaa(gaangoof), gangoo isaaniis eegaa, namoota sanaafi nyaata qopheessaa dadhabbii guddaadhaan keessa darbine. Luba Ashana Nagade baayyeen galateeffadha. Yeroo rakkinnaa sanatti haadha manaa isaanii naa erganii ji'a tokko na gargaarsisan.

Keessumoota iddoo garaagraatii dhufan kanaaf yoo halkan dhufan, bishaan bullqsinee miilla isaanii dhiqnee, nyaata isaanii kenninee, iddoo bultii kenninaaf. Ganama saa'atii kudhaniin kaanee ,qursii (ciree) qopheesinaaf. Egaa naannoo Airaa duwaa otuu hin ta'in, gara Bodjii, Nejoo akkasumas Naqamte keessa karaa warra Sweedinoota(Sweden), biyya Wallaggaa

keessa adeemanii barsiisaa waliin ga'aniiru. Hamma adeeman kana immoo, lafa dhaqanii qubatan kennaa barsiisaa, ijoolota kiristinnaa kaasaa, yoo namni du'e jiraate awaalaa adeemu. Lubni isaan duwaa waan tureef hundumtuu isaan eeggata ture.Kanaafi iyyuu mucaa isa keenya iisa lammaffaa gaafa Kamisaa kiritinnaa kaasa(cuuphan). Sanbata Guddaa kaasanii hamma Sanbata Duraatti, hinuma naanna'anii hojii kana hojjetu. Warqata caafanii , of dura namoota erganii, saba walitti naa qabaa dhufaan jiraa jedhanii ergatu turani.Kana hundumaa lafa adeemuudhaa fi gaangoodhaan godhu turan. Akka yeroo kanaa makiinaan(konkolaataan) hin turre. Egaa jarri warri kudha shanan kun ji'a sadii nu bira turanii baranii, wangeela dubbifatanii, abboommis baranii luba Dafaa eegani.Akkuma deebi'aniin, baruu isaaniitti gammadanii qurbaana Gooftaa kennaniif. Egaa isaanis immoo biyya isaaniitti deebi'anii namoota isaanii barsiisuudhaan nu gargaaran.

Kophaa keenya waldaa dhibba lama dhaabne. Namoota kana immoo fidala barsiisaa, eegne. Kana baayyee raajefataanii, mindaa keenya illee birrii tokko itti nuu dabalana. Kana jechuunis mindaan keenya birrii ja'a ta'e jechuudha. Egaa yeroo xurataa(soorama) ba'anitti, waldaan gara birrii dhibba shanii ol laatte. Kana hundumaa hojjechuun baayyee jabaata ture. Garuu gargaarsa Waaqayyoon hunduma isaa hojjenne, galanni isaaf ha ta'u.

Misiyoononni warri Jarmanootaa,baayyee biyya keenya gargaaran.Lubbuu isaanii hamma nuu dabarsanitti ga'aniiru. Lubi Wassuman fi haati manaa isaanii, ergii abbaan isaa garaa Waaqayyoo dhaqanii booddee ,nu biratti hafanii biyya keenyaaf baayyee hojjetan. Nuuf immo akka mucaa keenyaatti nuu wajjin yeroo dheeraadhaaf ture ijoollees nu biratti hore. Amma egaa biyya isaaniitti galaniiru.

Sagalee Abdii: Bara sana tokkummaadhaan hojii wangeelaa hojjechuun namoota keenya biratti attam ture?

Ad.Qanatu: Tokkummaan namoota keenyaa baayyee cimaa ture. Keessummaan yoo fagoodhaa dhufe, ollaan midhaan yookis bishaan fidanii baayyee wal gargaaru turan.

Sagalee Abdii: Jireenya keessa darbitan kana yommuu ilaaltan, harr'a hojjetoota wangeelaa akkasumas waldaa kiristiyaanaa maal gorsitu?

Ad.Qanatu: Hamma dhumaatti amanamaa ta'a ,anis gonfoo ulfinaa siifan kennaa waan jedhee abdi nuu galeef, anis akkasuman waldaa kiristiyaanaa gorsa. Abdiidhaan, jaalalaan, tokkummaadhaan, Waaqayyoon sodaachuudhaan, ulfeessuudhaan, amantiitti jabaatanii akka jiraatanan gorsa. Dubbii isaa hubachuudhaan gootuu dubbii isaatiis ta'uudhaan, gaarii walii gochuudhaan, dorgommee qabuudhaan yommuu hojjennu innis gara jireenya bara baraatti nu geessa.

Sagalee Abdii: Ad.Qanatu, dhuma irratti waan jettan qabduu?

Ad.Qanatu: Guddinni waldaa itti dadhabnee nuuf bu'aa guddaadha. Erga Yihuda.24 irraa akkas jedha. " Isin akka hin gufannetti Waaqayyo isin ha eeguu ,mudaa malee gammachuudhaan ulfina isaa dura isin dhabachiisuu in danda'a " jedha.

Xumura

Akkuma jalqaba irratti mul'ifne Ad.Qanatu Karorsa harr'a umuriin isaanii wagga sagaltamii sadi. Garuu akkataa jabina isaanii fi yaadannoo bara Sanaa isaan qaban yommuu ilaaltan nama umurii kanaa hin fakaatan. Seenaa waldaa keessa darban, waan xixinnootii amma isaa guddaatti guyyaa isaa fi bara isaa wajjin yaadatu. Ani (Luba Melkamu) ji'a yartuu dura hojiidhaaf waldaa Oromoo Dallas dhagee yommuun isaan arge gammachuun koo guddaa ture. Yeroo dheeraa taa'ee yommuun isaan dhageefadhus dheerinni ta'umsaa homaa anatti hin dhaga'amu ture. Haati keenya kun seenaa jiraataa baatanii jiru. Waldaan kiristiyaanaa

garuu akka ta'utti itti hin gargaaramne. Dhufeenya wangeelaa naannoo keenya qorachuuf macaafota baayyee gaggalagalchuu caalaa taa'anii adde Qanatu Karorsa dhageefachuun caalaatti gammachuu namaa kenna.

Harri'a gaafiin nu ofii keenya gaafachuu qabnu, warri nu dura turan kun haala bara Sanaa keessatti otuu jibbamanii fi ari'atamanii mindaa homaa otuu hin argatin amma kana hojjetanii wangeela nu biraan yommuu ga'an, nui harri'a maal godhaa jirra? Seenaan dhageenye kun itti gammadnee fi dinqisiifannee dhiisuu duwaa otuu hin ta'in harka wal qabannee seenaa abbooti keenyaa fi haadhoti keenya kaa'anii darban kanaan jabaannee hojjechuu qabna.

Yaadachiisa:

Maqaan warra misiyoonotaa akka jarri of waamanitti hin caafamne ta'a. Isa kanaafis adaraa nu irra hin ilaalinaa isinin jenna (Akaataa ad.Qanatun ittiin isaan waaman geddaru hin barbaanne).

Lammaffaa, yoo Waaqayyo jedhe gara fuula duraatti Sagaleen Abdii seenaa Luba Daffaa Jammoo qoratee dhi'eessuu yaala. Akkasumas hojii wangeelaa saba Oromoo gidduutti hojjetamaa tureetti kan dadhaban amma nuu danda'ametti dhi'eessuuf caraaqa dandeenyu goona.

OROECM News in Brief:

By Admasu Simeso

Several significant events have taken place since our last Issue of Sagalee Abdii No VI:

Christmas Celebration:

Our church celebrated Christmas 2013 on Christmas eve, December 24 2013 together as church-family. The Christmas eve celebration was arranged so that families further celebrate together at home with their friends. It was a time of blessings for all of us.

Christmas/New Year Spiritual Conference:

We had Christmas to New Year spiritual conference started on Friday December 27, 2013 and concluded with the New Year celebration at mid-night on December 31 2013 and welcoming the

New Year 2014. The theme of the conference was taken from Isiah 58:12. The theme will be the focus of our church ministry for this year, and we are looking forward to develop programs stage by stage around this theme.

Pastor Muluaem Kaba from Gordon-Conwell Theological Seminary in Massachusetts preached the word of God emphasizing that Christians need to study continuously and diligently the word of God in order to grow in their faith. He said it is only by studying His Word that we equip ourselves to fulfil our Christian responsibility.



OROECM Council members with Pastor Muluaem & Taliilee

Aadde Taliilee Fiqru was also with us and sang for us during the conference and we were abundantly blessed. One of her famous songs, a favorite of our church is

on peace (*nagaa*): *Alli nagaa, manni nagaa, qe'een nagaa, maatiin nagaa, lafti nagaa, waaqni nagaa. Nagaa!*



Close to midnight 31 December 2013-Saying good-by “*nagaatti*” to 2013 & welcoming 2014.

OROECM Annual Congregational Meeting:

The congregational meeting during which activity and financial reports were given was held on the 19th of January 2014. A comprehensive report was given by the outgoing Council President, Obbo Ephraim Olanii covering both the Spiritual Growth and Social & Development activities of OROECM over the last two years. (The report is available to the members separately if needed).

It is fair to say that the most notable of overall accomplishment of the church, besides the routine church activities during the last two years has been the

stabilization of the church as an institution after the prevailing confusion at the end of the 2011 resulting in the original congregation breaking up into two. There were uncertainties as what will become of the church and its future but because of rally of the members with their trust in God that our church became much stronger and well-anchored church in Him. Here we see in hindsight the theme of our latest conference already at work starting end of 2011 through 2012/2013, “*repairing, rebuilding and continue building*”. In his report Obbo Ephraim did touch on this fact- as a time of rebuilding. But good repair and rebuilding cannot be taken for granted,

especially when it comes to building which involves human relations, even in the Lord's house of worship. It requires prudence, temperament, patience and above all diligent prayers for the Lord's guidance. *Sagalee Abdii*, on behalf of our congregation extends its appreciation to the outgoing President and the entire Council for their leadership during the last two years. God bless them!

The installation of the new Council members:

The Installation of the new Council members was held on 26 January 2014 with prayers and laying of hands by the pastors of the church. The newly elected

members are Dr. Robera Battal (President), Obbo Ayehu Abara (Treasurer), and Obbo Admasu Simeso (member). We trust that the Council continues to seek in prayers and build on the vision and mission that the Lord has for our church; making our theme for the year its focus. It is important to realize that the commitment to serve starts with humility. "Son of Man came not to be served unto but to serve".

Sagalee Abdii, on behalf of our congregation says welcome to the new Council and best wishes for success in the service of the Lord's Church.



The newly installed Council members with their spouses and pastors of the church

Sunday Morning Bible Study at the Church

The Bible study program which started at our church about two months ago is growing both in number and in the understanding of the importance of Bible Study together. About 8-12 people participate every Sunday morning from 9:00 AM to 10:00 AM. We study the Gospel of Mark. The uniqueness about this Bible study is that no one is designated as a teacher but we take turn to lead the discussions in which everyone participate and share with the rest of the participants as the Holy Spirit leads her/him. We found it to be a truly time of blessing and enrichment.

We extend our invitation to everyone to join us for this enriching time of studying His Word together. We assure you that

you will deepen your understanding of the Word of God, enjoy the discussions and the various views and above all abundantly blessed. Come and see it, you will like it!

Holy Baptism at OROECM:

Two children, Keeti Wolde and Darmo Dinka (a girl and a boy respectively) were baptized in our church during the church service on Sunday, 09 February 2014 by Pastor Melkamu Negari. The two children were welcomed to the community of believers in Christ according to the church tradition. The Lord blesses the little children!



Pastor Melkamu conducting Holy Baptism

News from Churches Back Home:

The EECMY Western Wallagga Bethel Synod Dembi Dollo, in collaboration with the Bethel Dhanqaa Congregation has officially launched a five years preparation for the centennial celebration in 2019, of the first arrival of the Presbyterian missionary through the Sudan in the person of Dr. Lambe, a medical doctor invited to come to Sayyoo and the planting of the first seed that led to the preaching the Gospel of our Lord Jesus Christ. According to Luba (Pastor) Caalii Yooseef Lataa, President of WWBS the objective of the preparations is, between now and 2019 to focus on, to reach as many people as possible with the Gospel through holistic ministry, culminating in the celebration of the

centennial. Representatives from various traditional partner churches from USA, Germany and Finland took part in the event. The new church building of the Bethel Dhanqaa Congregation, the first Evangelical Congregation in Sayyoo, Western Biyya Oromo (Oromia) was also officially inaugurated on Sunday 16 February 2014.

At the same time the President of the EECMY Gullallee Oromo Evangelical Church is sending their greetings and requesting its overseas friends, sisters and brothers in Christ to pray for them earnestly to the Lord as they are in a process of addressing some serious challenges. 02/20/2014

The Passing Away of Obbo Aberra Fufaa:

By Dr Kano Banjaw

Obbo Abberra Fufaa, who was a long time member of Our Redeemer Oromo Evangelical Church of Minnesota (OROECM) passed away on February 28, 2014 after a short spell of illness. He was 59 years old. His body was laid to rest on March 4, 2014.

Obbo Aberra was a father of five children and two grandchildren. He was known as a friendly, highly principled and resolute, fair and an Oromo nationalist.



Above all, he had a strong love for his family, children and friends. A number of his former school mates, close friends and colleagues made fair well speeches during the funeral ceremony conducted at OROECM.

Useful Information:

The Mobile application of the Oromo Bible:

(By Samuel³ Yonas Deressa)

Starting from January 2014, the mobile application of the Oromo Bible, both the New Testament and Old Testament, is provided to the worldwide Christian Oromo community for free. It is a powerful design that allows users to easily navigate, bookmark, and take notes while using. This application is supported by few English online Bible commentaries which the user can access

whenever interpretation is needed. The application makes it easier for the technology oriented postmodern Oromo generation to read the scripture at all places, and make use of it in ways that are vital for his/her spiritual nourishment. It is made possible and freely available by the assistance and sponsorship of the Union of Oromo Evangelical Churches of Europe (UOECE).

AFFORDABLE CARE ACT

A Brief Highlight

By Dr Kano Banjaw

The Obama Care is synonymous with the law known as the Affordable (Health) Care Act (ACA) that was passed in the United States in the year 2010.

Brief Background Information

Prior to the inaction of ACA in 2010, approximately 15% of the American population or about 50 million people did not have any kind of health insurance.

In order to ameliorate this discrepancy, the new system of ACA ensures that health coverage is available to almost

every American citizen through expansion of care systems that were already in place as well as by creation of new ones.

Before ACA was launched, one could get health insurance through her/his employer. This implies that if you lose your job, you would automatically lose your insurance. Under the ACA system, one can find affordable health coverage's even if you are unemployed.

Before ACA, one may not get a health insurance if one had a Pre - Existing

³ We are pleased to announce that Sammy joined Sagalee Abdii Editors Team and welcome him.

Condition. A pre-existing condition is a health problem that existed before you apply for a health insurance policy or enroll in a new health plan. Under ACA, it is considered illegal for an insurance company to deny a health insurance to someone who has such health conditions. Prior to ACA, insurance companies could charge you a substantially high amount of money because of your age, gender, disability, etc. After ACA, companies cannot charge you extra amount of money based on your gender or health condition. However, they may charge you due to your age to the limit that is legal.

What are the new Health Coverage Options?

Starting on January 01, 2014, there will be many more health insurance options no matter if you are employed or unemployed.

There are three categories of the options. They are:

• Public Health Coverage

The Public Health Coverage is the system that is offered by the government. You may qualify for this if you are pregnant or your income is considered very low as well as due to your age or disability, etc.

The biggest government providers are:

- Medicare
- Medical Assistance
- MNSure in Minnesota

Private Coverage

Private Coverage is a health insurance sold by private companies. This type of insurance can be obtained:

- Through your employer if you have a job or
- You can buy it yourself directly even if you are not employed.

Under ACA, there are laws that protect consumers from being overcharged by such companies.

• Government subsidized Private Coverage

If your income is low, yet you can opt to buy a private insurance. Under this condition, the government may subsidize your insurance and help you pay for it.

What are the Insurance Mandates?

1. Individual Mandate

The new law of ACA requires that all citizens of the USA must have some kind of health insurance. This is known as the Individual Mandate. The law states that you will be fined if you do not have a health insurance. This penalty is known as ACA Tax Penalty.

There are some exemptions to the law, as depicted hereunder. Under the ACA law, you may NOT pay penalty if you:

- Cannot afford to pay even for the lowest health plan option.
- Would not buy a plan due to your religious belief.
- Have been without health coverage for only three months.

- Are an undocumented immigrant.
- Are incarcerated.

The following flow chart indicates penalty amount for not having a coverage.

Year	Penalty rate
2014	\$95 or 1% of your taxable income.
2015	\$325 or 2% of your taxable income.
2016	\$695 or 2.5% of your taxable income.

• **Insurance Mandate for Employers**

Starting in the year 2015, a company that employs 50 or more people is mandated by law to offer affordable health insurance to its employees.

Both public and private insurance plans have to cover the costs for screening of high level illnesses such as HIV/AIDS, cancer, diabetes, etc. Insurance companies are obliged to offer these services free of charge to the patient. i.e. without any deductibles, or co-pay charges.

References:

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Sagalee Abdii

