



FEBRUARY ISSUE

Rejoice!

A FoySDA Church Publication

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FEATURED ARTICLE



Rejoice in Our Diversity

FAYSDA NEWSLETTER TEAM

There is neither Jew nor Greek, there is neither bond or free,
there is neither male nor female: for ye are all one in Christ Jesus
– Galatians 3:28

THE APOSTLE PAUL in his discourse to the churches in Galatia held nothing back as he spewed rebukes against the false teachings and doctrines that were being overtly purported as truths. These were false teachings relating to how one should act (or not act) to be acceptable in worship. Teachings that amplified observance of ceremonies and cultural practices instead of obedience to God. Unlike his tender and patient approach to the Corinthians, his dealing with the Galatians is far from loving or gentle. Instead, Paul uses very strong language, calling them “foolish” and “bewitched” as he reproves the errors, disguised as truths, that were blatantly being taught among the believers.

The situation in the Galatian churches brings to mind a well-known folktale written by Hans Christian Anderson. In it, a pompous and self-absorbed emperor parades shamelessly before his subjects thinking he is fully clothed after being tricked by two phony tailors (Anderson, 1837). Much to his chagrin, he is innocently exposed by a child who reveals the true condition of his person—naked. Despite the exposure, he continues to parade with an air of ostentatious pride, knowing all too well that what the lad had said was true. Although almost 200 years old, this story still has much application to present-day Christianity.



R!

Like the emperor in the fairytale, the Galatians were, as are many Christians today, naked—unaware of the truth of their real condition. A condition that exalts certain cultural practices above Biblical truths. Many have become too comfortable in following the traditions of men, not seeking to find the truth from the Source of Truth. Then there are the tailors. Advisors. Leaders. Pastors. Teachers. Preachers. The declarers of truths. They are charged with the responsibility of leading the people into Truth. We find these leaders, like the tailors in this fable, joining in the ways of error and celebrating with blind stupor in the abhorrent nakedness that is presented outside of the Truth.

In this issue of *Rejoice*, we want to remind you, the reader, about the liberty and joy that can be found in knowing and walking in Truth. This truth declares that in God's eyes, no matter our differences—whether Jew or Greek, male or female, rich or poor—we are all one in Christ. That is the truth that Paul encouraged the Galatians, and admonishes us today, to be mindful of. Not to be caught up in cultural practices as a means to divide us, but in obedience to Christ as the means to unite us.

Be blessed in our cultural differences this month as we

Rejoice!

FaySDA Newsletter Team

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2. Galatians
3. The Emperor's New Clothes by Hans Christian Anderson
<https://etc.usf.edu/lit2go/pdf/passage/5637/fairy-tales-and-other-traditional-stories-035-the-emperors-new-clothes.pdf>



The Pastor's Pen

PASTOR ROOSEVELT MARSDEN

There is neither Jew nor Greek, there is neither bond or free,
there is neither male nor female: for ye are all one in Christ Jesus
– Galatians 3:28



ONE OF THE MOST POWERFUL STATEMENTS made by the Apostle Paul in the context of cultural diversity is recorded here in Galatians 3: 28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus".

What does this mean from a spiritual perspective? I would like to clarify its meaning by suggesting four (4) reasons why we need to rejoice:



1. CREATION

Image Bearers

We are all created in the image of God (Genesis 1:27). Not one of us was made apart from the creative, thoughtful design of our Creator God. (Psalm 139:13,14) As image bearers, we were all made to reflect the Lord. So, if we are all created equally in the image of God, then as redeemed image bearers this is the first indication that God's kingdom is diverse. We are created equally in His image. God doesn't create one human being greater than the other. Because we are image bearers, we can know God's kingdom include a variety of people groups—all ultimately created to reflect and worship Him

2. REDEMPTION

Gospel

We are all created in need of God's saving grace regardless of the color of our skin. The Fall of man affected us all, and we all fall short of the glory of God (Roman 3:23). The good news is Jesus died for every tribe, tongue and nation. God loved the world and made it possible for anyone who believes to have eternal life. He made the way for all people (John 3:16). His mission was to seek and save the lost—everyone.



3. ADOPTION

The Family of God

As Christians, we are adopted children of God. Paul tells us of our new bloodline when he writes: "The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ" (Romans 8:16,17.) Before His death, Jesus affirmed the importance of being a part of the family of God. While addressing the people, His mother and brothers stood outside, He replied, "Who is my mother, and my brothers? For whoever does the will of my Father in heaven is my brother and sister and mother" (Matthew 12:48-50)

Yes! What we will not have in heaven is sin...sin separates and divides. But love, *unconditional* love, will bring us together so we can worship together and enjoy each other throughout eternity.

Yes! These are reasons to rejoice!

In His service,

PASTOR ROOSEVELT MARSDEN

4. REVELATION

The Last Days

The book of Revelation records that the Gospel message, in the context of the Three Angels messages, will be proclaimed in the last days to all people. "And I saw another Angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue, and people." (Revelation 14:6). Heaven will not be filled with homogeneous people, but rather people from every language, kindred, tongue and tribe, worshipping their Lord and Savior Jesus Christ.



Let Us Rejoice With

OUR BIRTHDAY CELEBRANTS

Khaliah McNeil
Andrea McNeil
Helen Skorich

THANKS BE TO GOD
FOR HIS
INDESCRIBABLE
GIFT!

- II CORINTHIANS 9:15

R!



Important Dates & Events

JAN

12

**DIGITAL
DISCIPLESHIP
&
EVANGELISM**

MAR

23

SAT

06

DRIVE-THRU GIVEAWAY

Join the United Community Service in Lillington from 12:00 noon to 3:00 pm on this, the first Sabbath of February, to aid those in need.

MON

08

CHURCH BOARD MEETING

Mark your calendars and set your alarms. This board meeting begins at 7:00 pm.

FRI

12

**RELIGIOUS
LIBERTY
WEEKEND**

SAT

13



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ADULT MINISTRIES
Seventh-day Adventist Church
NORTH AMERICAN DIVISION

**DIGITAL
DISCIPLESHIP
&
EVANGELISM**
WITH JAMIE DOMM

2nd and 4th Tuesdays
January 12 - March 23, 2021 on
Youtube and Facebook LIVE @NADadultmin



Digital Discipleship & Evangelism Web Series Starts Jan. 12

Join NAD Adult Ministries for a free six-part webinar series, "Digital Discipleship and Evangelism," featuring Digital Strategist Jamie Domm. **Tune in Tuesday, January 12 at 7 PM Eastern** on [YouTube](#) and [Facebook](#) for Part 1: The Digital Discipleship & Evangelism Model, discussing how to generate global impact, understanding your audience, and tips on branding. Part 2 will stream on January 26.



Adventist News

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VOLUNTEERS REVITALIZE TWO DAYCARE CENTERS IN SÃO MATEUS

Original story by Leonardo Saimon
Published on the South American Division's Portuguese news site

Two daycare centers in São Mateus, in the northern region of Espírito Santo, are being revitalized by two groups of volunteers from the Seventh-day Adventist Church. This is just one of the initiatives carried out by the young people of the Missão Calebe project in the city, which has more than 200 participants on site. At night, they hold evangelistic services to tend to the physical, mental, and spiritual needs of the community.

Among the countless activities that are underway, they chose to renovate two nurseries, the Centro Infantil Educacional Municipal (Ceim) Areinha, and Ceim Alice Ponte, in the Vitória neighborhood. The revitalization began on Sunday, January 17, with the cleaning of the spaces.

Another group of volunteers from the same project planted 50 tree seedlings to encourage sustainability and respect for the environment. The seedlings were also acquired with donations and placed around a nursery and in some points of the Vitória neighborhood. The Educational Center will also be revitalized by these volunteers. In addition to these projects, the São Mateus calebs are cleaning and restoring public squares, renovating their homes, and offering Health Fairs in the communities.



Adventist News

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"CHANGING THE TIME OF MIRACLES" PATHFINDER CAMP IN CENTRAL SIBERIA

Original story by Irina Sobor
Published on the Euro-Asia Division's news site

During the winter holidays, a pathfinder camp was held, where pathfinders from all over Central Siberia gathered.

How do you make your winter holidays perfect? You take your friends and go with them far, far away to some snowy house. Be sure to take your guitar and board games with you. It's good if the house has a swimming pool, husky dogs, and skis on which you and your friends can go to the forest and admire the beauty of the world God created and find the tracks of a hare to the frozen river. Even temperatures below -30° will not be able to stop you. The main thing is you are with your friends and God. And there are several happy days ahead, which you will forever keep in your heart. This is how the Siberian trackers spent their holidays. They came from Barnaul, Topchikha, Novokuznetsk, Spirino, and Maslyanino, Novosibirsk and settled in a suburban base. A total of 63 people came.

The event was called "The Time of Miracles." And it turned out to be really wonderful. On Sabbath, there was a Pathfinder initiation. Three new people joined the Pathfinder club, and sixteen teenagers responded to a call for baptism.



Adventist News

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HEALTH CLINIC A BEACON OF HOPE FOR PNG MOTHERS

Original story by Paul Kos/Record Staff
Published on the website of Adventist Record

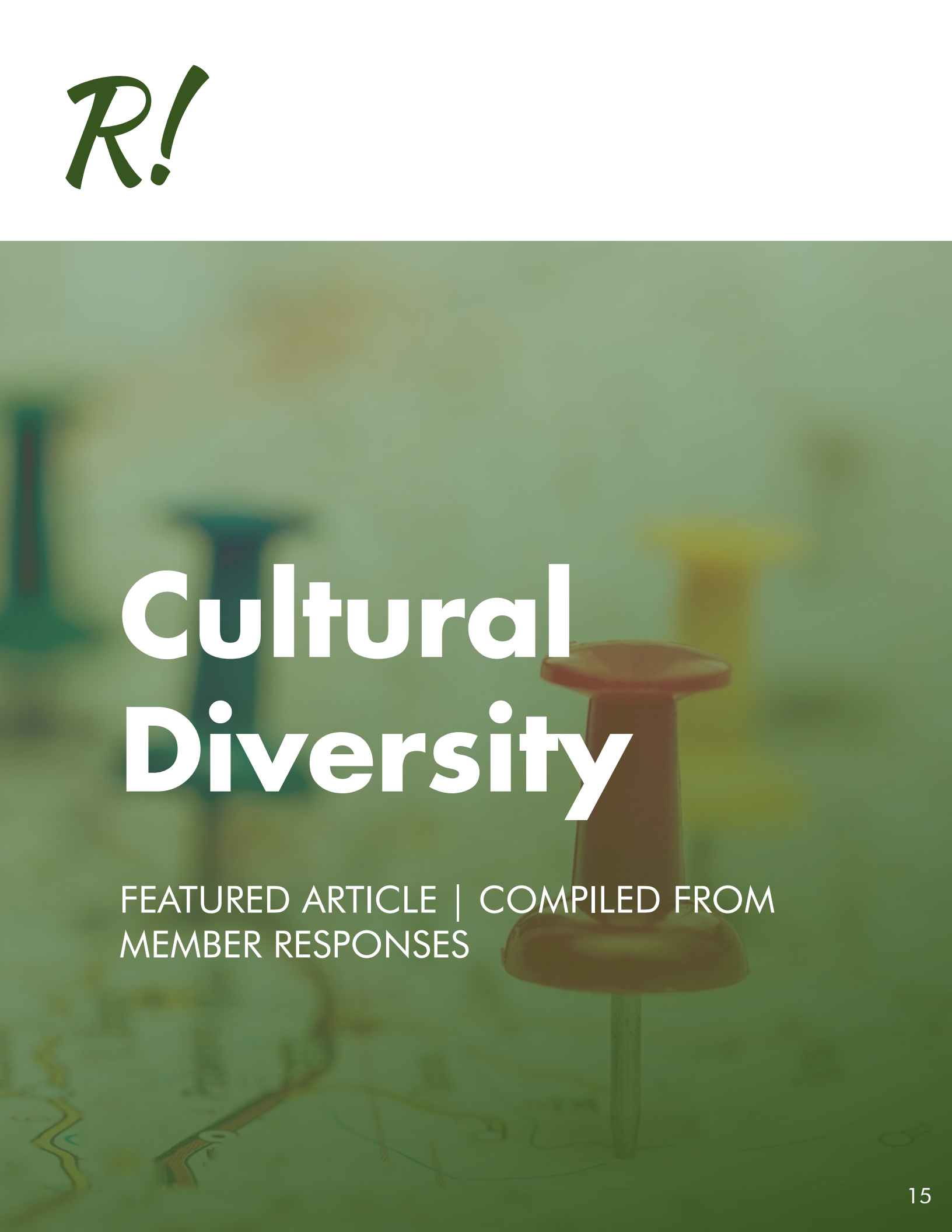
Waralla Seventh-day Adventist Church in the North Waghi District of Jiwaka Province, Papua New Guinea, recently opened a health clinic.

The clinic, a Total Member Involvement initiative, was the idea of Adventist doctor Malts Wai, a senior consultant in obstetrics and gynecology at Mt Hagan General Hospital. Seeing the plight of local mothers struggling with poor health, he committed to helping them obtain first-class medical services.

Some mothers have been battling with birth complications; others from cancer and other diseases. Sadly, some have died due to their distance from health clinics and aid posts, and also because they have not had the money to afford treatment.

The new clinic, which locals have described as a beacon of hope and a New Year's present, includes ultrasound technology that can detect cancer at its earliest stage. Dr. Wai's goal is that the clinic becomes a regional hospital with specialist doctors to serve the wider community. The clinic was funded from the doctor's own savings without assistance from the government or donor agencies. It was given to the people of Jiwaka, especially North Waghi, as a tithe to God.





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Cultural Diversity

FEATURED ARTICLE | COMPILED FROM
MEMBER RESPONSES

R!

PASTOR CHARLES HONG

Every culture changes or is modified after it is established because it is not static—it is very active, like running water. As an immigrant here in the US for about 15 years, my view or experience on Korean culture might be outdated. However, let me do my best to give you a basic idea of the Korean Culture.

FOOD

"**Kimchi** is a spicy Korean side dish created from salted, fermented vegetables, usually cabbage and radishes. It gets its unique kick from a paste made of chili powder, garlic, ginger, red pepper and sugar and its recognizable tang from fish sauce". (quoted from theculturetrip.com). Each culture has fermented food in order to preserve vegetables, yet there is none like Kimchi. It has a very unique flavor and spice; so tasty that other Asian countries have tried to copy the recipe and rename it with other names and sell it globally. So, CODEX ALIMENTARIOUS (International Food Standards) confirmed that Kimchi is uniquely Korean in 2001.



Kimchi—a popular South Korean dish

R!

CUSTOMS

We have **Chuseok** which literally means "Autumn eve". It is also known as **Hangawi**. This is a major harvest festival and a three-day holiday in both North and South Korea celebrated on the 15th day of the 8th month of the lunar calendar on the full moon." (quoted from wikipedia.com) Chuseok is very similar to Thanksgiving Day here in America where people are thankful for all the blessings after the harvest and families gather together to share delicious, traditional Korean food, such as **Songpyeon**.

DRESS

Hanbok is a traditional Korean dress that usually comes with two pieces. It is very colorful and very beautiful. Modern Korean people usually wear this for Korean Lunar New Year Day—when we visit our grandparents to say 'Hello'.



Chuseok—a South Korean holiday



Hanbok—traditional South Korean attire

R!

FAMILY TRADITIONS

South Korea has changed a lot, but I believe that we are a family-oriented/community-oriented society. Each family has different traditions, but as a country it starts with Totemism, Animism, Buddhism and Confucianism. We have ancestral worship/rituals that we call '**Jesa**'. This is not for Christians but in general, they are still practiced in Korean families. Maybe this is why we respect our elderly and their words of wisdom.

Now in 2021, many changes have occurred due to western influence, but despite the fact that these practices might be modified and simplified, they are still considered very important family traditions held twice each year on Korean Thanksgiving Day and Lunar New year day.

LANGUAGE

Korea is a very small country and has only one language. There are about five different accents. The major accent is Seoul Accent—the accent of the region where I am from.



Map of South Korea

South Korea

R!

ADVENTISM

Koreans usually work 6 days a week, so Seventh-day Adventism had a hard time settling into the culture. In the Korean Christian realm, Adventists have very unique and distinctive doctrines; we are treated as a cult or radical sect. It is very sad, but living as a minority in a community-oriented society is pretty hard. If everyone goes to church on Sundays and you do not, it is not accepted in Korean culture. That's what I noticed. It has changed a lot these days due to international marriages, but still "one family", "one racial heritage" is very important in Korean culture. Let me give you a positive aspect of Seventh-day Adventism in Korea. Korean people think Seventh-day Adventists are very honest and genuine hearts. We are well known for hospitals, schools, and natural food industries (SDA Soy milk is very popular in Korea).



Flag of South Korea

CONCLUSION

It is a great opportunity for me to look back at my culture. I hardly ever thought about it after I moved to the United States. Origin is very important for me because it helps to know where we are from. If one knows where he or she comes from, then one can determine his or her values. For example, If I remember I am created and made in God's own image, I cannot value myself with worldly things.

South Korea

R!

JOSPEHINE ODHIAMBO

FOOD

Beignet is a fried dough we call **mandazi**. You can eat it as a snack or, preferably, for breakfast. Rice pilaf, or, as we call it **pilau**, is a dish mainly consisting of rice mixed with meats and a variety of spices. **Githeri** is a mixture of boiled corn, beans, and beans, served with cabbage or potatoes.

CUSTOMS

A **dowry** is when the groom brings cattle to the bride's family for the price of the bride. In addition to this marital custom, we also celebrate a number of holidays such as:

- **Madaraka Day**, or Independence Day, on June 1st,
- Labor Day on May 1st, and
- Christmas on December 25th.



Mandazi—tasty Kenyan treat



Officers in uniform on Madaraka Day

R!

DRESS

One of the tribal groups from my country—the **Massai**—is known for wearing a traditional robe called **shuka** which we call **leso**. **Kitenge** is also often worn by women and wrapped around the chest or waist, over the head as a headscarf, or as a baby sling. You may also know it as **dashiki**.

FAMILY TRADITIONS

Devotions are held every evening after dinner.

During funerals, the community comes together to sing and read scriptures as they comfort the bereaved family by feasting day and night until the burial day.

LANGUAGE(S)

We have two national languages—**English** and **Swahili**—taught in schools. We also have more than 42 tribal languages, such as dhuolo, Kama, kikuyu, Luhya, and ekegusi—to name a few.



Massai Traditional Dress



Dressing in Kenyan-style clothing

R!

ADVENTISM

SDA Christianity is very well known all over the country and dominates the lake region where I am from. This is the region where the first SDA missionaries began to spread the good news in Kenya.



Map of Kenya



Flag of Kenya

Kenya

R!

CANDIS BRAXTON

FOOD

Trinidad & Tobago is graced with a number of mouthwatering dishes included **pholourie**, **doubles**, **saltfish buljol**, and **blackcake**.

CUSTOMS

Trinidadian culture also has a variety of holidays, including:

- **Panorama** (late Jan/early Feb—two weeks before Carnival)
- **Carnival** (early/mid Feb—after Ash Wednesday)
- **Independence Day** (August 31)
- Christmas

DRESS & FAMILY TRADITIONS

In Trinidad, various costumes are adopted for Carnival. As a tradition, the best meals are prepared for Christmas.

ADVENTISM

Adventism is popular in Trinidad though much more conservative in its practice.



Map of Trinidad



Flag of Trinidad & Tobago

R!

MARIA HAMILTON

Everyone has a background. At some point in your life, you have probably been asked one or more of these questions: Where were you born? Where do you come from? What is your nationality? What was your family like? Answers to these questions provide the inquisitive person a “snapshot,” if you will, of who you might be—your general modes of thinking, your traditions, even the food you might prefer. Even the census questionnaire asks what race and nationality you are!

I have to smile whenever I am asked any of these questions. My general answer is, “I am the international woman.” And it’s not because I’m trying to be facetious, but because of the comments other persons have made to me along life’s path. I have been misidentified as being Colombian, an Indian from Peru, an Indian from the country of India, Middle Eastern, and even as part of a North American tribe! Additionally, since I married a person from Central America—Panama, to be precise, and we were stationed there for four years, we have incorporated some of the traditional Panamanian customs and dishes into our home as well!

Truly, and according to fairly recent DNA testing, I am 55% Native American from one of the indigenous tribes of Mexico. My great-grandmother was 100% Native American. Although my great-grandmother came to this country, married, had children, and became a U.S. Citizen, my grandmother (who raised me) spent some of her younger years in Mexico with her grandmother, who was one of the Native Americans living in the mountains of Mexico. Thus, she brought back as part of her culture some of the traditions, beliefs, and dishes from there.

Because the Spaniards settled in Mexico, even the natives there learned and spoke Spanish as their primary language. And because my grandmother was never sent to school and thus was uneducated, she spoke only Spanish all her life, never having learned English. In the State where we lived, Texas, there is a mixture of Spanish and English known as Tex-Mex spoken throughout the state, but especially in South Texas, where I grew up. As a matter of fact, I never learned English until I went to school. I remember our Spanish-descended teacher telling us neighborhood children that NO Spanish was to be spoken in the classroom, in the hallways, on the schoolgrounds, or even in the bathrooms. If you were caught speaking Spanish, you would be sent to the principal’s office!

R!

The Roman Catholic Church is predominant in most of the Latin American countries, and Mexico is no exception. Thus, I was brought up as a Roman Catholic, but my grandmother rarely attended church. In my teen years, though, she insisted I attend church every Sunday. My grandmother was a firm believer of saints and pilgrimages, and made several trips to Mexico City to pay tribute to a saint there. Somehow I never believed the part about bowing and praying to statues and lighting candles, though on rare occasions I did do as expected. I was baptized in that church as an infant, and made my first communion a few years after I was expected to.

Because I was an avid reader, and one day I ran out of library books at home, I picked up a Bible that lay on our living room table and began reading it. It was not a Catholic Bible. Because my grandmother didn't know how to read, she had simply bought what was said to be a Bible. There I learned things that made me question what I had been taught to believe—the Book of Exodus made an impression on me which would later on in life become a catalyst that led me to the Seventh-Day Adventist Church via a young soldier who had been taught Adventism in his youth but had not yet committed himself to Christ.

Unfortunately, my grandmother's reaction when I told her I had been baptized and now could not eat some of the traditional foods was not positive. She told me I was born a Catholic and would always be a Catholic. After several years of being away from home, I returned to my little home town and joyfully discovered there is an active Seventh-Day Adventist Church there now.

We still enjoy many of the traditional foods at home: tacos, chalupas, Mexican rice, enchiladas, tamales, Guacamole, and refried beans, though I prefer to make them personally, as some of the traditional ones are made with unclean foods. On New Year's eve--though I haven't made any in recent years--we would make bunuelos, which are fried flour tortillas topped with cinnamon and sugar—a delicious treat! As a matter-of-fact, writing this article inspired me to have that for breakfast today!

Of course, from my husband's Panamanian/Jamaican heritage, and having spent four years living in Panama courtesy of the U.S. Army, I also learned how to make arroz con pollo (chicken and rice), patacones (fried green bananas), arroz con guandu (rice with pigeon peas), arroz amarillo (yellow rice), ojaldas (fried puff bread), and fried yucca, which we also enjoy at times.

R!

Traditional Mexican-American music usually consists of an accordion, a few guitars, and drum, and perhaps some maracas. The “mariachi” or “charro” outfit is worn by the musicians, called mariachis, and particularly by the lead singer.



Traditional Mexican women's dress

R!

PAUL BOAHENG

Traditional institutions in Ghana present themselves with clothes that are symbolic and portray the culture, values, and heritages of the country. The two traditional garments of Ghana are the kente cloth and the smock. The **kente cloth** originated in the Southern part of Ghana, while the **smock** originated in Northern Ghana.

The Ghanaian smock has other indigenous names including "dansika", "fugu", and "batakari". Although it is most popular in Northern Ghana, it has gained acceptance and significance throughout Ghana.

The smock is a heavy strip of strong hand-woven fabric, which comes in various colors. The smock is a garment that resembles a shirt. While it is mostly worn by men, there are female versions. Men often wear smock over trousers or shorts, and it can be worn by women over pants, leggings, or when made longer, as a dress on its own. Long or short sleeved shirts can be worn underneath the smock.



Paul Boaheng in smock



Prominent men in Ghanaian smocks

R!

The Kente cloth is another popular traditional garment of Ghana. The word "Kente" comes from the word "kenten", which literally means basket. It was originally woven from raffia palm fibers and the tissue structure looked like a basket. As evident in the picture adjacent, it is a handwoven piece of fabric with very colorful and symbolic patterns.

Like smock, kente comes with different colors. Determining what kind of Kente cloth to wear depends on the event as the colors and weave patterns have meanings. In the context of Ghanaian culture, colors denote specific meanings. Below is a list of some colors and their meanings:

- Black represents spiritual strength and maturity, mourning, etc
- Red symbolizes blood, political passion and strength, death, etc
- Blue stands for peace, love, and harmony
- Gold or Yellow represents wealth and royalty
- Green means growth, harvest, and renewal
- White symbolizes purity, cleansing rites, and festivity
- Purple means femininity
- Maroon represents Mother Earth, healing, and protection from evil



Man in kente cloth hand-weaving on loom

R!

The origin of Kente is explained with both a legend and historical accounts. A legend has it that a man named Ota Karaban and his friend Kwaku Ameyaw from the town of Bonwire (currently the leading Kente weaving center in Ashanti), learned the art of weaving by observing a spider weaving its web. Taking a cue from the spider, they wove a strip of raffia fabric and later improved upon their skill. They reported their discovery to their chief Nana Bobie, who in turn reported it to the Asantehene (The Ashanti Chief) at that time. The Asantehene adopted it as a royal cloth and encouraged its development as a cloth of prestige reserved for special occasions.

Although Kente is a unisex outfit (i.e., it is worn by both men and women), men and women drape it in a different way. Men use it across one shoulder and around the body. Women wear a two-piece kente: one forms a wrap-around skirt and another one is used as a shawl.



Women and men in Ghanaian Kente

R!

The most important feature of a kente cloth is its pattern. There are more than 300 various patterns, and each and every one of them has its unique name and its symbolic meaning. For example, there's a pattern called "Fathia Fata Nkrumah." It is dedicated to the marriage of Dr. Kwame Nkrumah, the first president of the Republic of Ghana, and the Egyptian woman Fathia. This marriage was important and symbolic for Ghanaians because it united these two countries.

According to tradition, kente and smock are reserved for special occasions. They were not meant to be used for daily ordinary activities. While kente and smock were traditionally worn by royalty, in modern times, they are worn by everyday people for special events such as weddings, naming ceremonies, festivals and funerals. That said, wearing of these traditional outfits is still associated with wealth, high social status, and cultural sophistication. Also, they are still regarded as a symbol of social prestige and nobility. Further, kente and smock are used as special gift items to be used for rites of passage such as child naming, puberty rites, graduation, and marriage ceremonies. Kente and smock are used not only for their beauty but also for their symbolic significance. In other words, they are more than just costumes. They are a visual representation of history, philosophy, ethics, oral literature, religious belief, and social values.

To ensure that kente and smock continue to play an important symbolic role in the preservation of national values and cultural heritage, government of Ghana, local authorities and top managers of large companies encourage employees to wear these traditional clothes on certain days. For example, in 2004, President John Agyekum Kuffuor launched the National Friday Wear program to encourage Ghanaian workers to wear traditional outfits on Fridays. This tradition is called "Thank Ghana it's Friday". Similarly, in 2015, the Mahama administration launched "Batakari Day" to be observed on the first Friday of every month, on which Ghanaians are expected to wear clothes made with the Northern smock fabric, to support the local woven fabric industry.

Some immigrants from Ghana continue to wear kente and smock on certain special occasions to preserve their cultural identity. (See the picture on page 31). In short, wearing these traditional clothes represent a celebration of their roots. While kente and smock originated in Ghana, it is now worn in many parts of West Africa and has become popular around the world. Also, in recent years, people of African descent have started wearing kente and smocks to churches, mosques, African festivals in major Western cities including New York and Kingston, Jamaica.

R!



Some Ghanaian community in the USA wearing Kente on Ghana's independence celebration

Ghana

R!

JOHN JOVAN SKORICH

I was born in Sarajevo, **Bosnia and Herzegovina**, informally shortened to “Bosnia,” (formerly part of Yugoslavia that dissolved after the Balkan War). Sarajevo is a beautiful city. It is a historically known for its role in starting the World War I. This is the city where young revolutionary Gabriel Princip assassinated Archduke Ferdinand of Austria. I actually stood on the corner of the street where it happened. This was a spark that started World War I.

The Balkans, including Sarajevo, were occupied by the Ottoman Turks. They converted many Christians to Islam. As a result, I was born in a society where Serbian Orthodoxy, Catholics, Jews, communists, and other smaller religions and ideologies lived peacefully together. My parents, however, were Adventists. I was born in an Adventist home. I was the oldest in the family of three children raised with very strict Adventist beliefs. We were strictly vegetarian. We never attended school on the Sabbath since school was six days a week. My dad closed his business every Saturday. The authorities actually made him pay fines until they finally gave up.



Flag of Bosnia



Map of Bosnia

Bosnia

R!

My dad had a dream to come to the United States. In 1970, this dream became reality when our family arrived in New York. When I saw the Statue of Liberty, I was delighted.

We got eggs for just about every meal on the ship to New York (because no one knew what to feed us, since we were vegetarians). Upon docking, I vowed that I would never eat eggs again. I have kept this vow to this day.

Coming to the US was a culture shock for us. There were many ways of living that we had to adapt to. The first thing was to learn English. For me, this was a priority. It was kind of like sink or swim. I was placed in the second semester of 10th grade. I finished only the 11th. I never graduated from the high school. I then went on to Los Angeles City College (community college) and graduated from UCLA where I got BA in music education. In 1980, I went to Australia which is where Helen and I got married. We have two girls--Dinah and Jessica. We moved to North Carolina, from California, in 1994, and have been attending the Fayetteville Seventh Day Adventist Church ever since.

One of the foods that I grew up with which even I can cook is a **Potato Salad**. It is very easy to make. All you do is cook potatoes with their skin. Peel them off when the cool off. Cut them up. Add olive oil, salt to taste, and raw onions. That's it! You may eat them cold or warm.

Being part of a church with so many different nationalities is a real blessing. It is so nice to know that God loves us all no matter where we come from and what color is our skin. It is like a little piece of heaven here on the earth.

R!

ANDREA MCNEIL + MAUDRY NOOKS

The Jamaican culture is unique in many ways. From its foods, to its customs and traditions, to the way the people worship. Here are just a few unique things about Jamaica.

FOOD

Ackee is Jamaica's national fruit. That's right—you heard correctly—ackee is a *fruit*. When combined with various proteins, or prepared alone, Ackee makes a healthy and tasty meal for the family. Although seasonal, Ackee can be found during most times of the year, so Jamaicans get to enjoy this beloved staple regularly as a compliment to their meals—such as our national dish, **ackee and saltfish** (salted codfish).

Fried dumplings are another Jamaican favorite that are simply delicious when served with Ackee and Saltfish or your favorite protein. Dumplings are lightly kneaded dough containing self-rising agent, in golf ball-like shapes, then fried in oil at a low temperature on both sides until golden brown.



Ackee—the national fruit of Jamaica



Ackee, saltfish, and fried dumplings

R!

Steamed **callaloo** is another Jamaican favorite that is enjoyed year-round on the island. The callaloo plant is fast-growing and provides a healthy alternative to meat. Not only is callaloo tasty and nutritious, it is versatile and can be used as part of a main dish or as a complement to other meals. Here are just a few ways callaloo is used in Jamaica:

Callaloo and saltfish, often cooked with starchy green bananas and fibrous yellow yam and potatoes, is a delicious meal rich in minerals, carbohydrates, and energy-rich lipids—the so-called “go” nutrients of the Jamaican food pyramid.

Callaloo patties mix two giants of Jamaican cuisine. **Patties**, as we know them in Jamaica, are not the slabs of meat you may associate with a Big Mac in the US. Rather, they are pastry items—typically filled with meat—with golden-colored flaky crusts cooked not unlike empanadas.

Another staple of Jamaican cuisine is **rice**. Callaloo rice combines it with the leafy greens at the heart of Jamaican vegetation. Together, they result in a truly savory meal. But what about a sweet one?



Callaloo & Saltfish



Callaloo Patties



Callaloo Rice

R!

BONUS: GIZZADA RECIPE

1 lb pastry flour
½ tbsp sugar or blended dates
1/8 tsp salt
¼ lb margarine, cold
¼ lb shortening, cold
¾ cup cold water

1. Place flour in a large bowl. Add sugar and salt. Mix well
2. Shred the cold margarine and shortening. Add to the flour and rub in until the mixture looks like fine breadcrumbs.
3. Add cold water to the flour mixture and gently mix to form a pastry dough. Do not knead. Cover the pastry and place it in the refrigerator to relax for about 15-18 minutes.
4. Lightly dust the work surface with flour. Remove pastry from the refrigerator and place on the floured work surface. Use a light rolling pin to roll out the pastry.
5. Use a 3 ½ - 4 in. cutter to cut rolled pastry into circles.
6. Crimp the edge using the thumb of one hand the thumb and forefinger of the other
7. Place on a cookie sheet. Fill each with about 3 tbsp coconut mixture and bake in a pre-heated oven at 205°C or 400 °F for 15-20 min.



Jamaican Gizzada

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CUSTOMS AND DRESS

Jamaica has many customs and traditions. Here are just a few:

Made popular by the folklorist Louise Bennett, **folk music**, a mixture of various types of music genre, dancing, and dress, is a tradition of the Jamaican culture.

Another custom popular in Jamaica is the celebration of "**nine nights**". This cultural practice is steeped in traditionalist African beliefs about the state of the dead. For eight nights following the death of a loved one, friends and family members gather at the deceased's home for an extended wake. On the ninth, they feast until morning. It is believed that this aids the spirit to leave the body.



Folklorists in traditional dress

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LANGUAGE

The official language of Jamaica is English, but an unofficial “language” that is embraced by all is **Patois**—derived from English and African influences.

SEVENTH-DAY ADVENTISM

Seventh-day Adventism is one of the strongest Christian denominations in Jamaica. With one union, five conferences, nearly eight hundred congregations, and espousal by both the nation’s current head of state—the Governor-General—and head of government—the Prime Minister, Adventism resonates deeply in Jamaican culture and has a considerable stronghold in religion and ideology.



Map of Jamaica



Flag of Jamaica

Jamaica

VERSE OF THE MONTH

**THERE IS NEITHER JEW NOR GREEK,
THERE IS NEITHER BOND OR FREE,
THERE IS NEITHER MALE NOR FEMALE:
FOR YE ARE ALL ONE
IN CHRIST JESUS**

– GALATIANS 3:28

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future articles, contact the Newsletter Team at
faysdanewsletter@gmail.com

Rejoice!