



Funeral Service of

CHARLOTTE  
ANSAA  
ANANE

(Asleep in Death)



1926 - 2022

19th March, 2022

You are invited to hear the Public Address by  
**D. K. DE**  
Representative of the Society  
**Sunday 10 P.m.**  
**Sakasaka Female**  
**Sez**  
**1987 D**  
**Convent**



FUNERAL PROGRAMME

<b>TIME</b>	<b>ACTIVITY</b>	<b>PERSON</b>
11:30 AM	VIEWING OF CORPSE	
12:10 PM	OPENING SONG <b>151</b> OPENING PRAYER	CHAIRMAN - ELIJAH MENSAH
12:15 PM	FUNERAL TALK	SPEAKER - T.K. JOHNSON
12:45 PM	CLOSING SONG <b>139</b> & PRAYER	T.K. JOHNSON
12:50 PM	DEPARTURE OF CASKET (CORPSE) BY HEARSE TO AKROPONG FOR BURIAL	



The Near Centenarian Nonagenarian, Charlotte Ansa Anane, the JW  
(aka Afua Ansa, Afua Mansa, Auntie Mansa, My mother, Grandmaa)  
A DEPICTION.

Jehovah blessed near centenarian nonagenarian, Charlotte Ansa Anane with life that spanned 96 years from the 29th day of January 1926 when she was born till Monday, the 14th day of February 2022 when she slept in death awaiting Jesus's resurrection of all the dead in God's memory in the restored paradise earth. She was born in the environs of Koforidua where the first ever Jehovah's Witnesses in Ghana were baptized in 1927. This could explain her early exposure to Christianity emerging from apostasy, as practiced by Jehovah's Witnesses, which incited her to abandon an earlier polygamous marriage and serve Jehovah in chaste after her baptism in 1950 during a convention at Prempeh Assembly Hall in Kumasi. Charlotte was fathered by Kwadwo Amoako of Aboasa, Akropong Akuapem and mothered by Afua Attram who was of Obiribea, who in turn was of Asaa, also of Takyiwa who was of Anima; a migrant to Akropong from Akwamu per marriage.

Charlotte's service to Jehovah, as required of all Jehovah's Christian Witnesses, mainly involved disseminating the good news about God's Kingdom publicly and from house to house, in imitation of, and in obedience to Christ. (Luke 4:43; Acts 1:8). This she did together with Daniel Kwabena Anane (DK) whom she got married to, monogamously, in 1951. While her previous marriage gave her one child, Charlotte and DK, for the period 1952 - 1968, had six (6) other children between them; namely, Kwarkyewaa now Sister Boafu, Koranteng, Sarpong, Anyanewaa now Sister Akyea, Dakwaa now Sister Adu Brobbey and Korantemaa now Sister Akyeampong. All of the children were successfully cultured to become Jehovah's Witnesses too, a no mean feat, only possible with the help of Jehovah.



In 1951, Charlotte and DK settled in Abuakwa House of the good-natured Mercy Golightly, off Knutsford Avenue, Ayalolo, in Central Accra, an area situated between UTC and Arena in the vicinity of Korle Workon, Amamomo, Swalaba and Agboghloshie where their Christian Witness congregation then was known as Accra-North. Incidentally, the very first Bethel (i.e., Headquarters of Jehovah's Witnesses) was located close to Charlotte and DK's residence in a building on the Hansen Road, Ayalolo. Charlotte and DK, expectedly, related quite closely with the early Bethelites and often fondly mentioned Brothers Walden and Baker in stories of their past in the 1950s.

Charlotte, unfortunately, began enduring trying times in her life when in the late 50's DK dissociated and would no longer worship as a Jehovah's Witness. He was a workaholic spending all his time in his trading business and pulling along his wife who had been practising successfully as a seamstress but who, unlike her husband, continued resolute in associating with the Witnesses, even though, she was to suffer a letting up in the witnessing activity over time. As DK no longer chose to live for Christ, he further launched into polygamous marriage. This infidelity to their monogamous marriage, naturally, meant that he committed adultery and required Charlotte to either quit the marriage, if she was unforgiving of him, otherwise, carry on in a polygamous marriage, as the first wife. Charlotte, likely, applied this text in scripture, "And forgive us our trespasses as we forgive those who trespass against us" and forgave DK. Yet, DK plunged further into polygamy until, at one time, he had as many as five (5) wives. Even though, quite a number of his subsequent marriages suffered instability, a number of the dissolved marriages were survived by children whose mothers were no longer present in the home to take care of them. Additionally, there were a number of his nephews, nieces and other dependents. This is one



area where Charlotte's practice of unalloyed Christianity came to the fore; she catered for and helped nurture all of thirteen (13) children, including her own, resulting from DK's marriages plus the nephews and other dependants, without bias; a clear application of the Biblical injunction at Philippians 2:4, where we are encouraged to not only seek our interests but that of others too. Charlotte's presence, as the only Witness in her home, coupled with her Christian practice devoid of hypocrisy, drew all of DK's children and dependants (sometimes DK himself) into attending Christian meetings quite often, including assemblies and conventions and were amenable to the Christian Witnesses', one on one, teaching at home too, eventually. The Biblical knowledge so gained plus the Christian virtues Charlotte radiated must have, sufficiently, touched the hearts of twelve (12) of her husband's many dependants (including children by her and other wives, nephews and others) into following her steps and becoming Witnesses too. Over the years, the twelve doubled (to 24) with in-laws after marriage, swelled up with an additional thirty (30) grandchildren and later with eighteen (18) great grandchildren all of whom now total over seventy (70) souls. Scriptural based parental tutelage, especially, for the minors within this, essentially, spiritual progeny of Charlotte, under the umbrella of Jehovah's organization, teaches them the way to go; a sure way of avoiding the unbridled waywardness observed in the youth of today.

After her endurance of close to a decade's blotch of mitigating activity as a Witness yet unabated mundane pursuits, exacted by her husband in support of his booming business, Charlotte, favorably, responded to shepherding calls of encouragement by the elders of her congregation, scaled down her secular enterprise and stepped up spiritual activity in publicizing God's Kingdom as an usual auxiliary pioneer in the 70's and a regular pioneer starting from the 80's. Pioneering meant committing an even lengthier duration in witnessing



than the average Jehovah's Witness and Charlotte was at it, even though the freeze, (ref to a period in the 80's when JW activity was barred by the government of Ghana) till her recent demise. Her Christian congregation, lovingly, continued to embrace her as a Pioneer despite her waning activity in the ministry of Kingdom news propagation resultant from aging and illness in later years.

Charlotte's relocation from Ayalolo to Lartebiokorshie and to various places over the years necessitated by compelling circumstances allowed her to experience the love of her broader worldwide Christian brotherhood through a number of congregations, namely, Accra-North, Abossey Okai, Mataheko-East, Lonsight (Manchester), New Achimota, Link Road, West Hills Twi. This afforded her the opportunity of relating Christ's pointer at John 13:34,35 to reality on the ground and to identifying his congregation as marked out by pervasive love, from the maze of religious groupings of these last days. Charlotte thus identified with a peaceable people whose sincere application of Christ their exemplar's admonitions (i.e., "Return your sword to its place, for all those who take up the sword will perish by the sword." "You must love your neighbor as yourself." "... Continue to love your enemies and to pray for those who persecute you") impelled them to preach the word to all without discrimination skipping from fights or violence and refraining from enrolling in the armies of the world thus avoiding the killing of brother or even enemy on the battlefield during war; a far cry from what pertains to the membership of the religions of the world which it, erroneously, explains away with the situation as applied in Israel under the Mosaic Law. (Matt 26:52; 5:44; 22:38).



If all of Charlotte's good deeds predicated on her belief in Christ which could stand her in good stead in the granting of everlasting life, a wee bit of which we are able to recount here, were encapsulated in a few lines of prose, it likely, would echo that of the Apostle Paul as captured at 2Tim 4:8, "I have fought the fine fight, I have run the race to the finish, I have observed the faith. From this time on, there is reserved for me the crown of righteousness ... ". It behooves the rest of us who might be gunning for everlasting life too to keep similarly living for Christ, as did Charlotte and Paul, the Apostle. We could thereby be witnesses of the spectacle of her resurrection at the regained earthly paradise with prospects of everlasting life that would soon be reality given that we are in the last days of Satan's global rule. (John 11:11-14,23,25; 1Thess 4:13,14).











# CHILDREN



Ohene-Asah



Sarah



Koranteng



Sarpong



Magaret



Julie



Julie Akyea



Mary



Osafo



Oduro



Anom



Asaa



Harriet



Asare



Makendree

GRAND CHILDREN



ROSEMARY



LOIS



EBENEZER



DAVID



JARED



CALEB



CHARLES



DIANA



MARK



EMMA



EUNICE



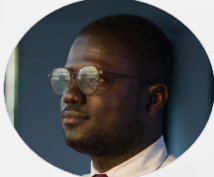
APPENTENG



KOBBY



AUGUSTINE



OFOSU



ANSAH



KWADWO ADJEI



BEN



PATRICIA



KWAKYE



JULIE



BEMPOMAA



MARY



SANDRA



OKAI



IVY



JUSTINA



ASHARMY



ASARE



AFUA

GREAT GRAND CHILDREN



SHANIQUAH



PAUL



DIANA



EBENEZER



DANIEL



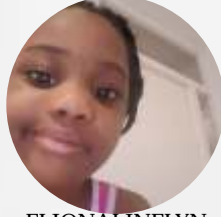
MAAME KYEREWAA



MARCUS



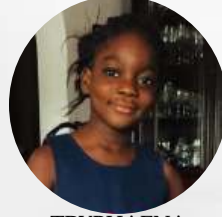
JULIAN



ELIONALINELYN



TYLER



TRYPHAENA



DEON



ASA



JARED



BOATEMAA



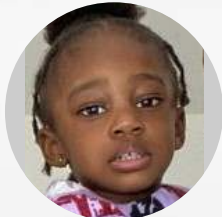
DAVID



NANA YAA



HARLEM



WYNTER



CEDRIC



KNOX





IN-LAWS (CHILDREN)



AKYEA



BOAFO



EVELYN



THEODORA



ISAAC



CHARLES



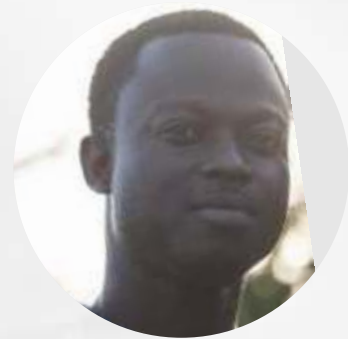
IN-LAWS  
GRAND CHILDREN



PAUL



CHRISTIANA



PHILIP



FELICITY



ASHLEIGH



ROWENA



ABIGAIL





## SONG

### DWOM 151

Ɔbefre

(Hiob 14:13-15)

1. Yen nkwa te se bo-su, e-wɔ ho nne,  
Ɔkye-na na a-twam ko.

Ye-ye do-te, en-kye na yea-fi ho,  
E-ma ye-di a-w're-how.

Se ni-pa wu a, ɔ-be-so-re bio?

Mun-tie Nyan-ko-pɔn bo-hye:

(NNYESO)

Ɔ-be-fre, A-wu-fo be-te.

Ɔ-be-ma wɔn a-ba bio.

N'a-ni a-gyi-na ne mma;

Ɔ-pe se o-hu wɔn bio.

Nya gyi-di se e-be-ye ho,

Ye-be-hu a-wu-fo bio.

A-fei, ye-be-nya daa nkwa.

Na o-bia-ra ren-wu bio.

2. Nyan-ko-pɔn nnam-fo be-tu-mi a-wu,

Nan-so ne w're mfi wɔn da.

A-wu-fo a Nyan-ko-pɔn kae wɔn no,

Ɔ-be-ma wɔn a-ba bio.

En-na ye-be-nya a-se-te-na pa.

Pa-ra-di-se no be-ba.

(NNYESO)

Ɔ-be-fre, A-wu-fo be-te.

Ɔ-be-ma wɔn a-ba bio.

N'a-ni a-gyi-na ne mma;

Ɔ-pe se o-hu wɔn bio.

Nya gyi-di se e-be-ye ho,

Ye-be-hu a-wu-fo bio.

A-fei, ye-be-nya daa nkwa.

Na o-bia-ra ren-wu bio.

(Hwe Yoh. 6:40; 11:11, 43;

Yak. 4:14 nso.)

### DWOM 139

**Fa W'ani Bu Wiase Foforo No**

(Adiyisem 21:1-5)

1. Twa ho mfo-ni, fa w'a-ni bu,  
Se yen nyi-naa wɔ wia-se fo-fro mu.

Hwe a-ni-gye a e-be-ye;

Ye-be-nya yen ko-ma so a-de.

Ɔ-bo-ne-fo, bi re-mma ho;

O-nyan-ko-pɔn de, o-nni hua-mmo.

O hwe se-nea Pa-ra-di-se be-ye de!

Yen nyi-naa be-bom

a-to a-ye-yi dwom se:

(NNYESO)

“Ye-wɔ a-ni-so ma wo Ye-ho-wa!

Wo Ba no a-ye b'ri-bia-ra fo-fro.

Ye-de ko-ma mu a-ni-gye to dwom ma wo;

A-ye-yi ne a-nuo-nyam nka wo din no daa.”

2. A-be-bre-se na a-bu so.

Wia-se bo-ne ma ye-di a-w're-how.

Nan-so en-kye, e-be-se-sa.

Ye-ho-wa beyi ɔ-haw nyi-naa.

Wa-hye yen bo, e-be-ba mu;

Fa boa-se-to twen wo Nyan-ko-pɔn.

O-be-nyan a-wu-fo a-ba nkwa mu bio;



SONG 139

O-be-nyan a-wu-fo a-ba nkwa mu bio;  
Y?-ne w?n b?-bom  
a-to a-ye-yi dwom s?:  
(NNYESO)  
“Y?-w? a-ni-s? ma wo Ye-ho-wa!  
Wo Ba no a-y? b’ri-bia-ra fo-f’ro.  
Y?-de ko-ma mu a-ni-gye to dwom ma wo;  
A-ye-yi ne a-nuo-nyam nka wo din no daa.”  
(Hw? Dw. 37:10, 11; Yes. 65:17;  
Yoh. 5:28; 2 Pet. 3:13 nso.)

See Yourself When All Is New (Revelation 21:1-5)

1. Just see yourself, just see me too;  
Just see us all in a world that is new.  
Think how you'll feel, how it will be,  
To live in peace, to be truly free.  
No evil one will then prevail;  
Rule by our God cannot ever fail.  
The time will have come for a new earthly start,  
The song of our praises  
will pour out from our heart:  
(CHORUS)

“We thank you, our God, for all you have done.  
All things are new by the rule of your Son.  
The fullness of our heart overflows in our song;  
All glory and honor and praise to you belong.”

2. Now see yourself, and see me too;  
And look ahead to a world that is new.  
No sight we see, no sound we hear  
Will cause alarm or give rise to fear.  
All has come true, just as he said;  
Now over mankind, his tent is spread.  
He now will awaken those sleeping in death;  
Their voices will join ours with  
ev'ry grateful breath:  
(CHORUS)

(See also Ps. 37:10, 11; Isa. 65:17; John 5:28; 2 Pet. 3:13.)







# Appreciation

the entire family of the late  
**CHARLOTTE ANSAA ANANE**

Wish to express their heartfelt gratitude to the numerous friends, well wishers, and sympathizers who gave them solace, sent condolences, traveled far, prayed, and were with them in their hour of deep pain and grief.

**GOD BLESS YOU ALL!**

