# MOTHER TONGUE

**NOVEMBER 2016** 

**NEWS FROM GILLBT** 



**PATRONS** 



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# MESSAGE FROM THE DIRECTOR

Dr. Paul Opoku Mensah

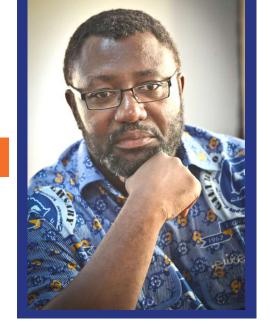
n a visit to the Wartburg Castle in Germany on May 6, 2013, I was confronted with the conditions under which Martin Luther translated the German Bible. While our guide discussed the details of Luther's work — stressing a supposed encounter with the devil in the room where he did his translation — I was lost in thought about the role the castle played in providing a safe place for Luther to work. I tried to imagine the security provided by such a fortress, set atop a steep hill surrounded by a dense and impenetrable forest, with around-the-clock security. All this was made possible by a German patron, Frederick the Wise, who had offered his castle as a "safe place" for Luther to work. With this experience, the concept of patrons captured my imagination — especially in relation to Bible translation work in Ghana and the African continent.

Just three days after my Wartburg Castle experience, I did a public review at the British Council Hall in Accra on a book authored by Rev. Prof. Ekem, titled *Early Scriptures of the Gold Coast (Ghana): The Historical, Linguistic, and Theological Settings of Gã, Twi, Mfantse, and Ewe Bibles.* I could not help but insert the concept of patrons into the conclusion of my review.

"The author concludes his work by stressing that the work of mother tongue Bible translation in Ghana and Africa is an unfinished business. This raises an immediate question: Given that the work has been wholly funded by external funders, with funding from these sources dwindling, who will be the patrons of this unfinished task? Specifically, who will fund these translations, translators, researchers and theologians who will do this work? Who are the Ghanaian and African Patrons who will protect our translators and theologians, and create the conditions for them to work effectively?"

Following this, and while reviewing the history of the work among the Buems for my address at the dedication of the complete Lelemi Bible, I learned that the work of language development and Bible translation among the Buem did not actually begin with GILLBT. Rather, it began with a native Buem: Father Dogli, West Africa's first Catholic Priest. In the 1920s, Father Dogli began translating the Bible into Lelemi. In what follows a historical pattern, Father Dogli was called to Rome, and his translation — his life's work — was destroyed. The Buems had to wait a generation for GILLBT to send in a translation team to restart the work. In my address on Nov. 22, 2014, at the dedication in Baglo, Father Dogli's hometown, Istressed:

"The work of John Wycliffe was successful because he was protected by his people. He had British patrons. Similarly, until he was betrayed, Tyndale was offered protection by his people, and



Martin Luther was able to translate the Bible into German because he was offered protection by his own people. He had a German patron. As I have reflected on the work of Father Dogli, I have often wondered: Where were the Buem and Ghanaian Patrons who should have protected him and his work?"

After this event, my reflection on Ghanaian and African patrons assumed urgency, becoming almost an obsession. In April 2015 at a Seed Company event in California, I met John Rhinehart, author of the book: *Gospel Patrons: People Whose Generosity Changed the World.* After listening to John's presentation, discussing the work with him and reading the book myself, I knew the time had come to move beyond reflection to concrete and practical action on the need for Ghanaian and African patrons.

This issue of Mother Tongue focuses on a practical response to the need for Ghanaian and African patrons. It reports on the Patrons of Bible Translation at the Africa Conference and Fundraising event held June 26-28, 2016, in Kumasi. The event was held both to cast the vision and establish a concrete platform for mobilizing Ghanaian and African patrons. It took a bold step to assert that "Now is the time" for Ghanaians and Africans, in particular the Ghanaian and African Church, to take responsibility for mother tongue Scripture translation in the country and across the continent.

Ultimately, the emergence of patrons for Bible translation will be an important indicator of the maturity of the Church in Ghana and on the African continent. It will be a major step in taking over the leadership of this work. This is the essence of the *adinkra* symbol of *Akofena* (crossed swords) on the cover of this issue. The *Akofena* is a symbol of courage, valor, leadership. It speaks therefore to the courage and leadership needed to change the framework in which the development of our languages, and the translation of the Scriptures into these languages, has been done. It makes bold to assert that this is the time for Ghanaian and African Patrons to take leadership for the support of the work---and actually do it!

At its most basic level, this is what "patrons" is all about.

Please send your feedback to:

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# PATRONS OF MOTHER TONGUE BIBLE TRANSLATION IN AFRICA

### An international conference and fundraising campaign

rom June 27-29, the leadership of GILLBT, with financial support from the Seed Company, assembled major players in the Bible translation world, academics, heads of churches and prominent businessmen and women from Ghana and beyond to explore the patronage — ideas, strategies, expertise and funding — of mother tongue Bible translation for Ghana and the African continent.

The Patrons of Bible Translation in Africa, an International Conference & Fundraising Campaign was hosted by the Kumasi Chapter of GILLBT, and under the patronage of His Royal Majesty Otumfuo Osei Tutu II, Asantehene (King of Asante).

The meeting convened about 250 participants. In attendance were Church leaders from Ghana, institutional heads and representatives from the Wycliffe Global Alliance, Seed Company, SIL, Nigeria Bible Trust, Wycliffe Africa Area, Wycliffe Benin, Wycliffe Caribbean and Wycliffe South Africa. The conference was a follow-up to the 2014 conference on the church and Bible Translation held in Accra; and the 2012 State of Bible Translation in Africa Conference held at the university. Ultimately the Bible Translation in Africa conference series seeks to locate the creative heart of these discussions on the African continent.

#### A Historic Meeting with a Historic Goal

Welcoming the participants, the chair of the Conference Planning Committee and chair of the Kumasi Chapter of GILLBT, Rev. Dr. Kwabena Darko, asserted that this first-ever meeting of its kind in Africa had a historic goal:

"Over the next two days we will talk together about a radical change in the work of translating the Bible into our local languages. It is time for that work to be placed into African hands. With this historic move comes the challenge of consistently funding this great initiative over the time required to bring a new Bible into existence. I am confident that by the end of these two days, we will be celebrating a great jump forward in achieving this goal."

Expanding on this historical goal, the conference coordinator and executive director of GILLBT, Dr. Paul Opoku-Mensah, said that at the heart of the quest for this radical shift is the issue of African ownership of the work envisaged by the early leaders of the Church in Ghana:

"Essentially, we are here to declare our intention, as well as to put in place the mechanism to reverse centuries of Bible translation history and practice in Ghana, and the African continent. ... We are here to locate the ownership of Bible translation in the African Church broadly defined to include the theological institutions; parachurch organizations; and the 'private sector' of the church: the businessmen and women at the heart of the current expansion of the church in Africa."

To achieve this main goal, the meeting was divided into two parts: one analytical and the other practical. The analytical part was framed as an academic conference with a number of academic presentations exploring patronage, particularly the funding, of mother tongue Bible translation in Ghana and the African continent. The second, practical part, involved the launch of a Fundraising Campaign dubbed "Operation Cover the Land".

The Patron of the meeting, the Asantehene Otumfuo Osei Tutu II, in His address to formally open the conference, and launch the Fundraising Campaign, affirmed His support for the meeting and its outcomes, more so as they impacted on the development of our languages. In a speech read for him by Daasebere Osei Bonsu, the Mamponghene and occupant of the Silver Stool -the second most important stool in the Asante kingdom - asserted the importance of our languages:

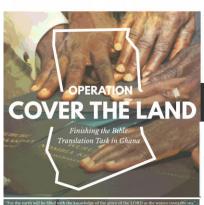
The development of our languages, and their deployment in different domains of our lives - is key to our development. Our development, including our spiritual development, will begin to take off when our languages are seriously developed and deployed in our national life. Just as our spiritual lives are transformed when we can read the Bible in our own languages, our transformation as a society can take off when we begin to develop and use our languages in our development and governance processes.

He therefore pledged his continuous support and Patronage.

#### **Conference Presentations**

The presenters, and presentations, for the conference included:

- Rev. Prof. Gilbert Ansre, Emeritus Professor and Translation Consultant (The Patrons of Mother Tongue Bible Translation in Africa: Historical Overview).
- **Dr. Bryan Harmelink,** Wycliffe Global Alliance and Gordon Conwell Theological Seminary (The Biblical, Historical and Theological Basis for Indigenous Patronage of Bible Translation).
- **Dr. Michel Kenmogne,** Executive Director, SIL (The Role of Language in God's Mission: Implications for Bible Translation in Africa).
- Rev. Prof. Kwabena Asamoah-Gyadu, Director of the Centre for the Study of Christianity in Africa, Trinity Theological Seminary, Ghana (The African Church as the Patron of Mother Tongue Bible Translation in Africa).
- Rt. Rev. Prof. Osei Safo-Kantanka, Immediate Past Bishop of Kumasi Diocese, Methodist Church, Ghana (The



### PATRONS OF BIBLE TRANSLATION IN AFRICA

AN INTERNATIONAL CONFERENCE & FUNDRAISING CAMPAIGN

SPECIAL GUEST OF HONOUR
HIS ROYAL MAJESTY OTUMFUO OSEI TUTU II,
ASANTEHENE





GHANA INSTITUTE OF LINGUISTICS, LITERACY AND BIBLE TRANSLATION (GILLBT)

African Theological Institution as a Patron of Bible Translation)

- Dr. Gilles Gravelle, Director of Research and Innovation, Seed Company (Integrating the Financial Patron/Donor in Bible Translation Discourse and Practice).
- Rev. Dr. Kwabena Darko, Darko Farms (The African Business Class as Patrons of Bible Translation).
- **Dr. Ken Schmitt,** Seed Company Chief Field Officer, (Beyond Ghana and Africa: Strategies for a Viable Global Bible Translation).

These presentations and subsequent discussions provided the analytical framework and strategies for the patronage of the African Church in mother tongue Bible translation.

#### A Historic Launch and a Historic Commitment

The second, practical, part of the meeting involved the launch of a fundraising campaign dubbed "Operation Cover the Land." Conceived as a multi-year fundraising campaign, Operation Cover the Land is inspired by Habakkuk 2:14 and seeks to ensure that by 2020, a translation project will have started in all language groups in Ghana where there is a need for it.

Operation Cover the Land will be structured around a series of campaigns to raise funds for the work in Ghana, Africa and the global Bible translation movement. While beginning in Ghana, the goal is to develop Operation Cover the Land into a fundraising platform for mother tongue Bible translation on the African continent and beyond. Ultimately the aim is to create a movement of African Christian financial patrons whose activities transform the nature of mother tongue Bible translation by reversing centuries of practice where African countries have largely served as transmission belts for external resources.

In their response to the launch of this platform, Rev. Dr. Kwabena Darko and Ken Ofori-Atta, the two leading Christian businessmen leading the mobilization of the Ghanaian business class in support of the work, shared their experiences and their motivation. Church leaders, Christian entrepreneurs and some participants gave seed offerings and made monthly, quarterly and annual financial commitments in support of the campaign to complete mother tongue Bible translation in

Ghana. This includes Women Aglow International Ghana, whose president, Mrs. Dorothy Danso, made a 10-year commitment to financially support the campaign.

The highlight of the fundraising campaign was a historic funding commitment made by Ghanaian Christian businessman Ken Ofori-Atta. Arguing that the task of completing mother tongue Bible translation work in Ghana is "doable," he made this pledge:

"I pledge that by the end of the year we (Rev. Kwabena Darko and me) will form a team of 12 entrepreneurs — apostolic patrons — who will commit to raising 5 million dollars within a period of five years to complete mother tongue Bible translation in Ghana so that we can move out to support the work in other African countries."

The Church leaders pledged their support to complete the work by providing spiritual, personnel and also financial support.

#### **The Next Steps**

In his keynote presentation at the conference, Rev. Prof. Ansre introduced a proverb in his native Ewe language: 'Menye aloo me yeo, alo me ye'. (It is not in the mouth; it is in the arm).

Essentially this means it is not about the talking, it is about the action, a theme stressed by the GILLBT Board Chairman, Rev Thomas Sayibu in his Opening Remarks:

The vision of mobilizing Ghanaian and African Patrons for the work is a significant move away from the framework in which the work in Africa has been done for centuries. The challenge is to practically raise Patrons in Ghana and the African continent for the work, so that this vision of ownership does not become mere talk.

Consequently, a number of follow-ups are planned to ensure effective implementation of the decisions made at the Patrons Conference. For the analytical part, plans are well in motion to publish the presentations as a book, to broaden the discussions. For the fundraising campaign, an implementation infrastructure is being established to ensure that the commitments made are redeemed.

### **CONFERENCE IN PICTURES**



































Most Rev. Prof. Yinkah **SARFO** 

#### TIME IS NOT ON OUR SIDE!

"Our God is a God of languages, tribes and nations. The Holy Spirit ministers the Word to us in our mother dialects. The Bible must be translated into all indigenous languages. A lot has been done and yet the Bible must be translated into many more languages. Time is not on our side to wait. ... Truly speaking, the Church in Ghana and Africa should be the key stakeholder of missions and Bible translation. The translation is a business for the Church in Africa, rather than the Church being a Patron."

The Most Rev. Prof. Yinkah Sarfo is the Anglican Primate and Metropolitan Archbishop of the Church of the Province of West Africa. He is also the Bishop of the Diocese of Kumasi and Archbishop of the internal province of Ghana of the Anglican Church.



Rev. Dr. Kwabena **DARKO** 

#### WE ARE READY TO PROVIDE LEADERSHIP!

"..We need a radical change in the work of translating the Bible into our local languages. It is time for the work to be placed into African hands through the creation of a movement of African financial patrons whose activities transform the nature of Bible translation by reversing centuries of practice where African countries have largely served as transmission belts for external resources for Bible translation. We are ready to provide the leadership to establish this platform. This is doing the Master's will."

Rev. Dr. Kwabena Darko heads one of Ghana's most successful private enterprises, Darko Farms & Co. Ltd. He is also the General Overseer, chairman of the Pastoral Board and head pastor of the Oasis of Love Church, Ghana. His strong Christian beliefs, in large measure, have been responsible for his thrift, shrewd business acumen and entrepreneurial drive. He has conducted leadership seminars in over 40 countries worldwide in his capacity as International Secretary of FGBMFI.



Mr. Ken
OFORI-ATTA

### THIS IS DOABLE!

"I pledge that by the end of the year we will form a team of 12 entrepreneurs — apostolic patrons — to commit to raising 5 million dollars within a period of five years to complete mother tongue Bible translation in Ghana so that we can move out to support the work in other African countries. This is doable!"

Ken Ofori-Atta is an investment banker. He is a co-founder at Databank Ltd. and serves as its executive chairman. He has worked with Salomon Brothers and Morgan Stanley on debt and equity issues, financing for a variety of industries. His contributions to the financial system and commitment to excellence have earned him a nomination as the only black African listed in the world's top 50 financial managers of the 21st century, as well as Global Leader of Tomorrow by the World Economic Forum of Davos.

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#### THE CHURCH IN AFRICA MUST TAKE RESPONSIBILITY!

"For people to know the Lord they must know Him from their local languages. ... The desire of every committed Christian therefore should be that the work of Bible translation and missionary work must be owned and supported by churches and all Christians in Ghana and the African church. As Africans we must commit ourselves to take responsibility for the work of mission generally and particularly, the task of language development and Bible translation on the continent."

Apostle Dr. Opoku Onyinah is chairman of the Church of Pentecost worldwide and the president of the Ghana Pentecostal and Charismatic Council (GPCC). He is also a member of the GILLBT Board of Directors. On the global front, he is a commissioner of World Mission and Evangelism of the World Council of Churches and also serves as the co-chairman of Empowered 21, Africa.



Apostle Dr. Opoku **ONYINAH** 

#### I AM FOCUSING TO LEAD THIS CAUSE!

"By the grace of God I will lead a campaign to raise funds for the completion of mother tongue Bible translation in Ghana. In this regard, I commit the Women Aglow Ghana to financially support the Operation Cover the Land fundraising campaign for 10 years!"

Dr. Mrs. Dorothy Danso is the national president of Aglow International Ghana. She is an astute and distinguished trade unionist with over three decades' experience in supporting, organizing and managing various issues and conflicts that affect the people.



Dr. Mrs. Dorothy **DANSO** 

#### THIS SHOULD NEVER HAPPEN AGAIN!

. ... I was very embarrassed when our attention was drawn to the fact that the Bibles that have been produced for us so far have all been sponsored not by the African church but from foreign agencies. This should never happen again."

Rev. Dr. Emmanuel Kwesi Anim is the principal of the Pentecost Theological Seminary at Gomoa-Fetteh, Central Region of Ghana. He is an adjunct lecturer at All Nations Christian College, UK and the Akrofi-Christaller Institute of Theology Mission and Culture at Akropong-Akuapem.



Rev. Dr. Emmanuel Kwesi **ANIM**,



# GHANAIAN/AFRICAN ROYALTY AS "NATURAL" PATRONS

### By Paul Opoku-Mensah, PhD

he history of mother tongue Bible translation, to a large extent, is also a history of royal support and patronage. Historically the nobility and royalty have been major patrons. Thus we cannot talk about the role of major historical figures in Bible Translation — for instance John Wycliffe, William Tyndale and Martin Luther — without simultaneously talking about the patronage offered by royalty and nobility in their respective countries.

In the case of Wycliffe, royals like the English Prince John of Gaunt, better known in his day as the Duke of Lancaster; the queen mother at the time, Joan of Kent; and Queen Anne of Bohemia were all critical to the support and protection Wycliffe needed to do his work.



GILLBT Director thanks the Asantehene for his Patronage

Perhaps the most famous is Martin Luther, whose work on the Reformation, and the translation of the German Bible, was made possible only through the support and protection of German royals and nobility, particularly the German prince, Frederick the Wise.

The role of King James is perhaps the example that has affected our generation the most. His decision to commission an expert group to develop the Bible into English, gave us the version of the Bible – the King James Bible — that has had the most farreaching effect worldwide.

For the 21st century Ghanaian and African context, the issue of motivation becomes important. Why did these royals provide this patronage, often in opposition to the Holy Roman Empire and the Roman Catholic Church, which insisted on the use of Latin? At one level it reflects a desire by these monarchs and royals to encourage and support the spread of the Scriptures among their people. But some of these royals, including Frederick the Wise who protected Luther, were never known to

have any Christian missionary expansionist zeal. For a robust understanding, therefore, it is important to consider cultural-political variables also. Specifically, when Bible translation is also understood as encompassing the development of the languages and cultures of these monarchs, it is easy to understand their patronage and support. As the custodians of their people's cultural heritage, including the linguistic heritage, we can easily understand their support of Bible translation and the language development that is part of this process. Their patronage can therefore be understood within a framework of a political-cultural aim of breaking the political dominance of the Roman Catholic Church and the popes, as well as the cultural dominance of Latin. This "nationalist" work was key to the self-assertion of these peoples — the Germans and English in this instance — in addition to providing the Scriptures.

These considerations were at heart of the decision to seek the royal patronage of the Asantehene — the King of the Asante Kingdom — for the Patrons Conference and fundraising initiative. To be specific, the patronage of the *Asantehene* was more than symbolic, as I explained in my address on June 27:



The Kumasi Chapter Executives with the Asantehene

"... the leadership of the current Asantehene in transforming an institution steeped in centuries of tradition, earning him the accolade "King Solomon," provides a template and inspiration for what we seek to do here. That is why we wanted him to be the patron for this meeting. Thus, as we gather here, we do so with the expectation that the Asantehene's leadership that transformed chieftaincy, bringing renewed vibrancy and relevance, will provide the inspiration that is needed for this conference to make the historic decisions that will change the nature of Bible translation in Ghana and Africa."

The choice of the Asantehene was also symbolic and strategic, reflecting an understanding of the roles the chieftaincy institution and the traditional leaders can play as patrons for our work. This, naturally, is tied to the issue of the broader roles of the chiefs, and the chieftaincy institution, in our society. Historically the role of the chiefs has often been a contentious issue, particularly in our political life. For many ethnic groups in pre-colonial Africa, chieftaincy constituted the axis for the exercise of executive, legislative and judicial powers. However, from the colonial authorities to the various civilian and military post-independent governments, attempts have been made to influence the authority and role of chiefs. There have been significant changes, therefore, in the powers of chiefs both at the local and national levels as a result of these frequent central government interventions as well as changes in the chieftaincy institution itself. For instance, the current democratic constitution of Ghana bars our chiefs from active politics.

But while the political roles of chiefs might have been curtailed, their role as custodians of the country's linguistic and cultural heritage has remained, and in some instances actually increased. To the extent that mother tongue Scripture translation is also tied to the development and preservation of our indigenous languages, the chiefs are our natural allies. More than Ghana and Africa's political leadership, who largely pay lip service to the development of our indigenous languages, the chiefs are the losers in the linguistic imperialism that marginalizes their languages vis-à-vis the metropolitan and colonial languages of Europe. Just as the royals of Europe understood and felt the linguistic imperialism of Latin, and the powerlessness that comes with it, and therefore became



patrons of the translation of the scriptures into their languages, the potential exist to mobilize the chieftaincy institution in Ghana in support of our work.

This potential support of the chiefs is important given that at both the continental level of the African Union to the national level, indigenous language development is hardly a first order priority for African governments. Even in instances like in Ghana where the constitution mandates the state to support the development of Ghanaian languages, the state provides little support for language development.



GILLBT Director greeting the Paramount Chief of the Anufo (Chokosi)Traditional Area

The traditional leaders, both by virtue of the long-term security of their position, as well as their traditional roles as custodians of the linguistic and cultural heritage of our society, are more likely to support this work. As the *Asantehene* indicated in his speech at the opening of the Patrons Conference:

"The painstaking linguistics analysis that will accompany this process of mother tongue Bible translation is one that will also contribute to the preservation of the linguistics heritage of our society. As custodians of the linguistic and cultural heritage of our people, it is only logical and natural that we support this work."

The challenge, then, is to develop the mechanisms to engage the chiefs, and the chieftaincy institution in general, as patrons for the work in Ghana and the African continent.

Paramount Chief of Krachi (Krachiwura) at a GILLBT event. Behind him is the Paramount chief of the Nawuris.

### **KUMASI SHOWS THE WAY TO A CHURCH-LED BIBLE TRANSLATION MOVEMENT**

he vision that founded GILLBT was built on two pillars, namely: i) a production pillar which involved the development of our languages and the translation of Bibles into these languages, and ii) a mobilization pillar involving the ownership of Ghanaians in the support of the work in Ghana, and the African continent. After fifty-four years, the production pillar has been well developed with the mobilization component lagging behind. At the heart of this mobilization pillar is the issue of national ownership, which is aimed at creating a viable national organization whose legitimacy derives partly from the quality of our relations to Ghanaians and their institutions. The mobilization of, and embeddedness of the work in, the Churches is central to the creation of this national ownership. The end point of this ownership would be the establishment of a church-led Bible translation movement.



Kumasi Chapter Executives with Church leaders in Kumasi

A major part of the reason why the Patrons conference and Fundraising initiative was hosted and launched in Kumasi, and indeed why the Kumasi chapter was established, is what we believed to be the potential of the Kumasi Chapter of GILLBT to provide leadership in the development of this ownership and church-led movement. We believed Kumasi had the potential to normatively provide leadership partly because of its historical and continuing appreciation of our linguistic and cultural heritage; and the vibrancy of the Mother tongue Christian experience there.

This potential came out in the organization of the Patrons conference. The chapter became the focus of the self-organization of the Kumasi churches. If there was any doubt that a Church-led Bible translation movement is possible, the role played by Church leaders in Kumasi around this meeting should put that to rest. In the work of the churches in Kumasi, the potential of future Church-led Bible translation movement became evident.

As the GILLBT Board Chairman indicated in his speech at the Patrons conference:

The inauguration of the Kumasi chapter in June 2014 was a practical response to this desire to deepen the involvement of Ghanaians and their institutions in the work of Mother Tongue Bible Translation. It is gratifying to see this vision begin to bear fruit through the impressive mobilization work of the chapter that has made it possible for us to be gathered here today. Indeed, I was here to see their work firsthand, and was so inspired, I wanted to move to settle permanently in Kumasi so I could be part of this energy!!!

We are grateful to the Advisory Council led by Most Rev Prof Yinkah Sarfo, and the Executive Committee, led by Rev Dr Kwabena Darko, for showing us a glimpse of the future possibilities.

**AGLOW INTERNATIONAL GHANA** SUPPORTS BIBLE TRANSLATION

t the launch of the "Operation Cover the Land" Fundraising Campaign in Kumasi on 27 June 2016, the President of the Ghana branch of Aglow International, Dr Mrs Dorothy Danso announced the support of Aglow for the campaign to finish the Mother Tongue Bible Translation task in Ghana. Specifically, Aglow International Ghana pledged an amount of 2000 Ghana Cedis monthly for the next 10 years to support GILLBT complete the task of mother Tongue Bible translation in Ghana. In addition, the group, which organizes a Monthly Day of Prayer throughout the country, has promised its prayer support for the work.

On the 29<sup>th</sup> of July 2016, a team from GILLBT led by Kumasi Chapter Chairman Rev Dr. Kwabena Darko, and including the Executive Director, joined over 6000 women of Aglow Ghana at their 2016 Annual National Convention held at the Kwame Nkrumah University of Science and Technology (KNUST) in Kumasi. The team was at the Convention to officially express GILLBT's appreciation for the support of Aglow.

In her official welcome of the GILLBT delegation, the President of Aglow Ghana Dr. Mrs. Dorothy Danso stressed the importance of the Mother Tongue Scriptures, and reiterated the group's support to completing mother tongue Bible translation in Ghana. In addition to the Corporate support, she also called on individual members of Aglow to support the work.

Rev Dr Kwabena Darko in his address to the delegates to the National Convention recounted the humble beginnings of the group which is now the largest and vibrant national prayer force in Ghana. The GILLBT Executive Director thanked the leadership of Aglow for their endorsement and pledge to support both financially and prayerfully. In addition, he expressed the appreciation of "a grateful nation" to Aglow for the consistency with which they support the development of the country through their monthly Prayers.

Aglow Ghana is a member of the Aglow International, a network of caring and praying women dedicated to promoting the welfare and caring of women and teenage girls. With over 255 fellowships nationwide, Aglow Ghana is under the leadership of Dr. Mrs. Dorothy Danso, a member of the Advisory Council of the GILLBT Kumasi Chapter.



Rev Dr Kwabena Darko addressing the congregation after being introduced by Dr Mrs Dorothy Danso



Dr Paul Opoku- Mensah presenting some GILLBT fundraising materials to Dr Mrs Dorothy Danso



A cross section of the Aglow congregation

### THE TAFI PROJECT LAUNCHES ITS FIRST SCRIPTURES: - Gospel of Mark By Michael Serchie, Project Manager

he Tafi people refer to themselves as 'Bagbo' and speak 'Tegbo'. They live in four communities in Afadzato South District in the Volta region; Agome, Mado, Abuife and Atome. Some use the prefix 'Tafi', e.g. Tafi-Agome. Agome and Mado are on the Accra- Hohoe road; while Abuife and Atome are several kilometers into the interior.

On 29th October 2016, chiefs and people of the Tafi traditional areas came together in a grand durbar to commemorate completion and publication of the first Scriptural Gospel, the Mark Gospel in their language. The ceremony was to outdoor the newly published scriptural portion for wider use in the communities as well as to raise patron to support the New Testament translation work.

In his welcome address, the Chief of Tafi Mador, Togbe Adjah Kofi (V) said the ceremony was a very important milestone in the culture and history of Tafi because for the first time in their lifetime, a conscious effort was being made to make the Good News available in their God givenmother tongue. He said this was a great opportunity offered to them which will facilitate better understanding of the word of God, promote the great commission in their area and also preserve the uniqueness of their language. He commended GILLBT and the translation team being headed by one of their own chiefs, Okukubor Afafi VIII, chief of Tafi Agome and the Review team for the great work they are doing.

The Tafi language Project is part of the New Testament Cluster project dubbed NYALOTA (Nyagbo, Logba, Tafi) that was launched in June 2014. So far more than 50 percent of the New Testament has been translated and are undergoing processes of approval for publication.



Elders of Tafi with their copies of the Gospel of Mark



Chiefs and people of Tafi at launching



Young girl reading from the Tafi Mark Gospel



Togbe Adjah Kofi holding copy of Booklet

### START THIS WORK IN OUR LIFETIME!

- By Michael Serchie & Vivian Sumani - Field Programs

aturday April 2, 2016 was a remarkable day in the life and history of the Chakali people as elderly men and women, youth and children gathered at the community center - a big shaded tree in the middle of the town of Ducie to listen to people who have come to discuss partnership in developing the Chakali language.

Ducie, the most prominent Chakali speaking community is about 64 Kilometers from Wa, the regional capital of the Upper West Region of Ghana. It is fairly assessable by feeder road but with various spots of difficult terrains.

The team from GILLBT were met on arrival by Pastor Alex Kiipo, a native Chakali Pastor at Ducie who had already passed on information to neighboring communities about this meeting.

During the discussions, the GILLBT's director for Field Operations, Mr. Sylvester Nkrumah mentioned that GILLBT wants to demonstrate the love of God to the Chakali people by collaborating with the community to provide access to the word of God in the Chakali language.

He explained GILLBT's work in many language communities in Ghana which would now include the Chakali language are in language development, literacy and Bible Translation.

An elder of the community, lamented about the fact that the language is being lost very quickly by whole communities who are now speaking other languages and that most of their children can no longer speak the language. He added, the whole community has been requesting for assistance from GILLBT for a long time when they heard what the organization was doing in other neighboring languages.

A native of Chakali exclaimed during the course of the discussion "Please start this work in our life time so that we can tell our ancestors the good work going on behind them"

In a gesture of appreciation to the good news, the elders presented tubers of yam to the language team who visited the community.



Mr. Sylvester Nkrumah - GILLBT Field Program Director discussing language work with the Chakali people and Pastor Alex Kiipo interpreting into Chakali language



Two women who requested that the work be started in their life time

#### **The Chakali People**

- The Chakali peoples group are found in 7 communities east of Wa in Ghana's Upper West Region numbering about 6,800 who are engaged yet unreached.
- They are subsistence farmers but also raise cattle. The main crop in the region is yam. In typical north-western style, the Chakali live in flat-roofed mud and wood houses which are connected to form large family compounds
- The primary religion practiced there are 98% Traditional religion, 1% Christianity and 1% Islam respectively. Traditional religion is deeply rooted in a people's ethnic identity and conversion which essentially equates to cultural assimilation.
- Although Chakali land and people consist of thirteen communities and their inhabitants, sociolinguistic research indicates that Chakali can be considered the language of the inhabitants and forefathers of Tiisa, Sogla, Tuosa, Motigu, Ducie, Katua, and Gurumbele exclusively and are currently the main Chakali speaking communities.
- The remaining communities considered merely as Chakali land but difficult to find speakers are Bulenga, Chagu, Kandia,

- Dupari and Gilan. Some members of Chakali ethnic groups living on Chakali land have had their language assimilated by Wali or other neighboring languages and do not necessarily speak Chakali.
- The majority of Chakali speakers who have received an education above Junior Secondary School (JSS) live in and around Wa, or in other major towns and cities of the country.
- In terms of lexical similarity Chakali is 62% with Tampulma [tpm] and 68% with Vagla [vag].
- The Chakali are very hospitable people. Their kindness to strangers often extends to the women joining together in song and dance and the outsiders being presented with tubers of yam as gifts.
- Some of the Church denominations in the Chakali area are: Christ Kingdom Church, the Church of Pentecost, Bible Church of Africa, the Catholic Church among others.
- Some recommended graduate who are fluent in Chakali whom Isaac Alito promised to contact for further discussion on the project are: Osman, Kasem, Susie- a retired teacher from Motigu and Kobina
- Other notable citizens of Chakali are: Dr. Henry Seidu Daanaa- Minister for Chieftaincy and Culture, Godfred Tango- Former MP for Wa East, Mr. Kuri Danyagri, Chairman of the Chakali Youth Association and Isaac Alito, former DCE for Wa East.

# 2016 MOTHER TONGUE ADVOCACY

CONFERENCE- By Peter Wangara, Director, GILLBT-LEAD

The role of local languages as a catalyst for national development cannot be over-emphasized. Local languages are key for the attainment of any sustainable development and therefore need to be deployed in the different domains of national life. In spite of the critical role that local languages play in education and development in general, many development interventions are implemented without due consideration to the place of local languages in the attainment of programme goals.

GILLBT has for many years been at the forefront of developing Ghanaian languages, particularly the minority ones and using them as a springboard for the development of the language communities in various domains such as literacy, improvement of learning outcomes in formal schools and Bible Translation. To scale up this language development work, GILLBT on February 1, 2015 launched the Mother Tongue Café Dialogue Series – an advocacy platform for the use of Ghanaian languages. The Mother Tongue Café Dialogues seeks to create a "safe place" for discussions on the appropriate role of our languages. A number of "Dialogues" have taken place under the auspices of this initiative.

In the spirit of the "Dialogues," GILLBT in partnership with Wycliffe Bible Translators Netherlands, organized a Mother Tongue advocacy conference from 7th - 8th July 2016 in Tamale. The main objective of the language conference was to draw public attention, especially the participating organizations and government agencies, to the role of local languages in education and development generally, so they can begin to reflect and hopefully give due consideration to the role of local predominant languages or mother tongue in the design and implementation of their development interventions. The conference was also a platform to advocate the use of many more Ghanaian languages in formal and public education. The main theme of the conference was "The Mother Tongue in National Development" and about 300 people in all attended the conference and they included university lecturers, heads of government departments, non-governmental

organizations, community-based organizations, church and para-church agencies, traditional rulers and representatives from language communities - and the media was certainly not left out.

The 2-day event started with an opening ceremony chaired by the Northern Regional Director of Education with the Honorable Northern Regional Minister as Guest of Honor. The GILLBT Executive Director, Dr. Paul Opoku-Mensah gave the welcome & keynote address. In his opening keynote the Director, while welcoming the conference, also found it problematic:

Why should we be discussing advocacy for our languages nearly sixty years after our independence? Shoudn't it be natural for us to be using our languages in different domains of national life? ...For a country whose citizens love and value their languages;

whose founders affirmed the critical mediating roles of our languages in overall national development; and whose constitution guarantees the promotion of Ghanaian languages, why are we in need of advocacy platforms for our languages?

In response, he outlined a framework within which the country can come to terms with the use of Ghanaian languages in different domains of national life.

The first day saw the presentation of two key speakers on two themes: The role of local languages in education and development by Prof. Kofi Agyekum of the University of Ghana, Legon and Comparative Issues in Mother Tongue Advocacy by Dr. Susan Nyaga from SIL Africa. The two sessions were moderated by Prof. Agnes Apusigah, the Dean of the Faculty of Education of the University for Development Studies.

The second day had two presentations in the morning by Dr. Samuel Atintono from the University of Education Winneba and Chief Alhassan Issahaku Amadu, the Northern Regional Director of the National Population Council, who spoke on Preparing Ghanaian Languages for deployment in National life" and "the role of local languages in peace building and conflict resolution" respectively. In addition, three more presentations on cross-cutting issues, namely the role of local languages in Gender Equality and Women Empowerment by Dr. Alhassan Nantogma (University for Development Studies), the role of local languages in Religious Tolerance by Father Thaddeus Kuusah (Northern Regional Executive Secretary of the National Peace Council) and the role of local languages in Road Safety by Mr. Alexander Ayagtah (Northern Regional Manager of the National Road Safety Commission).

These were all relevant topics to the context of the Northern region and the country at large given the fact that this is an election year in Ghana. The speakers and presenters used specific case studies or examples to buttress their points and these included the Tharaka project in Kenya that developed literacy materials in the local language for Mathematics, Science, Social Studies etc, the concept and perception of women among the Dagomba ethnic group of Northern Ghana and the development of dictionaries and terminologies in Akan.

The presentations were interspaced with question and answer sessions as well as group work and plenary discussions. The participants' response was generally positive, as the speeches and contributions they made alluded to the fact that local languages indeed are critical to our educational system and development interventions. They however admitted that resource provision is a big challenge to government and therefore welcomed the collaboration of GILLBT and other stakeholders in the task.

The conference confirmed the critical role of local languages in education. Participants from the educational institutions bemoaned the inadequate resource support by government to effectively implement the language in education policy even though they know its importance in enhancing children's learning outcomes. Based on the contributions made by people, the conference can be said to have increased participants' understanding of local languages in education and development and also changed their attitudes and perception of the role of local languages in education and development.



2016 Mother Tongue Advocacy Conference participants

### **GHANA NATIONAL BIBLICAL SCHOLARS WORKSHOP** - By Dr. Fabian Dapila, Translation Consultant

or some time now, one of the problems hampering Bible Translation exercise globally has been the lack of experts who would check the accuracy and naturalness of the translations done by many translation projects into their target languages.

As a result, many Bible translation agencies were hesitant to venture into translating the Bible into the target languages of the communities that needed them due to challenges of getting Bible translation consultant to go into the translation project areas. Though a longer list of the challenges could be enumerated, the end result is that, there are long delays in the life-span of translation project as well as poor quality translations.

The idea of the National Bible Scholars program was hatched to meet the growing need of consultants in the face of the increasing number of translation projects initiated to meet growing need for translated Bible scriptures among the Bibleless communities. It was realized that in many countries in Africa and Asia where the bulk of the translation exercise is going on, there are many theological institutions as well as universities that had trained personnel who could be "finetuned" for translation consultancy to fill the gap of the lack of trained consultants to check the translated texts. This area of academia was not explored by the early missionaries in the search for Bible translation consultants.

The vision of SIL/Wycliffe Bible translation family which sought to reach all the Bibleless communities by 2025 led Seed Company to come up with the National Bible Scholars program.

In 2014, a pilot project of the National Bible Scholars program was begun in Ghana, bringing together home-grown Bible scholars with the Bible translation world. An initial quota of four scholars was later increased to twelve, which is the current number of scholars in the program. Since many are M.Th/M.A. holders as well as PhD holders, the training has focused on

filling up the inadequacies of these scholars, be it Biblical, linguistic or computer assisted translation tools and software.

This year, another workshop was held at the Hephzibah Christian Centre, Peduase, from the 17<sup>th</sup> – 23<sup>th</sup> July 2016, in Accra. In all there were eleven (11) scholars from the Northern, Central and Southern parts of Ghana, with 9 being Bible scholars and 2 specializing in Linguistics. Three (3) observers from GILLBT, six (6) facilitators – four (4) from Seed Company and two (2) other from outside the organization helped in supporting and organizing the workshop.

Topics covering introduction to linguistics which many scholars had not interacted with, and training in the use of the Paratext program were explored during the training. Interspersed were topics that brought awareness to the different types of canons which they may encounter in the course of their dealing with translation program, as well as different forms of translations.

The training also sought to demonstrate that exegetes are not necessarily the best translators and to emphasize that both translators and exegetes need to interact to bring out a good translated product. The benefits of the NBS training is to use home grown resources to enhance our translation needs. Who knows the translation terrain of Ghana better than a Ghanaian?

The program has also helped equip our Bible Scholars with the sense of bringing the practical dimension into the classroom. Many have redesigned their teaching syllabi to include dimension which was hitherto missing. The scholars are drawn from the churches and theological institutions, and therefore bring the translation world into the church, giving the translated work the authenticity needed for its use in the community.

This pilot NBS which began in Ghana has expanded. Ethiopia, DRC and India have established their own NBS training programs. Others to come on board in the very near future include Nigeria and Kenya.

### **GILLBT Printing Press** Tamale

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## **GILLBT LAUNCHES** DAY OF PRAYER AND **THANKSGIVING**

The launch of the maiden GILLBT's Day of Prayer and Thanksgiving took place on Sunday October 2, 2016 at the Perez Dome, the Headquarters and seat of the Presiding Bishop of the Perez Chapel in Dzorwulu, Accra. The GILLBT Day of Prayer and Thanksgiving, conceived as a permanent feature on GILLBT's institutional calender, seeks to introduce the work of GILLBT to the Churches throughout the country. It is expected to be held the first Sunday of October every year.

Explaining the rationale of the Day at the Perez Chapel, the Executive of GILLBT argued that the day has a dual purpose:

First it is to stop, take stock, and give thanks to God for his faithfulness and sustenance, and for what he has accomplished through GILLBT. In such a stocktaking, he indicated that currently GILLBT is in 40 languages making it the largest contributor to the development of Ghanaian languages. In Bible translation it has completed 14 Full Bibles and 15 New Testaments. In addition, there is ongoing New Testament work in 7 languages, and Old Testament work in 16 Ghanaian languages. The year 2015-2016 has been particularly productive as between November 2015 and April 2016, GILLBT dedicated Full Bibles in Five Ghanaian languages---- Kasem, Gonja, Kusaal, Nafaanra and Dega. This, as he indicated, is the dedication of Five Complete Bibles in less than six months making it the first time in GILLBT's 54-year history, and in the history of both Ghana and the African continent, that so many Full Bibles have been dedicated in so short a time.

The Executive Director was at pains to stress that:

We are not churning out these statistics in a feel-good triumphalist sense. Rather, we do so in a humble acknowledgment to God for his enablement, and in appreciation to those who have dedicated their lives to this work, and those, like Perez Chapel, who support the work!



The second purpose of the GILLBT Day, the Director continued, is to ask for prayers for the remaining work. As he explained:

The work is far from complete, and on June 27, 2016, we launched a campaign in Kumasi dubbed "Operation Cover the Land." Conceived as a multi-year campaign, Operation Cover the Land, is located in the vision of Habakkuk 2:14 and seeks to "cover the land" by ensuring that by 2020, a Bible Translation project would have started in all language groups in Ghana where there is a need for it. While beginning in Ghana, the goal is to develop "Operation Cover the Land" into a platform for Mother Tongue Bible translation on the African continent, and beyond.

He likened this task to the building of the Perez Dome, a very ambitious but necessary National project, built to the Glory

In welcoming the GILLBT delegation and formally launching the GILLBT Day, the Presiding Bishop of Perez Chapel, Bishop Agyin Asare-- a long-time supporter of GILLBT's work-affirmed the importance of the Bible Translation task. He provided a solid endorsement of the work of GILLBT, and committed the Perez Chapel to continue its support of GILLBT's work. In addition, He encouraged his congregation to individually support the work of GILLBT both prayerfully and with their resources.



Bishop Charles Agyin Asare praying for GILLBT



Bishop Charles Agyin Asare with GILLBT delegation

## **Celebrations**

### **GOVERNMENT OF GHANA HONORS ANOTHER GILLBT MEMBER: MARGARET LANGDON!**



The Speaker of the Parliament of Ghana, Edward Doe Adjaho presenting Margaret with her award

In a colorful award ceremony at the Accra International Conference Centre on October 29, 2016 attended by the President, and the other top tier leadership of the country, Margaret Langdon and a number of Ghanaians and non-Ghanaians were honored for their contributions to the development of the country. This is the second consecutive year that the state has responded positively to our advocacy efforts to get the contributions of GILLBT members recognized by the Central government. At a similar event on December 11 2015, the state honored GILLBT long term missionary Mary Steele.

The award, a Member of the Order of the Volta, and a citation signed by the President of Ghana, John Dramani Mahama, was presented to Margaret Langdon by the Speaker of Ghana's Parliament, Hon Edward Doe Adjaho. The citation read:

"You came to Ghana in 1973 and worked in the Finance Office of the Summer Institute of Linguistics (SIL) until 1975 when you were assigned to the Mampruli Language Project to assist in the Linguistic analysis of that language. In 1976, you were assigned to promote literacy among the Konkomba people.

With the help of the indigenes and linguistic consultants, you led in the production of Konkomba reading materials in different thematic areas including Health, Agriculture and Social Studies.

Through your effective skills in literacy and mission works, you successfully teamed up with another volunteer, Ms. Steele and effectively lived among the Konkomba people and interacted with them to achieve the following:

- Publication of the Konkomba edition of the Bible
- Publication of the Konkomba-English, English-Konkomba Dictionary
- Production of primers in Konkomba for teaching purposes

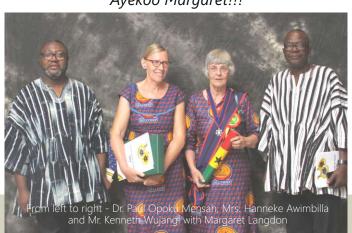
• Supported indigenes to write books in the Konkomba language.

You facilitated the formation of a literacy Committee to assist in the promotion of literacy among the Konkombas and neighbouring communities in the Yendi, Nanumba and East Gonja districts in the Northern region and Nkwanta and Krachie Districts of the Volta Region. The literacy campaign was also extended to Kintampo, Atebubu and Sene Districts of the Brong Ahafo Region and Ejura/Sekyidumasi District of Ashanti Region. During this period your means of transport were a motorized bicycle and a single cabin pick-up vehicle.

Your strenuous effort in fighting illiteracy among the Konkomba people led to the enrolment of many children in formal school, many of whom proceeded to tertiary levels of education. Today many of the pupils you showed the light of education are prominent citizens contributing immensely to the development of the country".

Reacting to the award to Margaret, the Executive Director of GILLBT, Dr Paul Opoku-Mensah indicated that this is an important recognition, which the GILLBT administration had been advocating for since 2010. He noted that it was gratifying to see Margaret Langdon, a very self-effacing person who had given so much of her life to the country, treated as a special guest of the State, including having her own chauffeured official limousine with a personal security detail. While this outward show is not the essence of the award, the Director is emphatic, nonetheless, that it is important and a worthy recognition to a lady who through her work with GILLBT has made significant contributions to Ghana in language development, literacy, and community development. The Director expressed appreciation to the Government of Ghana for its willingness to acknowledge and honor the non-Ghanaians who contribute to the development of the country. While congratulating Margaret Langdon, he stressed that the Administration is still working to get recognition for both deserving Ghanaian and non-Ghanaian GILLBT members who have made significant contributions to the country.

### Ayekoo Margaret!!!



### **GILLBT GETS ITS FIRST NATIONAL CONSULTANTS**

At a short ceremony at the AGM 2016 in Tamale, three of GILLBT's Ghanaian Translators -- Mr. Sylvester Nkrumah, Mrs. Naana Nkrumah and Mr. Konlan Kpeebi – were presented with certificates marking their qualification as professional Bible Translation consultants. This certification was made possible upon review of their professional service record, and in recognition of their domain expertise in consulting by SIL International Africa Focused Language Program Services.

The GILLBT Board Chairman, in his remarks, was gratified that for the first time in its 54-year history, GILLBT now has certified Ghanaian consultants. He congratulated the three consultants whose certification has made it possible for GILLBT to celebrate this milestone, and announced that the Board has approved a process that ensures that the training and certification of national consultants in all the domains of GILLBT's activities is prioritized. The three are the first Ghanaian professional Bible translation consultants in the history of GILLBT.

Responding on behalf of the consultants, Mr Sylvester Nkrumah, currently GILLBT's Director of Field Programs, expressed the gratitude of the three consultants to all those who had mentored them throughout their years as translators, as well as those who had worked to ensure the certification.

Congratulations to our Newly Certified Consultants!



Mrs. Naana Nkrumah & Mr. Konlan Kpeebi displaying their certificates



GILLBT Board member Prof E.V.O Dankwa presenting Mr. Sylvester Kwame Nkrumah his certificate

### APOSTLE DR. OPOKU ONYINAH

### NOW ASSOCIATE PROFESSOR



Apostle Dr. Opoku Onyinah the Chairman of the Church of Pentecost and a member of the GILLBT board, who holds a Doctor of Philosophy (PhD) from the University of Birmingham, has been promoted to the academic rank of an Associate Professor. In announcing his promotion, Apostle Alexander Nana Yaw Kumi-Larbi (General Secretary, COP) said:

"We are grateful to God for this momentous achievement. Indeed, this would serve as a great source of inspiration to all members of our great Church and the Christian fraternity as a whole that, it is possible to faithfully serve the Lord and aspire for greater heights in all facets of life".

This was conferred on him after his application was successfully reviewed by external assessors, the Pentecost University College Council Appointment and Promotion Board and endorsed by the University of Ghana, Legon.

The entire leadership and membership of GILLBT congratulate Apostle Professor Opoku Onyinah on this accomplishment.

## GILLBT REWARDS ALEX DOTSE FOR SACRIFICIAL SERVICE

At a short ceremony on Thursday September 29<sup>th</sup> 2016 at the GILLBT Accra Guest House, Board Member and Legal Counsel Prof E V O Dankwa on behalf of GILLBT presented a used saloon car to Mr. Alex Dotse, a long serving staff of GILLBT. The ceremony was attended by staff of the GILLBT Accra office, the Accra Guest House, GILLBT Advisory Council Member, Mr. Humphrey Torgbor and the wife and children of Mr Dotse.

The Executive Director, Dr Opoku-Mensah, in an introductory address stressed the need to reward the culture of self- sacrifice at all levels, as it has contributed to the making of GILLBT. He made reference to a similar gesture where the GILLBT Board approved the presentation of a used pick-up truck to Mr John Adinyah, another long serving translator. In providing the rationale for this gift to Alex Dotse, the Director briefly traced the history of GILLBT, which he indicated was a history of sacrifice by GILLBT members. Drawing on specific examples from GILLBT's history, the Director was emphatic that:

"All the categories of GILLBT membership: - Expatriate staff; National staff; Trustees; Board Members, etc," - have contributed, sacrificially, to the making of GILLBT."

He praised Alex Dotse for single-handedly managing the Accra Office, combining multiple roles, during the crisis in which all the Accra staff had been laid off and the Accra office sold. What was most inspiring was the fact that Alex, supported by his wife and children, worked cheerfully under very difficult—almost inhuman - conditions in the capital city, Accra.

In making the presentation, Prof EVO Dankwa recalled the numerous meetings he had with Alex during those difficult periods and expressed the hope that the presentation would convey the gratitude of GILLBT to Alex for the role he played to keep GILLBT's work going in Accra. Mr. Humphery Torgbor presented a beautifully woven Kente to Mrs Dotse.

In his response Alex Dotse inspired the gathering by recounting God's faithfulness throughout the period of dedicated service and also expressed his profound gratitude for the gifts to him and his wife who supported him wholeheartedly throughout the difficult times. Mr. Alex Dotse assured the Director and the Board members of his availability to serve GILLBT anytime he is called upon.



GILLBT Board member Prof E.V.O Dankwa presenting Alex Dotse his car key.



Mr Alex Dotse with his family











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### **GILLBT Hospitality, Tamale**

# **YOUR RESPONSE**

#### THE VISION

GILLBT is committed to finishing the Mother Tongue Bible Translation task in Ghana and proposes to do so through a campaign dubbed

'Operation Cover the Land'.

Specifically this campaign seeks to ensure that by 2020, translation work would start in all language groups in Ghana where there are no scriptures.

#### YOU CAN HELP MAKE IT HAPPEN

#### **PRAY**

I want to pray for Operation Cover the Land

#### **GIVE**

I want to serve as a Financial Patron for Operation Cover the Land

I want to support the work of GILLBT

Kindly send your response to the addresses or call:

communication\_gillbt@gillbt.org



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