



AWA Ministry Updates

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In the last century, a popular thought in cultural anthropology was propagated that missionaries harm the cultures they enter. It was believed that nationals were quite happy before the missionaries arrived who “forced” their culture and religion on local tribes. Listen to a story from last week in the village where our agricultural project is under way. See if you agree with these older anthropologists.

An old man, let’s call him Mr. K, was the first to welcome Verlin and M. into the village. When he heard the plans for our agricultural project, he served as a man of peace who encouraged the village chief and leaders to bless and participate with us, even in Discovery Bible Studies. Last week we learned that the younger members of the village beat Mr. K, trashed his house, and burned his most valuable possessions in a fire. Why such violence? As we understand the story, Mr. K has four grown children, three of whom have suffered tragedies. One son moved south to find a job and died unexpectedly. A second son was held up by roadside bandits and shot in the groin, robbing him of reproductive abilities. The third child, a daughter, was recently bitten by a snake in the field. Because of all these sad events, the extended family consulted a renowned *fetisher* (witch doctor) in the region. He said that Mr. K was at fault for his children’s sorrows, claiming their dad used sorcery to curse them. As a result of the *fetisher’s* pronouncement, the village youth felt they were justified in hurting the old man. The tribal king in Bondoukou feels otherwise. He has brought Mr. K into his courtyard for protection until the case is judged in the traditional way, and possibly in civil court too.

It is a sad thing, not a happy one, to live under the fear of evil spirits and witchcraft and so justify evil. It frustrates all who live where the strong can ‘rightly’ abuse the weak, where selfish gain can delay the acquisition of legal documents and be ‘blessed,’ and where students sleeping with their professors to get passing grades and be judged ‘good.’ It is true that we know many “happy natives.” They are those whose sins have been forgiven and who no longer fear death because they trust in the birth, death, and resurrection of Jesus! They live in growing hope and confidence, certain of their eternal destiny and eager to share the Good News with others to bring *shalom* into their families and communities. Thank you for helping us multiply their numbers!



For a better understanding of our paradigm of service, read the new social science view of missionary service that confronts rather than accomodates. It underlies [The Surprising Discovery About Those Colonialist, Proselytizing Missionaries](#) published in *Christianity Today* in February 2014. You can also read the [downloadable PDF](#). The theories of Thomas Sowell in [Race and Culture](#) also provide insight to the huge impact missionaries make for generations while they live separately yet within a culture ([Jn.17:13-17](#)).

Prayer and Praise

- 🦋 Pray for a good resolution to the village conflict with the man of peace. Ask that the wrongs will be righted and that the Gospel’s increasing influence will draw many souls to Jesus ([1Ti.2](#)).
- 🦋 We thank the Lord for the trip to Ghana and where we had several informative and encouraging conversations with our CHSC mission director, [Greg Seager](#). It was a joy to share a meal with one of the three Christian Health Service Corps (CHSC) missionaries who serve in Ghana too.
- 🦋 Pray for the information-sharing and planning meeting of AISEC, the national CHE network in Cote d’Ivoire. AISEC will meet this upcoming Saturday, the 16th, in Abengourou.

Your partners in the Gospel,
Verlin and Debbie Anderson

Last weekly: [Stamp & Stomp - WEEKLY 171202.pdf](#)
Last video: [Farm God’s Way - Anderson WEEKLY 1706010](#)
2017 3Q Report: [It Takes Three Makes - 171125.pdf](#)
2018 Budget: [CHSC-0118 ANDERSON-Budget 2018](#)

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