

## God Cannot Be Contained in One Culture

by **Christy Veer, from the U.S., in Kenya**

I have now been in Kenya for more than two months and am feeling more adjusted to life in the chaotic city of Nairobi. Before I came, I had no idea how much my American mindset affects every area of my life!

I have much to praise God for. I have enjoyed the other SIM missionaries here. There is such a visible and necessary fellowship in this body of believers! It is much the same as how I imagine the early church in Acts. We don't have our families close by, so we become family. We borrow from each other freely, and it's not unusual to eat dinner together in one home or another. In addition to a great SIM family, I have had the opportunity to meet some amazing Kenyans. They



have taught me much about hope, faith, hospitality, and servanthood.

I have also learned more about God. I've learned that our God is so big he can't be contained in one culture. Sometimes we have to step outside of

our own culture to understand God in a new and different way. Here in Kenya I've been forced to trust God daily because I cannot do life in Nairobi on my own! The first few weeks I dealt with continual fear—fear of robbers, fear of getting lost, fear of the unknown situations. It was really exhausting. But I was reminded of God's promise to hold our right hand. Isn't that amazing?

*Christy is working as a media assistant in Nairobi for one year. Among other responsibilities, she uses her photography to communicate various SIM ministries in Kenya. See her blog at [cmveer.wordpress.com](http://cmveer.wordpress.com).*

## Swimming Against the Tide—The Daasanach and “Dimi”

by **Michael Batterman, from the U.S., in Kenya**

**D**IMI IS THE NAME given by the Daasanach to a special season in a man's life when he is celebrating the life of his eldest daughter and the significance of her life to his own status in the community. It is one of the most important individual and community events that the Daasanach observe. The fulfillment of various community expectations (for example, the requirement for each man to slaughter about 18 sheep or goats and six cows) is essential in order for a man to retain legal power over his own children. In light of this reality, Daasanach Christians have been praying about and discussing how they can celebrate *dimi* in a manner that causes others to consider the claims of Scripture and brings glory to God.

Korie and Lochuba are two such men who are making unprecedented changes in their observance of *dimi*. Instead of having songs written about them and their relatives which praise them and their past accomplishments (often ungodly things), they have had a fellow Christian Daasanach song-

writer write a praise song to God to be sung throughout their *dimi* celebration. Instead of serving the local alcoholic brew to their guests so that they can become drunk and “vomit their blessings” upon the household, they plan to serve coffee with sugar to their many guests (the addition of sugar makes it a beverage for special occasions) and to invite their Christian brethren to pray prayers of blessing upon their households. They hope to use these months, when their homes are inundated by “well-wishers” who come to eat meat, as an opportunity to share the Gospel with their mostly unsaved guests.

We pray God will grant these brothers in Christ and their wives much courage and grace to swim against the tide of their culture, and that God will bless their sacrifices with



spiritual fruit. They have experienced opposition from unbelievers, and the whole endeavor will have a much greater personal cost to them both materially and emotionally as a result. It is also our prayer that their courageous example will be precedent-setting for other Daasanach believers, who will choose to follow in their footsteps.

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