



Sagalee Abdii

A Periodic Newsletter of

Our Redeemer Oromo Evangelical Church of Minnesota

BAGA AYAANA DHALOOTAA GOOFTAA KEENYA YESUS KIRISTOSIIN ISIN GA'E

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Editorial Note:

By Admasu Simeso

Time for Thanksgiving, New Visions and Hope:

We are about to close the current year, 2013 with 'thanksgiving' and looking forward with *hope* and new visions to the next, 2014. We all, collectively as members of Our Redeemer Oromo Evangelical Church in Minnesota, OROECM and individually have a lot to be thankful to God. We are also mindful of our people back home and in diaspora in many lands around the world for various reasons and in various circumstances, the Lord for sustaining them in their daily struggle. All of us, each one of us have reasons for saying, "thank you Lord for all the things that you have done for us during the current year that is coming to close and looking forward with hope for your guidance in 2014!" But first let us briefly

pause and ask ourselves what we mean by a year, what else have we been doing without being aware of them, (*utuu hin'hubatin*) during this time that we call a year that is going to close soon?

A year is the time it takes for our earth to complete one orbit or revolution around the Sun, a distance of about 149.6 million kms. We put the duration as one year, 12 months, 52 weeks and 365 days and further in smaller units of time. It is because of the orbit and tilt of the earth that we have the vital four seasons of the year: fall, winter, spring and summer, (*uumaa Waaqayyoo!*) Our earth also rotates on its own axis once in 24 hours constantly turning its faces towards the sun. Because of the earth's rotation we have day and night, (*dhi'ee nuu bari'a.*) *Dhi'ee bari'uu hindidin jenna.*

All God's creations inhabiting our earth are constantly moving at the speed of about 108,000 km/hr. in the space *riding our earth* going around the sun while at the same time rotating with the earth once in 24 hrs., (*teenyee fiig'inna.*) God set all this in motion and everything going in the universe according to His original design of creation, everything maintaining its speed, direction and passes in precise order. The whole universe is in His hands; *thus, "the heavens (the universe) declare the glory of God; the skies proclaim the work of his hands. Psalm 19:1."*

Many memorable events have taken place in Our Redeemer Oromo Evangelical Church in Minnesota during the course of this year, 2013 while we have been riding our earth around our Sun at high speed. We covered most of the events in our church in the last 3 editions of *Sagalee Abdii*. In this issue No.VI we cover the events of the last four months.

Series of spiritual lessons organized by OROECM Spiritual Growth Committee have

been given by several members of our congregation on different topics every week for the last four months followed by further in-depth discussions during the Wednesday evening mid-week prayer time. It has been a time of blessings for us.

On October 2013 the former members and owners of Our Redeemer Lutheran Church who gave the church building we are using now to Oromo Evangelical Lutheran Church in Minnesota, commemorated the hundred years of the first building. We thank God for their generous act.

Thanksgiving 2013 was celebrated at our church in the evening of 27 November 2013 with families and friends coming together.

Sunday, 12/01/2013 was another eventful day at OROECM with the election of four Council members; the adoption of an amended OROECM Constitution and Bylaws.

What makes this issue of *Sagalee Abdii* special is that we bring to our readers three articles of historical significances; two articles from two prominent people: Rev. Dr. Tasgara Hirpo, on the life of Aadde Dimbo Garbaa, a fresh new story for many of us; the second article from an Oromo friend who has great interest in the ministry of Oromo Churches around the world, Rev. Hartwig F. Harms. We also have an interview from one of the Oromo church mothers, Aadde Qanatu Karorsa wife of one of our famous church fathers, Rev. Dafaam Jammoo. Aadde Qanatu is the older sister of Aadde Elizabeth Karorsa (*Hammaamma Elsaabeex*, as she was dearly called) one of the first organizers of the Friday Evening Prayer in Minneapolis in mid 1980s, out of which the Oromo Evangelical Lutheran Church in Minnesota grew and later became OROECM.

We thank God for the lives and services of the people mentioned here.

It is not by mere coincidence that we have an article from Dr. Harms on how and what led the Hermannsburg Mission to come to *Biyya Oromo* with the Gospel. Among the first places they went (in 1928) was Aira in Western Wallagga. In the article Rev. Dafa is mentioned as a young man who came forward and helped in the actual building of the historical station. Here our 3rd article carries the interview with the late Rev. Dafa's wife *Harmee Qanatu* on his life and legacy. At the same time Harmee Qanatu happened to be the elder sister of *Hammaamma Elsaabeex* one of the founders of our church OROECM as we mentioned it above. We thank God for the lives and services

of our early German friends in the Lord, and the early pioneers from our own whom the Lord raised as messengers of His Good News to our people. No wonder Rev. Dafa in his book *Huursaa* claims that *Tulluu Aira* is the center of the world.

We have the "*Word from the Pastor*" our Pastor Melkamu Negari included under the heading, "*How far is it to Bethlehem?*"

We send our greetings, to all our friends around the world wishing you all, a blessed time of the Birth of Our Lord Jesus the Christ and a Happy New Year, 2014. "*Glory be to God in the Highest, on earth peace and Goodwill among His people,*" Luke 2:1.

Minneapolis, MN, 12/17/201

How far is it to Bethlehem?

By Pastor Melkamu Negari

Introduction:

During the Christmas season, we refer to Bethlehem many times. Even if the large number of our audience do not have enough information about Bethlehem, and yet many people know that Bethlehem is connected to the celebration of Christmas. Bethlehem, which means "*House of Bread*" though small and unimportant in terms of trade and commerce, was significant to the Jews prior to Christ's birth. Bethlehem was where David was born and was prophesied to be the birthplace of the Messiah (.Micah 5:2.).The city of Bethlehem is just five miles south of Jerusalem. The city was turned over to the Palestinian Authority as a result of

the 1995 agreement. With about fifty thousand population, Muslims holding slight majority.



Every year mainly during Christmas, thousands of pilgrims visit the city. As a result, the main



income for the city is from tourism.

Physical Distance to Bethlehem

When we think of geographical distance, Bethlehem is very far from where we live (For us who live in Minneapolis, USA). From Minneapolis to Tel Aviv, approximately it is six thousand one hundred ninety one miles. And from Tel Aviv to Bethlehem, it is about thirty five miles. By flight from Minneapolis, it is over twelve hours depending on the route of flight.

Even if traveling to see Bethlehem is exciting, it costs money, time and energy. We have to make travel plans and it require legal documents from all concerned government offices. After arriving in Israel, the process of being permitted in to the country, waiting in long lines, passing through security screening, driving to the historical site of Bethlehem and walking all around is tiresome. Because of all these and related issues, there are a limited number of people who may be able to go to Bethlehem and physically see the entire historical site we read in our Bible. Of course, being there and feeling the historical magnificent impact of Bethlehem is so

wonderful. But how many of us could afford to go to Bethlehem? On the other side, visiting the site by itself does not bring change to us. The physical visit need to be internalized and should be able to connect us with what had happened in Bethlehem. There are thousands of tourists visiting the site almost year round, but we do not know if all are driven by faith and desire from the heart.

Spiritual Distance to Bethlehem

Especially during this Christmas season, we should travel to Bethlehem spiritually. We do not have to travel thousands of miles to worship the baby Jesus. We know the Magi raveled a long distance to Jerusalem (Bethlehem). The "*wise men from the East*" came to adore Jesus in Bethlehem (Matt.2) and brought gifts.

Today, each Christian must make a spiritual journey to Bethlehem to find the Christ child to worship, to come to know the Prince of Peace, the Messiah, the Savior and Redeemer of all mankind. This journey does not be measured by miles, and never involve any significant amount of money, but is a journey measured by the yearning of the heart and the striving of the soul. This journey may encounter spiritual ups and downs; our journey may not be always rosy as we wish. In this journey, there may be a lot of detours on our passes. In some cases it may be blocked by unnoticeable routine daily lives. Probably for some, the journey may be lengthy and difficult.

But let us remember what the scripture tells us."*... let us throw off everything that hinders and the sin that so easily entangles ,and let us run with perseverance the race marked for us...*"(Heb.12:1) If we start the journey by faith, Bethlehem is very close to us. We do not have to stand in line and no need of travel

arrangements. Bethlehem, where “*the king of the Jews*” lying is very close to you despite of where you might be. *"For this commandment which I command you today is not mysterious for you, nor is it far off. It is not in heaven, that you should say, 'Who will ascend into heaven for us and bring it to us that we may hear it and do it?' Nor is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us that we may hear it and do it?' But the word is very near you, in your mouth and in your heart, that you may do it."*(Deuteronomy 30:11-14)

If you are yearning to worship the King, He is just here very close to you. He is in your house,

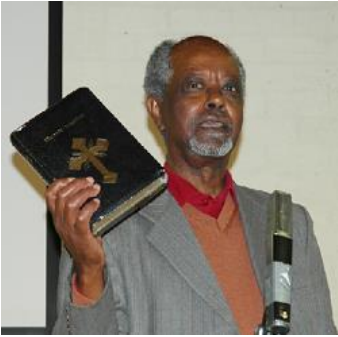
in your apartment, in your bed room or living room He is also there at your workplace or at your school. If you travel to see him spiritually during this Christmas season, I assure you this, you can bring the story of Bethlehem wherever you are. The blessings that had come to Bethlehem many years ago, will find you no matter where you live or who you are or no matter what your circumstances are. Just prepare to make a spiritual journey to Bethlehem. When you hear His word and make personal commitment to receive Him, Bethlehem is here in your heart. Kneel and worship the king and give your precious life to Him and you will never be the same.

Can you pray this short prayer for yourself?

Jesus the King, who came to the small town of Bethlehem,

I invite you today to come to my personal life. Let the prince of peace guide my daily life until I see you in heaven-Amen

Dimboo Garbaa (Lidia Dimbo)



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

Ittiin Lixa

Caaffati kun seenaa Dimboo Garbaa himuuf qophaa'e. Kanaan dura seenaan ishee saba Oromoo biratti hin beekamin jira waan ta'eef bara kana keessa beekamuun isaa barbaachisaa natti fakkaate. Seenaan kun eenyu akka isheen taate nutti hima. Seenaa ishee kanaan nuyis eenyummaa keenya yaadanna. Maal akka isheen hojjetta yommuu dhageenyu nuyis immoo maal hojjechuun akka nu irra jirru yaadanna. Bara keenya kana keessa wangeela Kristos namatti himuuf carraa gaarii qabna. Carraa kanaan maal gochuun akka nu irra jiru nu yaadachiisa. Caalaadhummatti immoo har'a dubartooti Oromoo kumaatama danuu kan ta'aniif carraan barumsaa waan banameef seenaa kana simatanii yoo fudhatan mullata haaraa argatu jedheen yaada. Kanaaf bara mukummaa isheetii kaafnee hamma dhuma jireenya isheetti seenaa ishee qoranna. Caaffati kun warra isa dubbisan hundumaa akka kakaasu nan abdadha.

Bara Mucummaa Ishee

Dimboo Garbaa, " Lidia Dimbo kan jedhamte " intala Oromooti.

Bara 1872 keessa Wallagga, Sayyootti dhalate. Warri ishee Dimbo jedhanii yeroo moggaasan mucaa, akka dimbiitii miidhagdu jechuudha. Seenaa warra ishee hin beeknu yoo ta'e iyyuu bara sana sabi Oromoo lafa qotatatee, horii horsiifatee ittiin jiraachaa akka ture bekamaadha. Dimboo Garbaa gaaf tokko adaadaa ishee dubbisuuf manaa kaatee laga tokko keessa yeroo geesse warri garba nagadan itti ba'anii ishee butanii fudhatanii sokkan. Guyyaa sanaa kaasee isheen eenyummaa ishee dhabdee namaaf garbittii taate. Yeroo sana isheen intala waggaa kudhanii turte. Yommuu butamtee gurguramte mucaa waan turteef seenaa warra ishee guutummaatti himuu hin dandeenye. Haa ta'u iyyuu malee attamitti akka butamte maqaa ishees himuu dandeeseti. Warri ishee butan dabarsanii ishee guguratan. Biyya keessatti si'a danuu gurguramtee turte. Naggaadoti Habashaa garuu ishee fudhatanii warra Arabaatti gurguratan. Isaan immoo karaa Galaana Diimaa gara biyya Arabaatti dabarsanii gurgurachuuf carraaqan. Doonii (Markaba) keessa buusanii adeemaa otuu jirani looltooti Ixaaliyaanii warri Galaan Diimaa to'atan arganii naggaadota sana harkaa baasan. Yeroo sana

ishee wajjin kan furaman durboota digdamii afur turan. Durbooti kun hundinuu bara 1886 itti furaman. Isaan kana keessaa garri caalaan durboota Oromooti.

Mana barumsaatti fudhatamuu ishee

Warri ishee furan fidanii Missionii Suwediniin warra Imkuluu keessa buufatanii jirantti kennan. Achitti mana barumsaa ijoollee durbaaf (Girl School) ijaarame keessatti barumsa argate. Barumsa amantii Kristiyaanaas achumatti argatee, cuuphamtee guutumaatti miseensa waldaa Kristiyaanaa ta'uuf fedha ishee mullifte. Otuu hin cuuphamin garuu maqaa ittiin cuuphamuu feetu ofii isheetii akka fo'attuuf carraa argatte. Kanaaf maqaa Lidia jedhamu fudhate. Maqaan kun maqaa dubartii Awurophaa ishee dura amantii Kristiyaanaa fudhateeti. Hojii Ergamootaa 16: 11-15 keessatti akkuma arginu qabata dubartii Lidia jedhamtu kanaan amantiin Kristiyaanaa biyya Awurophaa lixuu danda'e. Dimboo Garbaa maqaa kana fo'achuun ishee wanta lama nu argisiisa: yeroo sana nami cuuphamee maqaa amantii Kristiyaanaa fudhate akka seera warra Habashaatti garba ta'ee hin gurguramu ture. Akkasumas yeroo sana nami amantii Islamaa fudhates akka garbaatti hin ilaalamu ture. Lidia Dimboo jedhamuun ishee kan inni argisiisu dubartii amnatii Kristiyaanaa biyya ishee keessa dhaabdu ta'uuf fedha qabaachuu ishee argisiisa. Hawwiin ishee kun fiixaan ba'uun isaa jireenya isheefi hojii ishee keessatti mullateera.

Heerumuu ishee

Hiikaa Awaaji (Abbaan Gammachiis) haati warraa isa isheen 'Mihert Hailuu' jedhamtu bara 1888 keessa erga duutee hojii macaafa Kakuu Haaraa hiikuutti bobba'e malee waa'ee jireenya ofii isaatii yaaduu hin dandeenye. Hojicha erga

raawwate booddee waa'ee fuudhaa yaaduu jalqabe. Yeroo sana durbi barumsa qabdu, kan heeruma geesse Dimboo Garbaa ishee Lidia jedhamte argate. Isheen yummus intala waggaa kudha sagalii turte. Isheenis dhiira barumsa argate, amantii Kristiyaanaa kan fudhate hin arganne turte. Hiikaa Awaaji mana barumsaa keessatti ishee barsiisaa waan tureef amala ishee fi jireenya ishees gaarii godhe waan beekuuf ishee jaallate, isheenis beekumsa isaa qofaa otuu hin ta'in jireenyaafi cimina amantii isaa waan hubateef isa jaallate. Cuuphamtee waggaa sadiitti isatti heerumte. Waaqayyo gaa'ila isaanii hin eebbise, durboota afuriifi ilma tokko horan. Warra durbootaa keessaa isheen tokko Hiikaa Awaaji (Abbaan Gammachiis) maatii isaa wajjin Munkuluudhaa gara Galabitti erga godaanee duute. Intalli isheen quxusuun garuu erga isaan Naqamtetti galanii achitti dhalatte. Abbaan Gammachiis bara 1898 keessa macaafa qulqulluu Afaan Oromooti hiikuu raawwate. Macaafi kun biyya Swizerland Ganda Krishoonaa itti (Mission Press of St. Chrishona) maxxanfamuun waan irra jiruuf haadha warraa isaa, Dimboo Garbaa ijoollee ishee wajjin Galabitti dhiisee achi dhaqe. Otuu inni achi jiruu mucaan durbaa isaanii akka duute dhaamsi bira ga'e. Inni kana irratti guddaa gadee gara Galabitti deebi'ee haadha warraa isaa jajjabeessuu barbaade. Yeroo haati warraa isaa Miheret Hailuu mucaa ishee wajjin duute baayee gadde ture. Mucaan kun erga duute haati ishee in rakkatti jedhee gara biyyaatti deebi'ee ishee gargaaruu yaade. Dimboo Garbaa garuu amantii isheetti baayee cimtuu waan turteef akka inni hojii sana dhisee ishee bira hin dhufneef jabeessitee gorsite. Kanaaf inni gorsa ishee dhaga'ee hamma macaafi qulqulluun maxxanfamee dhumutti achuma ture. Bara 1899 itti hojicha erga raawwate achii deebi'ee maatii isaa wajjin Galabii gara

Asmaraatti godaane. Dubartiin amante tokko dhiira amane tokkotti heerumuun, dhiirri amane tokko dubartii amante tokko fuudhuun hojii wangeelaaf hammam gaarii ta'uu isaa seenaan kun nu hubachiisa.

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

The Hermannsburg Mission¹ and the Oromo



By Rev. Dr. Hartwig F. Harms

I. A Call to Come to the Oromo

Aira and Calliya – two places well known among the people of Western Wallagga as the main stations of the former German Hermannsburg Mission. They are also well known in Germany as the places of two most important spiritual leaders of the emerging church in Wallagga, the Rev. Dafa'a Jammo and Rev. Ashanaa Naggaadee. How did it happen that German missionaries came to these places and could assist these remarkable Oromo Christians and others in their spiritual growth? The first German missionaries reached Aira in 1928. They implemented a vision of the founder of the Hermannsburg Mission which he had 75 years earlier but could not see realized. But from where did he get this vision? From another

German man who had been in Ethiopia as a missionary of the Church Mission Society some years earlier.



Ludwig Krapf:

Ludwig Krapf trained at Tübingen and Basel, started his work as a missionary in Adwa in 1837

¹ Editor's note: The Hermannsburg Mission was confessionally and denominationally Lutheran.

AD, but soon was expelled from there on instigation of the local Orthodox priests. From there he went to Showa and spent two years in Ankober with Negus Sahle Selassie (1839-1841). There he met some Oromo and was impressed by them. He asked for permission to bring them the Gospel. But Sahle Selassie was not willing to allow such evangelism. Instead, the king engaged in battles against Oromo groups in the south, trying to subdue them or to make prisoners in order to sell them into slavery. Ludwig Krapf started to learn Afaan Oromo and to translate the New Testament. Then he left the country in order to marry. When coming back, he was denied re-entry to the country. That was a big disappointment. But he was determined to reach the Oromo anyhow. So he and his wife sailed by local boats down the coast of Somalia. In Mombasa, his wife and daughter died. Finally he was able to settle near Mombasa in present day Kenya together with a colleague, Rebmann. That was not Oromo area, but the Mijikenda or Wanika lived there. However, they met some Oromo trading on markets, and they heard a lot of news about the Oromo, their love for fight and the fear other peoples had of them. Krapf and Rebmann also made several excursions into the interior and were the first Europeans to see Mt. Kilimanjaro and Mt. Kenya.

“The Germans of Africa”:

Krapf continued to look for ways how the Oromo could be reached with the Gospel. He was convinced: the “Gala” or “Orma”, as he called them, were a numerous people, covering all the area between Showa and the river Tana in present day Kenya. Much of what he heard about them reminded him of the old pagan Germans – their courage and their strict way of life. Krapf was convinced that if the Oromo were reached with the Gospel of Jesus Christ they

would open a ‘gateway’, *the key to the future spread of Christianity in Africa; especially in Eastern, Central and Southern Africa*. He was known to have said, *“Give us the Gala, Afrika will be ours!”*

For health reasons, Krapf had to return to Germany in 1855. But he never got tired to call for mission work among the Oromo. And he finished his translation of the New Testament into Afaan Oromo, the first ever – with the help of a Debtera Zeneb and four Oromo, called *Scholan, (*Soolan*) Ware (Waaree), Dchagan (?) and Ruufoo. It was printed in St. Chrischona near Basel in 1875 and 1876 – in the same print-shop which later printed the Bible translation of Onisimos Nasib (1898/99).

It was after reading one of Ludwig Krapf’s reports that Louis Harms turned the attention of the Hermannsburg Mission to the Oromo.

I. The Man who Heard the Call

The first man who heard the call of Ludwig Krapf and tried hard to send missionaries to the Oromo was Pastor Louis Harms. In Gullallee, a building was named after him, the “Louis Harms Hostel”. Who was this man, and what *led him to listen to Krapf?

Louis Harms (also called Ludwig Harms – “Louis” is the French form of his baptismal name “Ludwig”) was born in Northern Germany in 1808 AD. Though the son of a pastor, he was more interested in the religion and history of the old pagan Germans. He studied theology because his father wished so, but his faith was rather cold and superficial. He felt it better not to become a pastor. But then, during his final examination, he suddenly understood what was missing in him: to really know Jesus Christ as the One sent by God through whom we have

eternal life. That was the turning point in his life. After he had found Jesus Christ, he wanted everybody to get to know and trust Him and to get life in fullness through Him.

It was a time when in Germany only few preachers were burning for Christ. We call it the time of Rationalism: human mind and science were supposed to be better guide for human beings than the Bible. In their sermons, the pastors were mostly preaching morals. Even the church leaders were suspicious of those preachers who simply preached the Gospel as it is found in the Bible. That's why Louis Harms had to wait for 14 years until he finally was ordained and became a pastor in Hermannsburg – first as an assistant to his aging father, then (in 1849 AD) as his successor.

The Hermannsburg Mission Seminary

As soon as he got a permanent call for Hermannsburg, he founded a seminary where 12 young men were trained for work in foreign mission. His preaching had started an awakening not only in his congregation, but also in the wider surroundings. But he wanted not only his German compatriots to hear the life giving gospel, but also people in all over the world who had not heard of Christ. When the first group of trainees were about to complete their studies, he looked around where to send them. *He had in mind to send them to West Africa. But then he read a report of the Rev. Ludwig Krapf about the Oromo, and he caught his vision.*

That was in 1851 AD. He got in contact with the Ludwig Krapf, at that time residing near Mombasa. *Krapf advised him to try sending missionaries to the Oromo from the south – i. e. through Mombasa, because he was sure that there would be no chance to reach them through*

Ethiopia. Krapf thought of two or three missionaries. But the idea of Louis Harms was to send a whole group: eight missionaries trained at the seminary (the others had passed away or left Hermannsburg) and eight lay missionaries with practical professions – farmers and craftsmen. His plan was to establish model communities in Africa. *They should help the indigenous people not only to hear and accept the Gospel, but also to learn European skills and to defend themselves against the European advance. Because he saw that colonial powers were occupying Africa, and he dreamed of enabling the African peoples to become strong Christian nations, fit enough to resist European domination.*

He was so much determined not to cooperate with colonialism that he even had his own ship built for the transport of his missionaries. He did not want them to use English ships which at that time were almost the only ones to come to East Africa, because he felt that the English were only looking for conquering Africa.

The reports of Krapf comparing the Oromo with the old Germanic people had caught his special attention: as 1000 years earlier the Germans had become Christians and had helped some of the nations in Eastern Europe to accept the Christian faith, so Harms hoped the Oromo would do for Central Africa.

Two attempts to reach the Oromo

Two times he tried in vain. The first group he sent tried to come from the south, through Mombasa. But the Sultan of Zanzibar, the ruler of the coast, was suspicious of so many missionaries, and he did not permit them to leave their ship. So they had to return to South Africa and started work there. (The Suez Canal

was not yet built, and they had to sail all the way around Africa.) That was in 1854.

Louis Harms was deeply disappointed, but he never gave up his dream. He sent a second group four years later, this time six men – three ordained missionaries and three laymen. They hoped to find the Oromo by disembarking in Somalia. Of course, they failed, as they had no idea about the distances and the difficulties. Also they had to join their colleagues in South Africa, except one who had contracted Malaria and died.

Louis Harms could not see his vision realized, but he passed it on to Swedish friends. That's why the Swedish Evangelical Mission sent envoys to Eritrea. Gustav Arén has described their different attempts to reach the Oromo in his great book "Evangelical Pioneers in Ethiopia". So – indirectly Louis Harms gave rise to the Swedish work in Naqamte, Najjoo and Mandii.

To be honest: Louis Harms did not know anything about Wallagga. He also had no clear idea about the areas of the Oromo. The information Europeans could have about East Africa in those days was little and often faulty. People had to rely on reports of travelers like Ludwig Krapf, and Krapf's information about the Oromo could not be complete and correct. But the vision of Ludwig Krapf and Louis Harms carried on – also after the death of the latter in 1865. Actually, it was never forgotten in Hermannsburg.

//. The Vision is Realized *to be continued in the next issue.*

Waldaa Kiristiyaanaa Oromoo Ishee jalqabaa

Fi

Adde Qanatu Karorsa

(Oromia dhi'aa keessatti)

Gaaffii deebii Aadda Qanatu Karorsa
Wajjiniin:

Itiin lixa:

Adde Qanatu Karorsa warra manaa Luba Dafa Jammoti. Luba Dafa Jammo bara waldan kiristiyaanaa itti bu'uuramtee jalqabanii amma waldaan guddatee lubootaa fi hojjetoota wangeelaa horatutti of kennuudhaan tajaajilaa kan turaniidha. Erga waldaan baayatee gita sinoodoosiitti jabaatee dhaabbatee boodas prezideentii Sinoodoosii Dhia'aa isa jalqabaa ta'anii amma guyyaa soorama ba'aniitti waan isaan irraa eegamu hundumaa amanammummaadhaan fiixaan baasaniiru. Luba Dafa Jamo walumaa galatti waggaa torbaatamaa ol waldaa kiristiyaanaa jalqaba isheetii hamma guddina isheetti tajaajilanii darbaniiru. Sagaleen Abdii seenaa Luba Dafa Jamo gara fuul duraatti bal'aatti ni dhi'eessa. Adde Qanatanis abbaa manaa isaanii cina bu'anii karaa barbaachise hundumaa waldaa kiristiyaanaa ishee bu'uura isa harri'aa taateef amanammummaa guddaadhaan of kennanii hojjetaa kan turaniidha. Adde Qanatan harr'as umurii dheeraa waaqayyo isaanii kenneen waggaa sagaltamii sadii ta'anii otuu jiranii amma iyyuu waldaa kiristiyaabaa afaan Oromo Dallas(TX) keessatti qooda guddaa fudhataa jiru. Kan amma jiraataa jiranis magaalaa Dalls(TX) ijoollee isaanii wajjiniidha.

Maxansaan Sagalee Abdii Dallasitti karaa ijoollee isaanii isaan quunnamuudhaan gaaffii fi deebii karaa mucaa isaanii ad.Abarash Dafa isanii wajjin godhe kanatti aansee isinii dhi'eessa. Ad. Abarash Dafas gaaffii keenya nuu fudhatanii Sagalee Abdii bakka bu'uudhaan nu gargaaruu isaaniitiif maqaa maxxansaa Sagalee Abdiitiin isaan galateefataa gafii fi deebii Sagaleen Abdii Ad. Qanatu Karorsa

wajjin godhe kanatti aansee yoommuu isinii dhi'eessu gammachuu gudaatu itti dhaga'ama.

Gaaffii fi deebii adde Qanatu Karorsa waliin godhame:

Sagalee Abdii: Adde Qanatu eessatti dhalattan barrisaas yoomi?

Adde Qanatu: Ani maqaan koo Qanatu Kororsan jedhama. Dambi Dolloo'ttan dhaladhe, umuriin koos waggaa sagaltamii sadi, Fulbaana (Sept.) gaafa 20,1921 dhaladhe.



Sagalee Abdii: Bara keessan keessa , attamitti mana barumsaa dhaquudhaaf carraa argattani?

Adde Qanatu: Misiyoonii Ameriikaatu na guddise. Yeroon dhaladhatti manni barumsaa jira. Acchittan guddadhe.

Sagalee Abdii: Eessatt barattani, eenyutus isin barsiise, mana barumsaa isa kamittis barattani?

Adde Qanatu: Mana barumsaa Amerikan misiyooniittan baradhe. Barsiisaan koos Luba Gidada Solanii fi Luba Mammoo Corqaa ti. Akasumas Ms. Blair kanjedhamtu anaan akka haadha kootti kan na guddifteedha. Abbaan keenya ijoollummaatti nui irraa du'e.Haati keenya immoo yeroo yartuu booddee dhukkubsatanii akka du'an waan baraniif anaan harka na qabanii Ms. Blairitti ,obboleettii koo Elisabeth Kororsa immoo Ms. Bettitti ,

obboleessa koo immoo Fajii Kororsa immoo Mr. Henrytti akka nu barsiisanii nu guddisanitti adaraa jedhanii itti nu kennanii du'an. Isaan kun sadan, akka harmee keenyaa fi abbaa keenyaatti nu eeganii nu guddisan. Ani egaa achumaanan heerume.

Sagalee Abdii: Amantii kiristiyaanaa attamitti argattan,eenyu kan jalqaba wangeela isinitti hime?

Adde Qanatu: Jalqabatti, Luba Gidada Solantu amantii kiristiyaanaas wangeelas isaantu na barsiise.

Sagalee Abdii: Wangeela dhaga'uun keessan jireenya keessan keessatti geddarama attamii fide?

Adde Qanatu: Wangeela dhaga'uudhaan waan guddanneef jireenya kan biraa hin beeknu turre. Baayyee cimsanii waan nu barsiisaniif olloota keenyaa fi ijoolota barsiifnee ittiin jiraachuu dandeenye. Hundumaa irra kan caalu, garuu Waaqayyoon jaallachuu, sodaachuu fi ulfeessuu akka hubannee ittiin jiraannu nu gargaare. Ms.Blair yeroo ani waggaa kudha lamaa sanbata guddaa galgala yeroo hundumaa na fuutee ollaas walitti qabdee akkan taraa galee wangeela barsiisu na gootee na guddifte.Kanaaf yeroon Aira dhufe, namoota barsiisuun anaaf salphaa ture.

Sagalee Abdii: Adde Qanatu, Bara kam heerumtanii? Maaliifis Dambi Dolloo turuu dhiiftanii gara Airaa dhuftan?



Adde Qanatu: Ani akka lakoobsa Awurophaatti bara araaraa 1940 ji'a Amajjii(Jan.) keessa heerumeen biyya Airaa dhufe. Yeroo

Xaliyaaniin biyya keenya dhufe, mootummaan Xaliyaanii misiyoononni akka isaan biyya keenyaa ba'an goonaan harmeen koo Ms. Blair,Mr.Westif akkasumas Ms.Klienitti na kenitee adeemte.Lubi Wassuman egaa warra Amerikanotaa wajjin wanta firomeef achitti na arge. Mr.Westif ,Ms.Klieniin nuis adeemuu keenya waan ta'eef adaraa mucaa keessan mucaa keenyatti(L.Dafa Jamo) nuu herumsiisaa jedhee kadhate. Egaa heerumeen Aira dhufe.

Sagalee Abdii: Yeroo wal futaan Luba Dafan maal hojjetu turani?

Adde Qanatu: Luba Dafaan Luba Wassumaniif afaan hiiku turran. Namooti yeroo sanatti waan wangeela hin beekneef, Luba Wassumaniin hubachuu hin danda'an turan. Kanaf, Luba Dafan duukaa adeemanii afaan hiikuudhaaf gorsuudhaanis gargaaru turan. Afaan warra Jarmanii kana immoo Lubi Wassuman Luba Dafa yeroo barsiisutti Lubi Dafaan immoo Luba Wassumaniin afaan Oromoo barsiisuudhaan wal gargaaru turani.

Sagalee Abdii: Adde Qanatu, ijoollee meeqa qabdu, waa'ee isaaniis waan 13 jettan qabduu?

Adde Qanatu: Waaqayyo , ijoollee sagal nuu kenne. Isheen jalqabaa(Ayantuu)waggaa tokkoo fi ji'a sadetitti lafa irra teessee gara Waaqayyoo adeemte.Ilmi keenya inni sadaffaas akkasuma gara Waaqayyoo adeeme. Amma ijoollee torbaa fi akkooyyee saddetan qaba. Kanaafis Waaqayyoon guddaan galateeffadha.

Adde Qanatu, amma gara hojii wangeelaa bara keesan hojjetamaa turettan deebi'a.

Sagalee Abdii: Aira yeroo dhuftan, hojiin wangeelaa maal fakaata , waldaa meeqatus ture?

Adde Qanatu: Ani Aira yommuun dhufe, waldaan hin turre. Luba Dafa fi Luba Wassuman duwaatu wangeelas afaanis wal barsiisuudhaan namoota sadi walitti qabani barsiisu turani. Ani Dambi Dolloottan baree qurbaana Gooftaa fudhadheen dhufe.Aira immoo Luba Dafa duwatu qurbaana qaba ture. Ergii ani dhufee booddee, Lubi Wassuman ,Ob.Lamu Sima, Ob.Waltajii Firdii fi Ob Errana Wayyo warra

jedhaman fidalas wangeelas abboomiis barsiisanii qurbana Goftaa kennaniif. Ani dhufee ji'a ja'atti lolli jabaannaan (Xaliyani) gibbii isaanii hundumaa nutti kennanii adeeman. Egaa namoota warra sadan sanaa wajjin hojii wangeelaa jabaannee itti fufne.

Sagalee Abdii: Adde Qanatu, karaa keessan hojiin wangeela akka bal'atuuf maalfaa gochaa turtanii?

Adde Qanatu: Lubi Dafan wangeela barsiisuudhaan, warra dhukubsatan gargaaruudhaan, hojii itti fufani. Ani immoo, fidala barsiisuudaa fi hojii harkaa dubartoota barsiisuudhaan hojii keenya itti fufne. Yeroon hojii harkaa barsiisu, wangeela dubbisaafii faarfannaas barsiisaa hojjechiifna turre.

Sagalee Abdii: Mee namoota gargaartanii yk barsiiftanii hojjetaa wangeelaa ta'an yartuu nutti himaa.

Adde Qanatu: Luba Ashana Nagade kan jedhaman, biyya Teegiitii wangeela dhaga'anii dhufanii ji'a sadii ofi bira keenyee fidala barsiifnee,akka isaan wangeela dubbifatan goone. Akkasumas, Ob.Dhufera Duresso ,Ob.Dheressa Rebu, namoota Caliyaa, akkasumas immoo Ob.Dhaba Heddee nama

Mandii(Mana Sibuu) walitti qabnee fidalas wangeelas abboommii Gooftaas barsiifnee akka isaan nu gargaaran goone.

Sagalee Abdii: Hojii wangeelaaf warruma dhiiraa qopheessaa turtani imoo dubartooti ga'een isaanii attam ture? Mee dubartoota bara sanaa yartuu maqaa nuuf dh'aa.

Adde Qanatu: Dubartoonni yeroo sanatti, mana keessaa hojii hojjetaa, dubbii waaqayyoo abbaa manoota isanii irraa dhageefatu.Lubni Dafan namoota yommuu barsiisan,akka isaan galanii mana isaanii keessatti haadha manoota isaanii fi ijoollota isaanii barsiisuu jalqabani itti hima ture.Namoonni sunis sagalee lubichaa akka dhaga'anitti dubbii isaa fudhatanii wangeela wal barsiisaa turani.Garuu Aadde.Desta Bagosaa fi Aadde.Worqine warri jedhaman kuni baayyee na gargaaranii naa wajjin waldaa gegeessaa turan.Namoonni yeroo sana baayyee Waaqayyoof ofi kennanii amantiidhaan jiraatu turani.Waaqayyo baayyee nu gargaare kanaafis baayyee isa galateeffanna.

Sagalee Abdii: Adde Qanatu, misiyoononni bara kami biyya keenya dhufani,eessafaa dhufanii,yeroo dhufanis maal hojjechuu jalqabanii? *(to be continued in the next issue)*

News from OROECMN:

By Admasu Simeso

The Hundred Years Anniversary of the First Building of Our Redeemer Lutheran Church:

On October 26, 2013 the former members and owners of Our Redeemer Lutheran Church who gave the Oromo Evangelical Lutheran Church in Minnesota, the church building we now worship in commemorated the hundredth years of the first building.

It was a historical home coming for most of the former Our Redeemer Lutheran Church members as they celebrated the hundredth year with thanksgiving. Our Pastor, Pastor Melkamu preached at their gathering and thanked the people who gave us the place to continue to worship the Lord. Oromo Evangelical Lutheran Church in Minnesota added 'Our Redeemer' to its name to carry on the historical legacy of the former 'Our Redeemer'. We join them to give thanks to the Lord for this holy place.

Pulpit from Africa for OROECMN:

We have a new pulpit in Onisimos Nasib's Chapel. What makes the pulpit unique is that it was made from a piece of African wood from Malawi by a Malawian carpenter. In Malawi it was used in a church in the home of Aade Wubitu Ayana & Obbo Admasu Simeso. As they developed a strong attachment to it, when they moved to Minnesota at the end of last year it was sent with their belongings, moved thousands of miles by sea and on land, arrived here and given to our church. It is aptly placed

in Abbaa Gammachiis' (Onisimos Nasib) Chapel.



The new pulpit in Onisimos Nasib Chapel

Thanksgiving 2013 at OROECMN:

Thanksgiving 2013 was celebrated at our church in the evening of 27 November 2013 with families and friends coming together. During the worship women and men groups, young adults and the Nehemiah Choir sang songs of thanksgiving and some members also had time to give their personal thanks to God in front of the congregation. After the service a special thanksgiving dinner prepared by the women group was shared. Members invited many friends and guests to the service and the sanctuary and later on Aster Gannoo Hall were full.

Memorial Service at OROEC MN for Madiba (Nelson) Mandela:-



General Tadesse Birru & Nelson Mandela

A memorial service, initiated by OROECM Social & Development Committee, was held at our church on Sunday December 15, 2015 for the former South African President Mr. Nelson Mandela. The freedom fighter and historical icon passed away on 5 December 2013 at the age of 95 and laid to rest on 12/15/2013 at his home village of Qunu in Eastern Cape. Mr. Mandela's memorial service was the largest gathering of heads of states in modern history, 20th/21st centuries from all over the world, among whom were President Obama and three former US Presidents. Dearly referred to by his clan name 'Madiba' was an exemplary of courage, integrity, humors and hope. He endured all kinds of repression and 27 years of imprisonment.

Prior to his arrest in 1962 Mr. Mandela was sent to Ethiopia by ANC for military training with consent of Emperor Haile Selassie. Mr. Mandela was entrusted to General Taaddesse Birru who assigned Col Faqaaduu Waaqkennee to be responsible to train him, and Captain Guutaa Dinqaa for his security. He got intensive training for two months but was urgently called back to SA by ANC. According to a record he was given a hand gun and 200 rounds of

Col. Faqaaduu Waaqkennee



ammunitions by General Taaddesse on his return to SA. Soon after his arrival in SA he was arrested tried and sent to prison for the next 27 years. (Interestingly enough the three military men who were responsible for hosting Mr. Mandela while he was in Ethiopia were all Oromo nationals.)



Captain Guutaa Dinqaa

The free African states of that time, the member states of the Organization of African Unity, OAU rallied behind the people of SA in their struggle for freedom and justice against the apartheid

regime: Algeria, Ethiopia, especially Tanzania and Zambia; and later on the *Frontline States*, (*frontline countries in the struggle against apartheid*) all played prominent roles.

Lutheran Churches around the world through the Lutheran World Federation, LWF; the World Council of Churches, WCC; All Africa Conference of Churches, AACC; and the South African Council of Churches, SACC stood behind and with all the people of South Africa who stood for equality and justice. Even though it looked impossible at the beginning their determination, concerted struggle and contribution finally paid with the release of Mr. Mandela from prison in 1990.

Mr. Mandela was a symbol and personification of what forgiveness means, a good example of our Lord Jesus Christ's teachings of forgiveness. While he had all the reasons to be bitter for having been put away behind bars for 27 years of his life, (the last 18 years of the 27 on Robben Island) close to Cape Town, for standing for the freedom and rights of his people, he came out with total forgiveness and spirit of reconciliation. He disarmed his enemies without firing a single shot; and hopefully the world can learn a great deal from his life.

He won Noble Peace Price jointly with Mr. De Klerk the last Apartheid Regime President and became, if not the most, one of the most respected people of 20th/21st centuries. He was a man who put Africa's legacy on higher moral ground worldwide. Yes, "someone not only good but great also can come out of Africa." We thank God for his life, let him rest in peace with the Lord finally!

The OROECM Annual Assembly-

Sunday, 12/01/2013 was another eventful day at OROECM with the election of four Council members, the adoption of an amended OROECM Constitution and Bylaws. In the election process that followed four individuals nominated by the Election Committee were presented to the congregation and two more were nominated by the congregation. From the six nominated the following four people were elected to the Council for the next two years: Dr. Robera Batal, President; Obbo Israel Gobana, Secretary; Obbo Ayehu Abera, Treasurer; Obbo Admasu Simeso, member. Two other Council members, Obbo Asfaw Banti, Vice President; and Obbo Gamachu Galata have one more year until the next election. On behalf of the whole congregation Sagalee Abdii would like to say 'thank you' to the Election Committee for the successful election it organized.



The Chairman of the Election committee Obbo Bulaa Atoomsaa conducting the election.

Good News from Back Home:

The EECMY Oromo Evangelical Church in Gullallee has been worshipping in Louise Harms' Hostel compound for more than 20 years. The hostel administration has been urging the congregation to find its own place by the end of 2013 the latest. The good news, according to Obbo Haile Fayisaa President of the Church Elders, is that the church finally has acquired its own place of worship. The church is sending request to all its friends around the world to help to complete the payment for the new venue. Our church has been praying for the Gullallee Oromo Evangelical Church for the Lord to help them and guide them in the many challenges they have been facing; and now we join them in praising the Lord for the new place of worship



Historical records show that when the Hermannsburg Mission opened its first center in Finfinne (Addis Ababa) in 1928 its number one objective was to use it as center from where to reach the Oromo people with the Gospel.

12/12/2013



Sagalee Abdii on behalf of OROECM would like to acknowledge the very essential technical support provided freely by the Yadesa brothers and Dawit. Thank you and God bless you!

Chali Yadesa for the design of the new Sagalee Abdii logo and Gamachiise for the formatting and layout of the publication and all the technical input and Dawit for web posting design. Without their help it would have cost our church a substantial amount. Waaqayyo isaan ha'eebbisu!

Sagalee Abdii

