



Sagalee Abdii

A Periodic Newsletter of
Our Redeemer Oromo Evangelical Church of Minnesota

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Editorial Note

By Samuel Deressa

This is the saddest moment for the Oromo community worldwide. It is unfortunate that this saddest moment occurred a few weeks after Easter. It is a very sad moment for all of our fellow brothers and sisters in Christ, and people who love peace all over the world that many Oromo University and high school students were shot and killed in the Oromia region in Ethiopia. Ethiopian security forces have opened fire on Oromo students at Jimma, Haromaya, Ambo, Wallagga, Bule Hora, Mada Walaabuu, Mattu, Adaamaa and Dire Dawaa universities during peaceful protests killing at least 28 protesters, sources said. This happened when Oromo students demonstrated demanding an immediate halt to the so-called Addis Ababa “Integrated Development Master Plan,” unveiled recently. Advocates for Human Dignity reported their contact on the ground has documented that in the Oromia cities and towns dozens have been killed and several hundred jailed incommunicado by the Ethiopian government.

Following the news, Oromo communities worldwide launched coordinated peaceful public demonstration in the United Kingdom, Australia, and all over the United

States. The Union of Oromo Evangelical Churches (UOEC) has issued a statement against the violence committed against Oromo students and has called for the Ethiopian government to bring the responsible individuals to face justice.

During the church service held on Sunday, May 4, 2014 at OROECM that many people attended the students who were shot to death were remembered with prayers and candlelight vigil. The whole service turned out to be a special occasion whereby members of the congregation took time to reflect on this sad moment from the scripture view point. Members of the congregation also expressed their deep condolences to the relatives and families of those who lost their lives, and have agreed to take this opportunity to appeal to governments, churches, human rights and other international organizations to intervene to halt the ongoing killings of the Oromo people in Ethiopia.

We most often wonder why things have to turn out the way they do. As it has been only a few weeks since we celebrated Easter, it would be legitimate to ask how we understand our saddest moments in relation to the Easter message. Easter is by far the most important event in the life of Christ, for He came to die for the sins of mankind, buried and rose from the dead on the third day for our salvation. This is the Gospel message in a nutshell as Paul proclaims in I Corinthians 15:1-4: "Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures."¹

This year during Easter and the week after, our congregation had two guest speakers—Mr. Lalisaa Daniel and Evangelist Kelebet Shiferaw. They came to serve us with a message from God that continued to comfort us even in our saddest days. Lalisaa is a PhD student from Concordia Theological Seminary in Fort Wayne, Indiana. Mr. Lalisaa is the former coordinator for the Youth and Children department of the Ethiopian Evangelical Church Mekane Yesus. Kelebet is currently serving as evangelist at Gullallee Oromo Speaking congregation in Finfinne. Lelissa's message during Easter was focused on the responsibility of each Christian in the life of his fellow brothers and sisters, and the meaning of the resurrection of our Lord Jesus Christ for the life and ministry of the Christian community. Evangelist Kelebet's primary message was the significance of faith, hope, commitment, and prayer in the life of the Christians. She served the congregation through a yearly spiritual conference held a week after Easter. The congregation was blessed and encouraged by their services.

The editorial committee would like to take this opportunity to thank those of you who have taken the responsibility to send us your feedbacks regarding the previous editions of Sagalee Abdii newsletter. It is our sincere hope that this new edition of the newsletter will be the means through which God's blessing and encouragement will reach out to each one of those who will get the opportunity to read it. Those that have lost their lives in Oromia at their tender age we would say history will remember them and honor them.

We should not lose hope but continue to pray for our people back home, for them to be blessed with homes filled with harmony, joy and love. Let us join together in the darkness to move into the hope and promise of the resurrected Christ. It is our hope that focusing on the risen Christ will bring new aspirations and new hope for us and our people.

¹ The Biblical reference is from the New International Version.

SPEAK UP



By Pastor Melkamu Negari

King Solomon, who is famous in the Bible, writes that there is time for everything, “a time to be silent and a time to speak” (Ecc.3:7). In this brief article, I will focus on the significance of ‘speaking up’ when the situation requires doing so. Christians are guided by the word of God. The Bible guides our life every day in every situation. The Psalmist writes, “Your word is a lamp to my feet and a light to my path” (Ps.119:105). For him, God’s word is like a light that shines over darkness and shows the way forward. This is the experience of every Christian that allows God’s word to be at the center of his/her life.

In the book of Isaiah, it is also written that “whether you turn to the right or to the left, your ears will hear a voice behind you saying this is the way, walk in it” (Is. 30:21). And in chapter 58: 1 Isaiah was told to speak in the following manner, “shout it aloud, do not hold back. Raise your voice like a trumpet.” Why did God want Isaiah to speak up? God’s intention was to let Isaiah deliver a very important message to those people he was addressing. The message was very serious to God that He wanted it to be communicated to His people in this manner- “Declare to my people their rebellion and to the descendants of Jacob their sin”.

In our daily life, whenever there is important message, guided by the word of God we must speak emphatically

and clearly so that the message reaches the listeners as clear as possible. The headline of this article is “speak up,” is an imperative phrase taken from Proverb 31:8. In this passage, the phrase was used to address two significant issues of the time that needed immediate attention: speak up-1 for those who cannot speak for themselves and speak up-2 to ensure justice for those who were oppressed. These two issues were critical issues of the time that God’s people needed to address by speaking up.

In our world, the church is called to speak up against similar issues that still exist. Even in this 21st century world of ours, there are millions who are so intimidated by those who hold power, they cannot speak against or voice their plight because of injustice.

Today, we hear and see human rights violations in various forms all over the world, especially in our part of the world. Few church leaders, theologians, and politicians were bold enough to speak up and address those issues in the past. Besides their immense contributions, some paid ultimate prices to the extent of sacrificing their lives. The Late Nelson Mandela, Gudina Tumsa, Martin Luther King Jr. and many other selfless leaders offered their lives to bring changes. Many of them did not get the chance to see the result of the changes they have pioneered. They spoke up and protested against what they had seen and heard were wrong according to the word of God. They fully understood that there were huge risks involved. But they volunteered to sacrifice their lives believing that their suffering and death was insignificant compared to the changes they longed for. Jesus could have kept silent from speaking against the religious leaders of his time. But He spoke against all the wrong actions and beliefs, which at the end demanded His life. John the Baptist could have opted not to warn King Herod of his wrong action(s), but he decided to speak up the right thing. That took away his head to be presented as a gift to the daughter of Herodias (Mk 6).

We Christians are called to be the “light” and “salt” of this world. We heard about this for years over and over

again. If our light does not radiate and shine, we may not be quite sincere in our Christian faith and practice. If Christians are not doing the duty of salt, this world becomes distasteful. The importance of learning noble things is not enough by itself unless we live it. James put it this way, "If anyone, then, knows the good they ought to do and doesn't do it, it is sin for them" (4:17)

As people of God, let us think how many times we refused to speak up in the face of evil? How many times we refused to say anything (intentional /unintentional) against atrocities, injustice, systematic oppression, inequality, poverty...etc.? If all the churches who claim to be followers in the footsteps of Jesus have lived what they claim to be, most of the tyrannies of today would have been diminished significantly. Those who were not speaking up when they were supposed to speak were blamed vehemently in the book of Isaiah (56:10), "Israel's watchmen are blind, they all lack knowledge; they are all mute dogs, they cannot bark; they lie around and dream, they love to sleep ". Please observe the words used here-"blind, lack of knowledge, mute dogs, cannot bark, lie around and dream, and love to sleep.

None of these words are lovable and yet they describe the characters of bad leaders (watchmen) of those days.

Let me conclude with what is happening to our people - Oromo Students in Oromia right now. We hear and see when innocent people are being killed in the day light in this 21st century only for peacefully expressing their views.

We as a church, our faith oblige us to speak against injustice everywhere and anywhere that happens to anyone. In this instance we strongly condemn the repression being carried out against our people, not only that they are people but for the mere indiscriminate killings committed against them or anyone for that matter. Churches and all concerned organizations should not keep silent but raise our voice and speak for the voiceless. Churches in Ethiopia should also dare and speak against this kind of injustice. If the churches do not speak up against injustice, who else is expected to speak up on behalf of those whose human rights, national rights and dignity violated and abused?

“HERE I STAND” AS A CHRISTIAN

By Samuel Yonas Deressa

At present the worldwide Oromo Christians as well as other Christian communities are praying for the current human rights abuse against Oromo people in Oromia region in Ethiopia. International human right organizations, governments and church leaders have condemned the human rights violations that are happening in Ethiopia attacking the Oromo people. The Oromo are currently targeted due to the protest by University and high school students all over Oromia against the so called master-plan expansion of the city of Addis Ababa encroaching over Oromia State which will result in the displacement of farmers and communities. This plan is seen as another land-grab scheme to displace and disposes the Oromo of their ancestral land. Videos and pictures affirming what is happening on the ground there are coming from international sources and others who have managed to get the information out. In many areas the phone service and internet have been completely cut off. Much of this rings a familiar sound of the era of Apartheid in South Africa.

As Christians, how do we respond to this kind of human right violations? OROECM has already responded to this situation by informing the global church partners about the situation, and by participating in taking the lead on the demonstration held on May 4th at Minnesota State Capital. OROECM youth were part of the Oromo Community in Minnesota and Youth hunger strike, and the women have spent memorable time at the Capital on Mother's Day. OROECM Church Council has taken the initiatives to form a five-person committee who will continually work on ways in which this congregation can be part of the solution to the deteriorating human rights situation in Ethiopia. Though we might not expect immediate results, as Martin Luther King Jr. had once stated, “human progress is neither automatic nor inevitable... Every step toward the goal of justice requires sacrifice, suffering, and struggle; the tireless exertions and passionate concern of dedicated

individuals.” (Martin Luther King, Jr. (1929-1968); Minister, Civil Rights Activist)

Why should Christians be concerned about issues of human rights? What does the Bible tell us about human rights? In Encyclopedia Britannica, human rights is defined as “rights (as freedom from unlawful imprisonment, torture, and execution) regarded as belonging fundamentally to all persons.” These rights are rights that belong to an individual as a consequence of being human. This definition is related to the Biblical accounts that describe man as God's special creation who has been blessed with certain human rights. The Bible says that man is created in the image of God (Genesis 1:27). Because of this, man has a certain dignity and was given dominion over the rest of creation (Genesis 1:26). The image of God in man also means that murder is a most heinous crime. ““Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind.” (Genesis 9:6).

The Bible teaches us that God does not discriminate or show favoritism (Acts 10:34). Every person is a unique creation of His, and He loves each one (John 3:16; 2 Peter 3:9). “Rich and poor have this in common: The Lord is the Maker of them all.” (Proverbs 22:2). In turn, the Bible teaches us that Christians should not discriminate based on race, gender, cultural background, or social standing (Galatians 3:28; Colossians 3:11; James 2:1-4). We are to be kind to all (Luke 6:35-36). The Bible gives strict warnings against taking advantage of the poor and downtrodden. “He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God” (Proverbs 14:31).

America's founding fathers have clearly declared that “all men are created equal; that they are endowed by their creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.” Such a statement accords well with Scripture. As a

congregation, we need to engage in making such statements practical. We need to stand along governments and religious organizations that are working hard to combat human rights abuses and to promote the welfare of all people. As we preach the Gospel, the Good News we should also take part in digging wells, planting crops, giving clothes, dispensing medicine, and providing education for the destitute.

As Rev. Gudina Tumsa had once stated, the church should always be ready “to rededicate itself to living for others, serving the whole human person, meeting the spiritual as well as the physical needs.” He clearly notes that the gospel of Jesus Christ does not only set us free from the spiritual bondage or “eternal damnation,” but also from “economic exploitation, political oppression, etc. Because of its eternal dimension the Gospel of Jesus Christ can never be replaced by any of the ideologies invented by men throughout the centuries.” (Gudina Tumsa, *Witness and Discipleship*, 82).

Finally, I would like to conclude with a quote from Dietrich Bonhoeffer, from his *Letters and Papers from Prison*.

We have been silent witnesses of evil deeds; we have been drenched by many storms; we have learnt the arts of equivocation and pretense; experience has made us suspicious of others and kept us from being truthful and open; intolerable conflicts have worn us down and even made us cynical. Are we still of any use? What we shall need is not geniuses, or cynics, or misanthropes, or clever tacticians, but plain, honest, and straightforward men (people). Will our inward power of resistance be strong enough, and our honesty with ourselves remorseless enough, for us to find our way back to simplicity and straightforwardness?

NEWS FROM OROECM

By Admasu Simeso

I. 2014 EASTER CELEBRATION AT OROECM:



The 2014 Easter, the celebration of the resurrection from the dead of our Lord Jesus Christ started with the Holy Week, the week in which Christians remember and celebrate the final week of Christ's ministry on earth. The Holy Week started on Monday, 14 April 2014, a day after Palm Sunday. Palm Sunday was the day the Lord triumphantly entered the City of Jerusalem, welcomed by throngs of people singing hosanna, and even tried to co-opt Him to make Him a king. The irony was only a week later a large crowd was shouting, 'crucify Him'!

Jesus came to earth in human body to rebuild the broken relationship between human beings and God our Creator. Christ suffered abuse in the hands of those He created for the sake of justice and restoration. He showed us that there is suffering as well as abuse in rebuilding; requires endurance, patience, humility and resolve to get to the final victory of resurrection.

Thursday, 04/17/14 was Passover Day when the Lord had His last Passover meal with His disciples. After the meal He washed the disciples' feet, symbol of His humility. It was also at the Passover meal that Jesus established the Lord's Supper in remembrance of Him. There was Holy Communion at our church that evening in remembrance of Him. Obbo Lalisaa Daniel Gammachiis Onisimos Nasib, the great-grand-son of the first Oromo evangelical pioneer Abbaa Gammachiis preached the Word. Lalisaa is a PHD Seminary student at Fort Wayne Indiana.



Lalisaa Daniel Gammachiis

Friday, 04/18/2014 was the day the Lord was crucified. It started with the religious leaders accusing Jesus of blasphemy, gathered false witnesses against Him before their Council. It is said of the false witnesses that their words could not hold as they were all contradicting one another. A film, abridged from the Passion of Christ lasting about an hour was shown. It was bloody and brutal abuse of an innocent Man and the patient Son of God. The film depicted what likely had happened to the Lord. On Sunday, 20th of April 2014 our church celebrated the resurrection of the Lord with singing and prayers at which Obbo Lalisaa preached again.

II. EASTER SPIRITUAL CONFERENCE:



Partial view of OROECM 2014 Easter Conference worship; Aadde Kelebet in the front right.

Our church, OROECM had its annual Easter Spiritual Conference from Friday, 25 April to Sunday, 27 April 2014 a week after Easter. The speaker at the conference was Aadde Kelebet Asfaw Shifaraw, an evangelist and member of the Gullallee Oromo Evangelical Church of EECMY.

Aadde Kelebet is the first female evangelist to speak at OROECM at the yearly spiritual conference being organized since this congregation was founded in 1995. Her ability to connect her speech to her life experiences was powerful and very contextual.

Our church was abundantly blessed by having Aadde Kelebet lead our conference this year and we wish her God's blessing upon her ministry and her family.

III. SPECIAL DAY OF PRAYERS AT OUR CHURCH FOR OUR PEOPLE:

It has been a regular program of many years in our church that the first Sunday of the month is a day of prayer for our people back home and around the world. But on Sunday, 04 May 2014 it was a special day of worship and prayers focusing on the latest sad news

from our homeland, (Biyya Oromo) from all over Oromia in Ethiopia.

The news of the killings, of unarmed young university and high school students around Oromia by government security forces was on the mind of everyone who came to church that morning, including the Sunday school children. According to reports from various sources the students were killed while staging peaceful demonstrations against the new Addis Ababa master-plan which expands on to the small towns and farm communities around Finfinne (Addis Ababa) within 45 miles radius. The plan in itself violets the right of the State of Oromia, as it arbitrarily detach these towns and the traditional small farmers communities from Oromia, and putting them under the city administration. As known from past experiences usually it follows with the displacement of thousands of small-holdings traditional farmers.

Earlier, starting on 05/02/14 disturbing news were received which showed brutal beatings, injuries, killings and imprisonment of mainly young people from the universities, colleges and high schools from all over Oromia, from the center to Western Oromia, East and South . But the city that took the heaviest toll was Ambo. Chilling graphic pictures appearing on face-books and videos from all over Oromia were shocking. They show young and old indiscriminately killed by security forces who were supposed to protect them. There were also, supported with pictures, international news coverage by BBC, the Guardian News Paper, VOA and many others of the disproportionate response of the Ethiopian government to the peaceful demonstration.

The prayer at our church was led by our Pastor, Pastor Melkamu Negari. He based his sermon of the day on verses taken from Isiah 58:6-12. He said Sagaleen Waaqayyo Sagalee abdii ti.

People were openly weeping, crying and wailing. At the end candles were lit, prayers were offered in remembrance of the young people whose lives were cut short while only trying to exercise their constitutional

rights of peaceful gatherings and expressing their grievances publically. The young people and their parents were robbed their future mercilessly and cannot be repaired.



Candle light vigil at OROECM for the fallen Oromo young people.

On Friday 05/09/14, demonstration was organized by the Oromo Community in Minnesota at the Minnesota State Capital. Our congregation members, led by our pastor, joined the rally. OROECM pastors appeared dressed in their pastoral vests and joined other Oromo church leaders from the Twin Cities area and the Muslim and Waaqeffataa religious leaders. Words of encouragement and prayers for peace were made by the Pastor, people affirmed to pray for and stand by all oppressed people facing injustice, in current instance our Oromo People.



Oromo Churches Pastors in the Twin Cities area at the gatherings at Minnesota State Capital

The irony was the killings as a result of the use of disproportionate force against the unarmed young people starting only few miles outside Addis Ababa went on while the Ethiopian Government was hosting a peace agreement between the warring rivals of South Sudan and appeared as a peace broker in the region.

As a church we are obliged to speak out against all injustice committed anywhere and everywhere while citizens try to exercise their rights to express their views peacefully. We appeal to all peace-loving world community as well as other Ethiopian peoples to expose what is going on and speak out against the heinous crime that currently targeting the Oromo people. What is at present happening to the Oromo's can happen to any other group in the future

(A statement was issued by Union of Oromo Evangelical Church, UOEC, and Urgent Appeal' by our church, OROECM.)

MOTHER'S DAY CELEBRATION:



Sagalee Abdii's Bouquet for the Honor of OROECM Mothers

Sunday, 05/11/14 was Mother's Day and celebrated at our church honoring the present and the future mothers. The celebration was in somber mood in remembrance of the Oromo mothers who lost their children and their future hope and young people who lost their lives at young age back in Oromia.

The whole church service program was conducted by women's group. The worship was led by Aadde Birtukan Ayyaanaa, and the speaker of the day was Aadde Masresha Gemechu.

After the service all gathered in Aster Gannoo Hall for Mother's Day lunch prepared by the men's group to honor the mothers. It was an impressive preparation and undertakings. Sagalee Abdii on behalf of the rest of the men would like to thank those who took the initiatives to prepare such delicious lunch honoring mothers. God bless them for their kind show of absolute love in practice. We also say congratulation to the mothers!



To the Men Who Prepared the Luncheon- Sagalee Abdii Says Thank You.

Aadde Asnaaqech Riqiituu was chosen as 2014 OROECM "mother of the year". Aadde Asnaaqech was the right choice among many as she is a very kind, loving and caring mother to everyone who passes her way.

Sagalee Abdii congratulates Aadde Asnaaqech for the honor which she rightfully deserved.



Aade Asnaaqech Riqituu, OROECM 2014 Mother of the year.

After the program at the church the mothers and some members went to the State Capital where they laid the flowers that they were given at the church for the Mother's Day in honor of the fallen young people of Oromia. They wept, they sang spiritual song and again the Pastor gave short and wonderful words of *encouragement*.



OROECM Mothers laying flowers at MN State Capital in remembrance of the killed Oromo Children.

At the demonstration of the Oromo Communities in the Twin Cities on Friday 05/09/2014 Several State Senators and State Representatives and representatives of the members of the US Senators from Minnesota came out and spoke to the crowds underlining that they understood their concerns and grievances. They

promised the crowd that they would pass a resolution so that the issue to be taken up by US government at the highest level with Ethiopian government. (The resolution By the State of Minnesota Senate had passed and included as annex below.)

A number of young people from our congregation joined other young people from the Oromo community and staged hunger strike for 3 days and nights at the State Capital waiting for the resolution passed and delivered. The requested resolution was passed by the State of Minnesota House Representatives and included at the end of this edition as an annex.

We conclude this section with small portion of song from our church hymn book No 59:

*Sagaleen dadhabaa iyeye si waama/2x
Fagoo fagoo laga gamaa
Ya Waaq calluma hin jedhini
Dhumii ijoolleekee hin ilaalini!*

Ka'i ibsi²

Ka'i ibsi, dhugaa Wangeelaa labsi,

Hidhaa namaa hiika Wangeelli,

Ija namaa bana Wangeelli,

Waanjoo du'aa cabsa Wangeelli,

Nama bilisoomsa Wangeelli.

Kaanee haa'ibsinu, dhugaa Wangeelaa haalbsinu.

Yaarabbi uumaa keenyaa,

Nuu qaqqabi saba keenya,

Waanjoon diinaa nu'irraa haa'cabu,

Bilisummaan lubbuuf foonii nuuf haadhufu!

Bilismmaan lubbuuf foonii nuuf haadhufu!

05/07/2014

² From Taliilee's CD

IV. UOEC 2014 CONFERENCE:

This year's conference of Union of Oromo Evangelical Churches is scheduled to take place at Ebenezer Oromo Evangelical Church in Minneapolis from July 17-20, 2014. The original idea to establish UOEC was to strengthen and build the unity of Oromo Evangelical Churches around the world for common purpose, work together and assist one another in Holistic ministry which covers both the spiritual and social.

On Sunday, 18 May 2014, however, a summary of a letter received from the host church as a response to a letter from OROECM for reconciliation between the two churches; (OROECM and EOEC), was read in our church.

Contrary to what the scriptures teach us, in short the letter says the two churches; their church and ours have nothing in common, cannot and would not have any relationship with regard to spiritual matters. Our congregation members were asked to continue to pray so that someday peace and reconciliation will prevail. OROECM has sent copies of its own letter and the response to all members of UOEC and other Oromo churches. Here we quote a paragraph from the letter that sums up the response.

"With respect to spiritual relationship, unfortunately the fundamental issue that precipitated into our split still stands. As per the confession of faith and constitution, our church does not partner with those who ally with an organization that openly defies the authority of the scripture. We do not believe it is fruitful to talk about that until after you settled the matter. Immediately after you settle the matter, EOEC will be ready to take the first step to address the spiritual aspect".

We are of the opinion that it is the prerogative of people to say whatever they feel and want to say. However, as we have said time and again in the past we would like to say it again that we have never been, we are not and will never be, *"ally with an organization that defies the authority of the scripture"*. We refrain from an attempt to venture onto the judgment realm as what is an

organization and what makes a church of the Lord according to the teaching of the scriptures. That we leave it to God the Almighty!

V. BIBLE STUDY GROUPS:

Currently our church has three Bible Study Groups regularly meeting in Northern and Southern suburbs of the Twin Cities area: the Burnsville/Eagan Group, in the second group some members from the Northern suburb and Minneapolis area are participating. The Burnsville/Eagan Group has completed studying the Acts of the Apostles and has started Romans. The third group is meeting at the church Sunday morning from 9:00 – 10:00 AM and is studying together the Gospel of Mark. The Sunday morning group is inviting people and says, "Come and join us and we will be blessed abundantly together". The Sunday morning meeting provides ideal time for people who do not have time during week days. It is interesting and dynamic and you will benefit a lot.

VI. Working Retreat of Members of Various Ministries of OROECM:

A one day working retreat of members of various Ministries of our church OROECM organized under two committees, (Spiritual Growth Committee and Social and Development) had a one day working retreat at Mt Olivet Retreat Center in Farmington, MN.



Group working session.

The working retreat covered various topics on the current ministries of our church and its future vision for the next 5 to 10 years.



Partial view of groups in working session.

Organized in different groups members discussed among themselves what they would like to see the development and growth of their church in the area of outreach with the message of the Gospel to our people in the Twin Cities area as well as working in cooperation with other churches and Ecumenical bodies. Members stressed that our church should make a priority to reach out to help our people back home with the approach of holistic ministry.



Prayer and devotion time.



Pastor Dinkisa giving presentation.

It was a fruitful one day intensive working retreat. OROECM is grateful to Mt Olivet Lutheran Church retreat center for allowing us to use the facility without any cost to our church.



One group posing for a picture outside retreat center with the Pastor at the center.



OROECM President Dr. Robera conducting presentation.



Group working session.



Time for prayer and devotion.

Annex:



- Representative Paul Thissen (DFL) District: 61B (Speaker, Minnesota House of Representatives)
- Representative Erin Murphy (DFL) District: 64A (Chair, Rules and Legislative Administration)
- Representative Phyllis Kahn (DFL) District: 60B (State Representative)
- Representative Karen Clark (DFL) District: 62A (State Representative)
- Representative Frank Hornstein (DFL) District: 61A (State Representative)
- Representative Diane Loeffler (DFL) District: 60A (State Representative)

Words of Appreciation:

Sagalee Abdii Editors



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

